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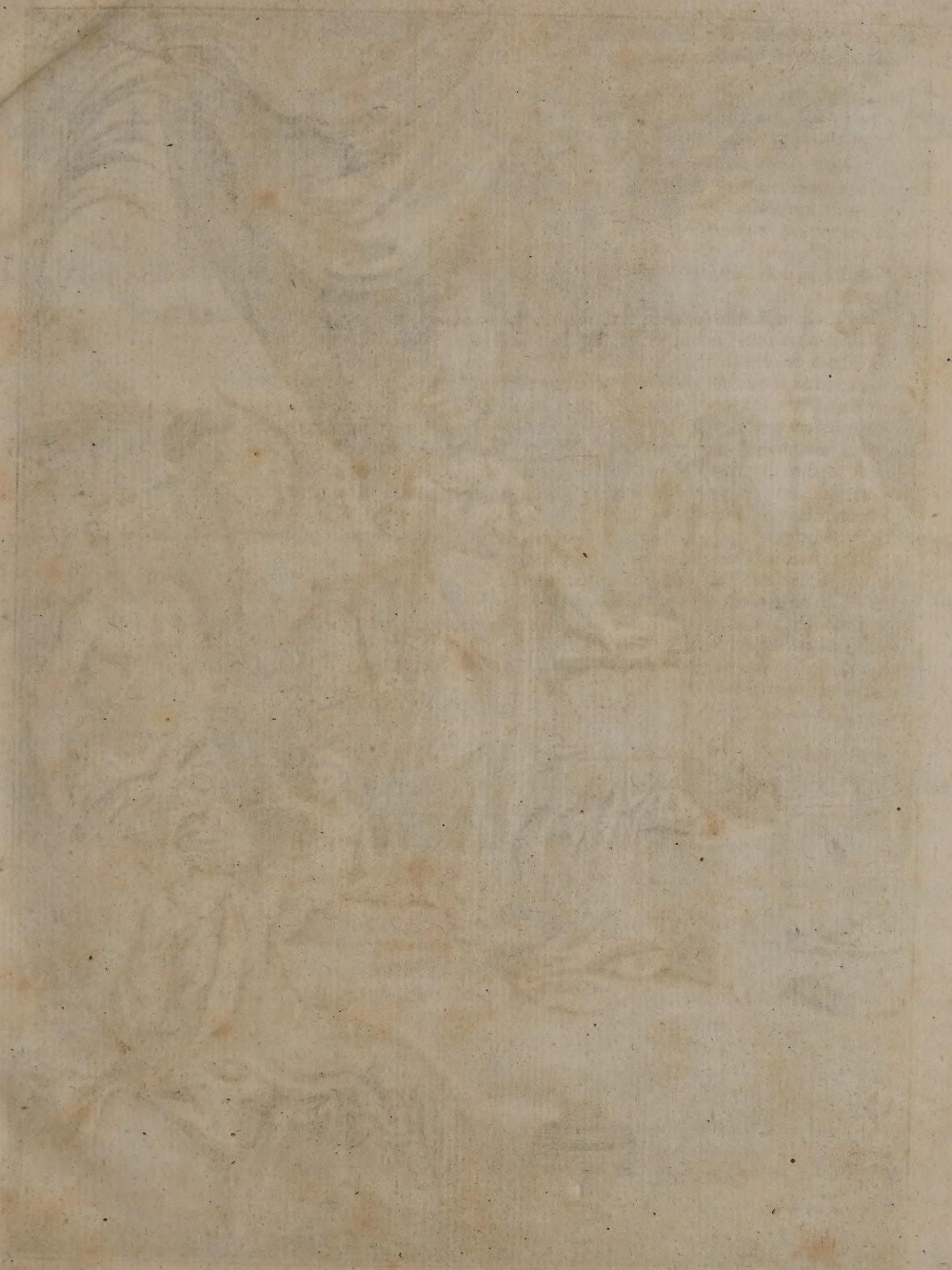

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VOL. III.

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THE

PREFACE.

HAVING closed the second Volume with an Account of Guinea, *and the* European *Settlements, (particularly those of the* Engliſh *on the* Gold-Coaſt, *accompanied with elegant Draughts of all their Forts and Factories, not long ſince taken by Order of the Royal* African *Company) we proceed, in this* third *Volume, along the Weſtern Shores of* Africa; *which, thence forward, afford but few Countries reſorted-to by the* Europeans, *excepting thoſe of* Whidah, Ardrah, Benin, Kongo, *and that of the* Hottentots.

WITH regard to the two firſt, beſides the Aſſiſtance of our Engliſh *Voyagers, as* Phillips, Atkins, Smith, *and* Snellgrave, *we have been furniſhed with copious Materials from the Chevalier* des Marchais *and the Sieur* d'Elbée, *two* French *Authors, who now, for the firſt Time, appear in* Engliſh. *On this Occaſion it may not be amiſs to obſerve by the Way, that as our Method gives ſuch an advantageous Change to the Relations of this Kind, as to make them appear new even to thoſe who have read them often before, by ſtripping the Journals of all their Redundances, and forming a regular Deſcription of Countries out of the ſcattered Remarks of ſeveral put together, our Collection muſt be no leſs acceptable to thoſe who are already poſſeſſed of the Originals, whether in our own or a foreign Language, than thoſe who have them not.*

THE Coaſts of Benin *and* Kalabar, *as far down as Cape* Lope Gonſalvo, *have, for a long Time, been frequented by the* Engliſh, *as well as other Nations: But the inland Parts are not ſufficiently known, to yield the Reader ſo ſatisfactory an Account of them, as we are able to give him of* Kongo, *which occurs next in our Courſe. This extenſive Region, including under that Name,* Loango, Angola, *and* Benguela, *became famous, very early after the Revival of Navigation, by the Settlements and Converſions of the* Portugueze; *who having, at the Beginning, gained over the King, (induced more by political than religious Motives) and ſome of his Lords, to the* Romiſh *Faith, have ever ſince been as induſtrious to maintain the Credit of their ſpiritual as temporal Conqueſts. But although their Zeal hath not been attended with ſuitable Succeſs, yet it hath been a Means of keeping-up a Succeſſion of Prieſts in thoſe Countries; who, in proſecuting the Deſign of their reſpective Miſſions, have had Opportunities of viſiting ſeveral inland Provinces of them. Many of theſe Friars, on their Return to* Europe, *have publiſhed Relations of their Travels: The principal of which the Reader will find here inſerted, according to our Method; and, conſequently, followed by a far more compleat and regular Account of the Regions in Queſtion than is to be met-with in any former Author.*

AS touching the Hottentots, *of whom ſo many different and romantic Stories have been propagated, we ſhall be able fully to ſatisfy the Curioſity of the Public by our Abſtract of* Kolben's *Relation; which is ſo compleat, that he ſeems to have left nothing for future Travellers to add. We preſume, the Reader will be both ſurprized and pleaſed with the agreeable Variety he finds in the Manners and Cuſtoms of theſe People; whom the Ignorance or Malice of moſt former Authors had repreſented as Creatures but one Degree removed from Beaſts,*

and with ſcarce any Thing human about them except the Shape: Whereas, in Fact, they appear to be ſome of the moſt humane and virtuous (abating for a few Prejudices of Education) to be found among all the Race of Mankind.

TO Kolben's *Narrative, illuſtrated by his curious Map of the* Dutch *Settlements at the Cape of* Good Hope, *we have annexed a Deſcription of the Eaſtern Coaſt of* Africa, *from thence to Cape* Guardefuy. *But in regard, our Memoirs, with reſpect to this Part, are but very few and ſcanty, we quickly diſpatch it; and then paſs over to* Aſia. *Here the Scene at once changes from ſandy Deſarts, to well-cultivated Plains; from Poverty and Want, to Wealth and Plenty; from miſerable Villages and Huts, to magnificent Cities and Buildings; from People dwelling in a Kind of ſavage State, to Nations improved by all the Refinements of Policy and Arts.*

SUCH is the Difference between Africa *and* Aſia. *The Contraſt will be the more ſenſible, as our Method leads us to begin with* China, *the Country, moſt eminent not only in this Quarter, but the whole World; whether we regard the Advantages of its Soil and Situation, or the Beauty of its Manufactures, and Richneſs of its Commerce, the Induſtry and Ingenuity, or Civility of its Inhabitants, the Excellence of its Government, or the Grandeur of its Monarchs. Here the Reader will meet with every Thing that is ſplendid and noble; every Thing that can gratify the Pride and Luxury of Mankind. Here Art vies with Nature; and the moſt ſurprizing Wealth is mixed with the moſt ſurprizing Plenty. Civility and Politics are here cultivated to their utmoſt Perfection and Uſe. Here the Sovereign's whole Study is employed to gain the Hearts of his People; and here perfect Freedom exiſts under the moſt abſolute Monarchy on Earth. In ſhort,* China *may be called the terreſtrial Paradiſe of the preſent World.*

BUT not to anticipate the Reader's Curioſity, by a farther Detail, we ſhall only add, that now we have gotten into Aſia, *the Advantages of our Plan will appear much more conſpicuouſly than they did before; in regard, Travels abound with more rich Materials than Voyages, as the Land affords a greater Variety of Objects for Remarks than the Sea. To render the Extracts more agreeable to the Generality of our Readers, we have, where we ſaw Occaſion, ſeparated thoſe Matters which more immediately relate to the Roads and Diſtances from the reſt of the Journal, and thrown them at the Bottom of the Page; where they lie more handy for the Geographer, whoſe Benefit we always have in View, than if they remained in the Text.*

AS the Countries improve, ſo will the Cuts: The Charts and Maps will be more compleat and accurate; the Plans and Proſpects of Places more curious and beautiful; the Figures of People will be heightened by the Variety and Elegance of their Dreſſes; and even thoſe of Beaſts, Birds, Trees, &c. *will put-on more uncommon and amuſing Forms.*

NEXT to the Encouragement given this Undertaking, by a numerous Subſcription, (which has kept-up notwithſtanding the Calamity of the Times) we are pleaſed to find, that a Tranſlation of it is going-forward at Paris, *by Order of the Chancellor: This is mentioned not ſo much for the Honour with which the* French *have diſtinguiſhed our Performance, but as it may ſerve to confirm the Opinion, that our Plan is not ill concerted; and that they judge the Work, from what hath already appeared of it, will be uſeful both to Geography and Navigation; which they wiſely cultivate with the greateſt Aſſiduity, as the Sciences, that of all others, conduce moſt to the Improvement of Trade.*

LONDON, March 12,
1745-6.

THE

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N. B. *Plate* XXI *and* XXII *of the Second Volume ſhould be bound-up with the Third Volume, to face* p. 325.

ERRATA.

Page 62. Note [a]. *for* Plate LXXIV. *read* Plate VIII. Vol. 3.
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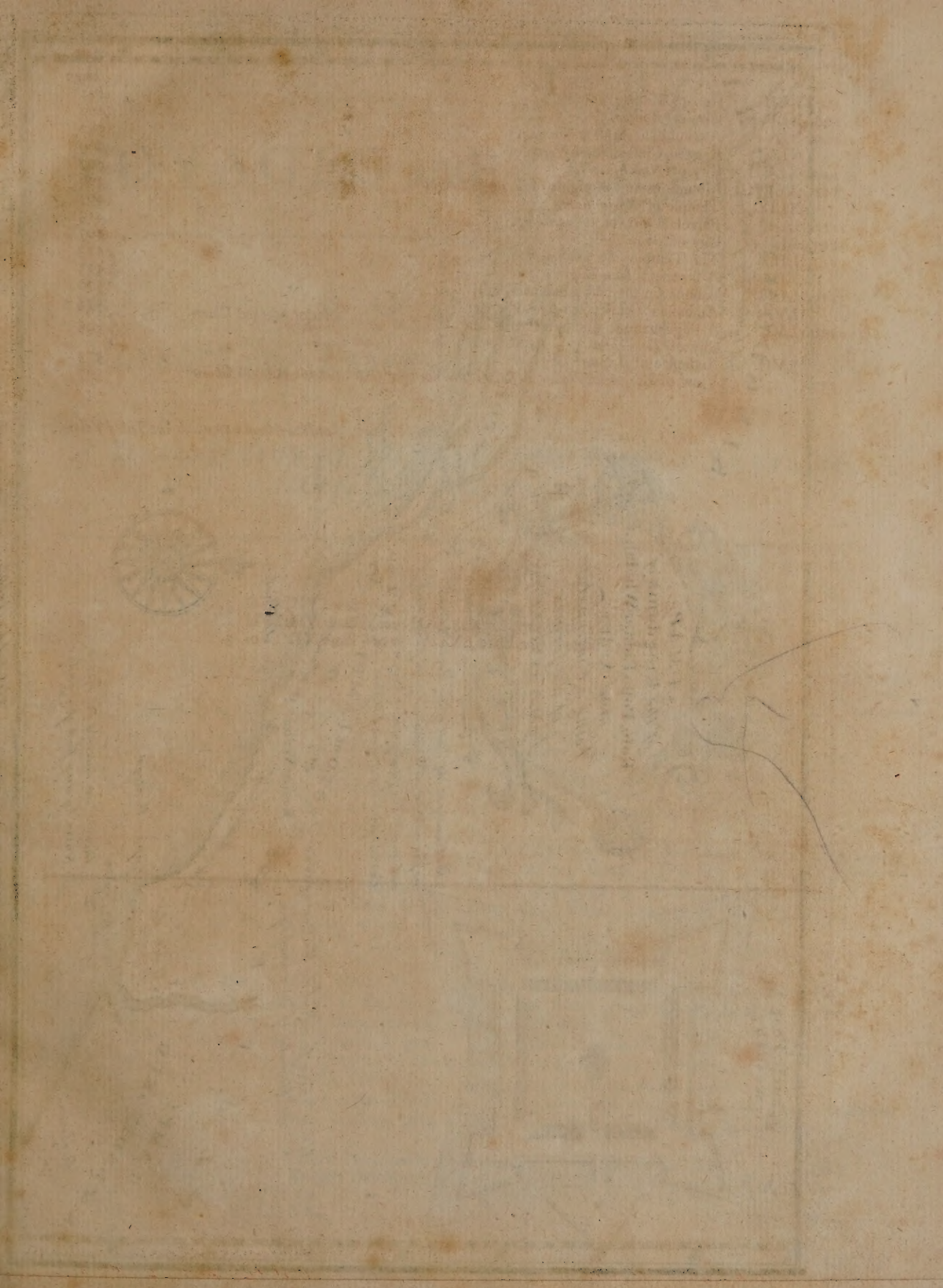

N.o 80

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A New General Collection of

VOYAGES and TRAVELS.

BOOK I.

Voyages *and* Travels *to* Guinea *and* Benin.

CONTAINING

A Description *of the Coasts from* Rio da Volta *to Cape* Lope Gonsalvo.

CHAP. I.

The Kingdoms *of* Koto *and* Popo.

Slave-Coast.

SECT. I.

The Kingdom *of* Koto.

Slave-Coast, *Extent and Division. Kingdom of* Koto: *Its Extent. The Coast described.* Monte da Repoſa. *Cape* St. Paolo. *Cape* Monte. *City of* Koto, *or* Verhû. *Soil and Produce. Trade. Natives: Their Character: Their Religion: Their Power.*

Salve-Coaſt, *Extent.*

THE Sea-faring *Europeans*, according to *Barbot*, extend the *Slave-Coaſt* from the *Rio da Volta*, where the *Gold-Coaſt* ends, to *Rio Lagos* in *Benin* [a], where it loſes its Name; the adjacent Coaſt being that of *Great Benin*, and beyond it the Coaſt of *Douwarre*, ſtretching Southward to Cape *Formoſa*, from thence to *Rio del Rey*, Eaſt; where, taking a Sweep, it proceeds South as far as Cape *Lope Gonſalvo* [b], beyond the Equator, and forms the Gulph, or *Bight* [c] of *Guinea*: Thus extending in the Whole three hundred and fifty Leagues, in Shape of a Bow; all which, at leaſt as far as the River of *Kamarones*, in the Bottom of the Gulph, might well be accounted the *Slave-Coaſt*, as affording vaſt Numbers of Slaves, eſpecially at *Old* and *New Kalabar*, and ſo on to *Rio del Rey*. But in the Time of *Artus*, there was no Trade at the Rivers *Volta*, *Ardra* [d] and *Lay*, except for a little Ivory, not worth the Trouble or Hazard of ſtopping for [e].

Koto *Geography.*

THE *Europeans* have Settlements but at three Places on this Coaſt. The firſt at *Quittah*, a Factory belonging to the *Engliſh African*-Company, about fifteen Leagues to the Eaſtward of *Lay*, or *Allampo* on the *Gold-Coaſt*.

European *Settlements.*

THE ſecond Place is *Whidah*, where the *Engliſh*, *French*, and *Dutch* have Factories; and the two firſt, Forts: The *Engliſh* Fort is called *William*, and ſtands about twenty Leagues to the Eaſt of *Quittah*.

THE third Place is *Jakin*, an *Engliſh* Factory, about three Leagues to the Eaſtward of *Whidah*-Road; but at preſent withdrawn [f].

THE *Slave-Coaſt* comprehends the Coaſts of *Koto*, *Popo*, *Fida*, (or *Whidah*) and *Ardra*.

Diviſion.

[a] See before, *p.* 520. [b] *Lopez Gonſalvez* in the Original. [c] Some write, *Bite*. [d] Called *Adra* in the Original. [e] *Barbot*'s Deſcription of *Guinea*, p. 319. [f] Importance of the *African*-Company's Forts, *&c.* p. 30, *& ſeq.*

Slave-Coaſt. Kingdom of Koto.

THE Kingdom of *Koto*, according to *Boſman*, a is, by moſt People, called *The Land of Lampi*. The ſame Author, *Marchais*, and others, ſay, it begins Eaſt of the *Rio da Volta* [a]: But *Barbot* will have its Commencement to be Weſt of that River [b], and the Country of *Lampi* lying on both Sides thereof, may ſeem to favour this Opinion: But that Part of it to the Weſt of the *Volta* is properly the Kingdom of *Ladingkûr*, as ſet-forth in our Map.

Its Extent.

KOTO extends from that River to Cape *de* b *Monte*, on the Borders of *Popo* Kingdom, about ſixteen or ſeventeen Leagues. *Barbot* reckons its Extent from where it begins, on the Weſt-Side of the *Volta* to the Town of *Koto*, on *Verhû*, ſixteen Leagues or better [c], and *Boſman* reckons fourteen *Dutch* Miles [d] (or Leagues) from the *Volta* to the ſame Town [e], but does not ſay the Kingdom ends there.

The Coaſt deſcribed.

THE *Dutch* lay-down the Coaſt from *Lay* to *Rio Volta* North-Eaſt, and North-Eaſt by Eaſt, c about twelve *Dutch* Miles; but *Barbot* affirms it ſtretches Eaſt and by North, and ſometimes Eaſt and by South, ſeventeen or eighteen Leagues. This Knowledge he acquired by the Opportunity he had of ſailing along this Coaſt in a Yatch, in ſix and ſeven Fathom not far from Shore, where they ſaw Fires all along from *Lay* to *Rio Volta*, it being the Seed-Time.

Monte da Rapoſa.

THE Coaſt from the Eaſt Point of *Rio Volta* to Cape *Montego*, or *Monte da Rapoſa*, runs Eaſt South- d Eaſt almoſt four Leagues; the Village here being ſeated on the Sea-Shore about a League and an half Weſt of the Mount, and has for a Mark a thick, large, and lofty Wood on the North-Eaſt of it. The Sand of the Sounding there is as fine as Duſt.

Cape St. Paolo.

FROM Cape *Montego* Eaſt, the Coaſt forms a great Bulging of ten Leagues to Cape *St. Paolo*, near which ſtands the Village *Quila*, known from Sea by a ſmall Thicket or Wood, over which e three Palm-Trees riſe. The Sounding there is extremely fine Sand, and on the Shore great ſwelling Waves, which hinder the Natives coming-off in their Canoas. The Shore of the Bulging appears broken through in many Parts, and the Land within marſhy and watery, as it is all along from *Rio Volta* hither, ſeeming to be a large continued Lake; from whence, about the Middle of it, guſhes a little River, which does not flow into the Sea, but is diſcernible by the f Trees ſtanding on the Eaſt-Side of it, and by ſeveral ſmall Iſlands in the Lake.

Koto. Geography.

Cape Monte.

THE *Koto*-Coaſt, from Cape *Paolo* to Cape *Monte*, runs Eaſt North-Eaſt, the Land low, flat, level, and open, having at beſt a few Shrubs. Near this Cape appears a Separation in the Shore, as of a River; one Side of which is low and open, the other is a riſing Ground, with many round Huts or Houſes ſtanding near the Strand: But no Canoas ever come-off, the Natives having little or no Commerce with *Europeans*. The Village *Bequo* is not far from hence [g].

City of Koto, or Verhû.

THE Town or Village of *Koto* or *Verhû* above-mentioned, was formerly the Reſidence of the King of *Koto*, where *Boſman* ſaw and ſpoke with him, *Anno* 1698. According to *Marchais*, it was the royal Seat in 1725.

Soil and Produce.

THE Land of *Koto* is in Nature quite contrary to that of the *Gold-Coaſt*: For as the latter is full of Hills, ſo the former has none at all; but the Soil is very flat, ſandy, dry, barren, and void of all Trees, except the Palm or wild Cocoa, of which it produceth a great Number.

THIS Land is tolerably provided with Cattle [h], at leaſt as many as are ſufficient to ſupply its Inhabitants.

RIVER-FISH is not wanting here, but they can get none out of the Sea, by reaſon of the violent Burnings (or Surges) which extend from this Place to *Ardra*, and farther along the Coaſt.

Trade.

THEIR Trade is that of Slaves, of which they d are able ſometimes to deliver a good Number, but never enough to load a Ship. Theſe they chiefly ſteal from the inland Country, and ſell them moſtly to the *Portugueze*, who frequent this Coaſt more than any other *European* Nation: But as this Commerce is uncertain, in ſome Years there are no Slaves to be had, the *Europeans* having no Settlement here [i].

Natives, their Character.

BOSMAN found the Inhabitants here very k good-natured, and received ſeveral Civilities from them: Eſpecially on telling the King, that he deſigned to return from *Whidah* by Land, he offered to come himſelf with his whole Force to receive him on the Borders of his Territories, and to conduct him beyond *Rio da Volta*, in order to ſecure him from the ſtrolling Robbers: But thoſe of *Little Popo*, who had alſo promiſed to conduct him through the Extent of their Land, diſſuaded him from it by their Ambaſſadors, under Pretence, that they were afraid he might be

[a] *Boſman*'s Deſcription of the *Gold-Coaſt*, p. 329. [b] *Barbot*'s Deſcription of *Guinea*, p. 321. [c] The ſame. [d] *Marchais*, or *Labat*, who ſeems to copy, as well as *Barbot*, from *Boſman*, ſays, thirteen or fourteen Leagues. [e] *Boſman*, as before. [f] Here *Barbot* makes this Kingdom to extend to Cape *Monte*. [g] *Barbot*, as before, *p.* 321. [h] *Marchais* ſays, they have ſcarce enough for the Inhabitants. [i] *Boſman*, as before, *p.* 330; *Barbot*, as before; and *Marchais*'s *Voy. en Guinée*, vol. 2. *p.* 4. If *Koto* be *Quittah* before-mentioned, (as it may be from the Diſtance and Affinity of Names) there is an *Engliſh* Settlement there: Or, peahaps, *Quila* is miſprinted for *Quita* or *Quittà*. [k] According to *Marchais*, the *Europeans*, who have traded here, ſpeak well of their Manners, though they adviſe by no Means to truſt them too far.

ſet-

Slave-Coast.

set-on by the Robbers before they came to him. As this Diſſuaſive was very faint, and the Ambaſſadors privately encouraged him to this Land-Tour, it plainly diſcovered their Villany, which was a Deſign to murder him on the Way, and ſteal all his Goods: And thus he loſt an Opportunity of ſeeing ſome Things in the Country worth Notice.

Their Religion. IN Politics, Religion, and Œconomy, the Inhabitants of *Koto* nearly reſemble thoſe on the *Gold-Coaſt*, only here the Author found a vaſt Quantity of [a] *Fetiſhes* [b]; in which, according to *Marchais*, almoſt all their Wealth conſiſts, a Negro here being very poor, who has not a Dozen at leaſt. Their Houſes, Highways, Paths, and Fields, are crowded with Idols; but, ſays the Author, they are neither richer, happier, nor better for it [c]. Their Language is moſtly that of *Akkra*, with little Alteration. Their Traffic being ſmall, they are very poor, few rich among them. Their moſt profitable Trade is ſtealing Men Inland, whom they ſell to the *Europeans*. This is the beſt Part of their Subſiſtence, and all *Boſman* had to ſay of them [d].

Their Power. THE Kingdom is very inconſiderable in Strength, which yet abates daily by its Wars with *Popo*, that have continued for ſome Years paſt. Theſe two Kingdoms being nearly matched, nothing but a Peace or a Victory, by Help of auxiliary Troops, is likely to end their Diſpute. But *Aquambo*, whoſe Intereſt it is to keep-up the Conteſt, takes Care that neither ſhall be deſtroyed, by ſending Aſſiſtance to the weakeſt Side. When *Aquambo* was governed by two Chiefs, as before-mentioned, the old King ſupported *Popo*, and the young King *Koto*. The People of *Little Popo*, in 1700, falling upon thoſe of *Koto* by Surprize, obliged them to quit the Country: But *Boſman* was of Opinion, that the *Aquambos* would ſoon reinſtate them, and clap a Bridle into the Mouth of the Invaders [e].

MARCHAIS ſays, the King of *Koto* would have been entirely conquered, if he of *Abrampour* [f] had not ſuccoured him with auxiliary Troops, rather out of Policy than Friendſhip. He adds, that as this laſt King's Country is rich in Gold Mines, ſo he equally dreads the Kings of *Koto* and *Popo*; and endeavours to keep the Balance even by fomenting their Quarrel, and underhand ſupporting the weakeſt, according to their different Succeſſes [g].

Popo. Geography.

SECT. II.

KINGDOM *of* Popo.

1. Little Popo.

Extent and Coaſt. Soil. Chief Town. King Aforri: *Reduces* Offra: *Slain in* Koto. *The Inhabitants, given to Fraud.*

Extent and Coaſt. THE Country of *Popo*, or *Papaw*, as ſome write it, extends from Cape *de Monte* to the Borders of *Whidah* about ten Leagues. It may be divided into the Kingdoms of *Great* and *Little Popo*, the latter lying to the Weſt of the former.

ACCORDING to *Barbot*, from Cape *Monte*, in the Country of *Koto*, to *Little Popo* the Coaſt extends North-Eaſt about five Leagues, all flat Land, very ſandy and barren, with only a few Shrubs here and there. *Little Popo* is a ſmall Country, bearing the Title of a *Kingdom*, ſituated between *Koto* and *Great Popo*, on the Sea-Side, its Extent Inland unknown [h].

Soil. FROM *Koto* to *Little Popo* is about ten Miles, the Country being, as the former, flat Land, without either Hills or Trees, and extraordinary ſandy; inſomuch, that all Victuals there dreſſed are not eatable for Sand. This *Boſman* found by Experience, for he was not able to eat the Victuals ſent him by the King, but was forced to have his Proviſions from on board. This Sand renders the Country ſo barren, that the Inhabitants are forced to be victualled, for the moſt Part, from *Whidah*. They are incredible plagued with Rats [i].

Chief Town. THE Town of *Little Popo* is ſeated on the Shore, four Leagues Weſt of *Great Popo*, near a ſmall River [k], or Creek [l].

THE Inhabitants here are the Remains of the Kingdom of *Akkra*, behind the *Dutch* Fort there, whence they were formerly driven by the King of *Aquambo*: Nor is it probable that they will ever return to the Poſſeſſion of their Country.

King Aforri. THEY are not numerous, but very warlike. *Aforri*, Brother to the King, in 1700, and who reigned before him, was a brave Prince, who, on account of his Valour, was very much feared and reſpected: But the greateſt Fame he got, was when the *Fidalgo* [m] of *Offra* [n] rebelled againſt

[a] In the Original, *Idol Gods*. [b] *Boſman*'s Deſcription of *Guinea*, p. 330, & *ſeq*. [c] *Marchais*'s Voyage, vol. 2. *p*. 4. [d] *Boſman*, as before, *p*. 331. [e] The ſame, *p*. 329, & *ſeq*. [f] So this Author calls, what others write *Abrambo*. [g] *Marchais*, as before, *p*. 3, & *ſeq*. [h] *Barbot*'s Deſcription of *Guinea*, p. 329. [i] *Boſman*, as before, *p*. 332, and 335; and *Barbot*, as before. [k] The ſame. [l] According to our Map, it lies at the Weſt-Side of the Mouth of the River *Euphrates*, which croſſes the Kingdoms of *Ardra* and *Whidah*. [m] In the Original, *Phidalgo*. It is a *Portugueze* Word, ſignifying a *Gentleman*; and ſhews how much the *Portugueze* Influence has prevailed in theſe Parts. [n] *Offra* is a Town and Diſtrict near *Jakin*.

Slave-Coast.

the King of *Great Ardra*, whose Yoak he shook off, and, besides, killed the *Dutch* chief Factor *Holwerf*.

Reduces Offra.

To revenge these Crimes, the King of *Ardra* having prevailed with King *Aforri* to go against him with all his Force, he conquered those of *Offra* as soon as he saw them, wasted their Country, and delivered the Offender into his Sovereign's Hand. Not content with this Victory, and pushed-on by those of *Ardra*, he marched against the People of *Whidah*, and encamped in b their Country, waiting for Powder from the King of *Ardra*, who sent him a large Quantity, according to his Promise, under a good Convoy: But the *Whidahs* getting Intelligence of it, with a very strong Party fell-upon and defeated the Convoy, and seized the Powder; whereupon *Aforri*, finding himself unable to cope with his Enemy, made a speedy and seasonable Retreat: For those of *Whidah* intended to have attacked him with their whole Force next Day. How- c ever, they were not inclined to pursue him, but glad to be rid of such a dangerous Foe.

Slain in Koto.

AFORRI, at his Return, being informed, that his Neighbours of *Koto* [a] would have assisted *Whidah*, if he had staid any longer in that Country, he so highly resented it, that, with the utmost Animosity, he took the Field, and attacked them, though stronger than himself: But they received him so warmly, that they killed a great Part of his Army; upon which, growing desperate, d he rushed among the thickest of them, where, with several of his Men, he fell, after selling their Lives as dear as they could. The present King, though more mild and peaceable, yet prudently revenged his Brother's Death on those of *Koto*, always attacking them when weakest, by which Means he drove them out of the Country.

The Inhabitants.

THE same Author says, that the People of *Little Popo* depend mostly on Plunder and the Slave-Trade, in both which they exceed those of e *Koto*: For being endowed with a much larger Share of Courage, they rob more successfully, although to freight a Ship with Slaves, requires some Months Attendance. In 1697, the Author could get only three Slaves here in three Days Time, but they promised him two hundred in three Days more; which not caring to trust to, he sailed to *Whidah*. There he learned, that they had succeeded so well in their Incursions, as to bring-down above two hundred; which, for want f of other Ships, they were obliged to sell to the *Portugueze*.

Popo. Geography.

THIS Nation exceeds others in Fraud and Thievery. They will tell you, they have a Stock of Slaves only to draw you on Shore, where they take Care not only to fleece you, but detain you several Months. The *Portugueze* are cheated by them more than any Nation; but they trade with them, because scarce any Country besides will take their sorry Goods.

Given to Fraud.

IN 1698, *Bosman* found a *Danish* Ship there, which had waited longer for five hundred Slaves, than he had done in buying two thousand at *Whidah*; during which Time they met with so much Villany from the People, that he believes no *Dane* will ever come there more. A Year or two before this, they dealt in the same Manner with an *English* Ship, and besides cheated the Captain of some Goods; but coming thither again in the Author's Time, he recovered his Damages in the following Manner: As soon as he had dropped Anchor before *Popo*, some of the great Men, among whom was the King's Son, came on board him, all which he clapped in the Bilboas; whence he did not discharge them, till he was reimbursed, and a farther Sum likewise paid by Way of Penalty.

Of late Years.

IN this King's Brother's Reign this Nation was more easily dealt with; for when he had done his Business, he would suffer his Subjects to impose on the *Europeans*. In his Time one of the *Dutch* Company's Ships dealt, in eleven Days, for above five hundred Slaves: But that is not likely to happen again: For they are at present such Rogues, that they infallibly cheat every body who has any thing to do with them.

IT is needless to dwell longer on the Nature and Customs of these People, since, being originally Inhabitants of *Akkra*, in Religion and Government, they do not much differ from their Countrymen [b].

2. Great Popo.

The Soil. Coast dangerous. The Town. Few Inhabitants: Once subject to Ardra. *Throws-off the Yoke. Present King. Trade of* Great Popo: *The Inhabitants: Factories.*

The Soil.

THE Kingdom of *Great Popo* is contiguous with that of *Little Popo* on the East. The inland Country abounds in sundry Fruits and f Roots, Cattle and Poultry. Near the Shore the Land is swampy and marshy, as hath been observed before, and consequently flat and low [c].

[a] *Marchais* (or *Labat*) relates the same History, doubtless taken from *Bosman*, but makes *Aforri* King of *Koto*; and in Consequence of that Error or Alteration puts *Koto* here instead of *Popo*. See *Marchais*'s *Voy. en Guinée*, vol. 2. *p.* 6, *& seq.* [b] *Bosman*'s Description of *Guinea*, p. 332. [c] *Barbot*'s Description of *Guinea*, p. 323.

THIS

Slave-Coast. Popo Geography.

THIS Coast is almost inaccessible, the Sea a beating here so violently, for the greater Part of the Year, that no Canoas dare approach it [a].

Coast dangerous.

FROM the Port of *Little Popo* to that of *Great Popo*, or *Popoh*, East, is about five Leagues. This Place is easily known, coming from the West, by two Flags constantly displayed there at the Beach on either Side the River *Tari* (or *Torri*:) That on the East Point is the *Dutch* Flag, that Nation having a Lodge there. The other is a white Flag, which the Natives set-up b on the West Point of the River, when they see Ships coming from the West.

The Town.

THE Town of *Popo* stands in an Island near the Mouth of the *Tari*, formed by Marshes and Bogs; for which Reason, the *Portugueze* call it *Terra Anegada*, that is, *Drowned Land*; and others, *Terra Gazella*. The Town is divided into three Parts, each distinct from the other. The Entry of the *Tari*, or, as the *Portugueze* call it, *Rio de Poupou*, is choaked with a Bar, c easily passed by Bar-Canoas. The Houses are built in the same Form as those at *Cape de Verde* [b].

MARCHAIS says, the Strength of this Village (which is reckoned ten Leagues from *Koto*) lies in its Situation, being built on an Island, at the Mouth of a large River of the same Name. He adds, that it is the only Place in the Kingdom that deserves the Name of a Village, the rest being only small Hamlets of ten or twelve Houses, whose Inhabitants retire to *Popo*, the d King's Residence, on the least Alarm [c].

Few Inhabitants.

King's Palace.

HIS House, or Palace, is very large, consisting of Abundance of small Huts round his Apartment; which is the remotest Part of all the Buildings, disposed in such a Manner, that, to come at it, you must pass through three Courts, each having a Guard of Soldiers. In the farthermost of these, are the King's Lodgings, adorned with a Pavilion, which serves the King to converse with the principal Men of the Nation and e his own Officers; but he always eats by himself.

THIS Prince has many handsome Women, two of whom stand always by him, with Fans in their Hands, to cool him. He spends the best Part of the Day in smoaking Tobacco, and talking either with his own Wives, or with his Officers, or other notable Persons of the Country. His Wives are maintained in the Palace, with Variety of Victuals [d].

ACCORDING to *Bosman*, the People of *Great* f *Popo* have scarce any Dwelling besides the King's Village, or Island; which is so thinly peopled, and so much infested by the *Whidahs*, that they cannot till the Land in Quiet: Wherefore they very often want Provisions, and would be starved unless furnished by their Enemies themselves, who yet, for the Sake of Lucre, risk their Lives in this illicit Trade [e].

Koulain-ba. River Tari.

IF we may credit *Barbot*, this Country is not so destitute of fixed Habitations. That Author observes, that the Village of *Koulain-ba*, with some other Hamlets and Cottages, are seated on the Banks of the *Tari* (or *Torri*,) which, descending from the *Ardra* Country, passes through *Whidah* to the Ocean, all along within the Land, at only a Quarter of a Mile Distance from the Coast, but so shallow, that it is fordable every where; and, by its overflowing the flat Banks, forms the Morasses that appear for several Leagues together, extending within the Shore from *Great Popo* to the Country of *Tari* (or *Torri*) through the Land of *Whidah*.

Jackain.

ABOVE *Koulain-ba* is the Town of *Jackain* [f], on the Banks of another River, which, as it extends into the Country of *Ardra*, grows more and more shallow, till, at last, it is quite dry, as if it were lost in the Sands. All the above-named Villages, which belong properly to *Whidah*, are not easily perceived from Sea, but from the Top-Masts of Ships, when sailing near the Shore [g].

Once subject to Ardra.

SOME Travellers suppose, that the State of *Popo* was formerly so powerful, that *Whidah* was tributary to it: But this is a Mistake; for *Whidah*, *Popo*, and *Koto* are Kingdoms dismembered from that of *Ardra*, with which they are often at War, but oftner among themselves, with such various Success, that they only weaken one another. And *Popo* in particular owes its Preservation to nothing but the advantageous Situation of its chief Town [h]; which being in an Island, surrounded by a River, the *Whidah* Blacks are forced to make use of Floats to come at it; so that the *Popo* People often repulse them with Loss [i].

Throws off the Yoke.

THIS petty Kingdom of *Great Popo*, (by the *Portugueze* called *os Poupos*) was formerly subject to the King of *Ardra*, as well as of *Whidah*. This latter, to whom it was first in Subjection, having set the present King upon the Throne, in Room of his Brother, whom he had banished, he, in Return for that Monarch's Favours, threw-off his Dependence. Hereupon the King of *Whidah* sent a great Army against them; and being assisted with Men and Ammunition by some *French* Ships, then lying before *Whidah*, thought

[a] *Marchais*'s Voyage, vol. 1. *p.* 6. [b] *Barbot*'s Description of *Guinea*, p. 322, *& seq.* [c] *Marchais*, as before, vol. 1. *p.* 5, *& seq.* [d] *Barbot*, as before, *p.* 323. [e] *Bosman*'s Description of *Guinea*, p. 336. [f] This seems to be the same with *Jakin*, or *Jaquin*, by the Name, but its Situation is different: However, this Author, who collects from others, is far from being exact. [g] *Barbot*, as before. [h] *Marchais*, as before, vol. 2. *p.* 7. [i] *Barbot*, as before, *p.* 323.

Slave-Coast.

of nothing less than utter Extirpation, especially as the *French* Ships sailed to fall upon them by Sea. But *Popo* being an Island situate in the Midst of a River, could not be come-at without Floats; and the People gave their Enemy so warm a Reception, that, after a smart Dispute, they put them to Flight, without the Loss of one Man: For as they fired very briskly out of their Houses, unperceived by the Enemy, they killed a great Number of *French* and *Whidahs*; and so disordered their Forces, that throwing-down their Arms, they ran over one another for Haste to get away; but had the *Popo*-Men followed their Advantage, not a *Frenchman* would have escaped, since they are not so swift as the Negros. After this Miscarriage, the King of *Whidah* did not think fit to venture again with his own Forces, but continually hired other Nations into the Quarrel, which cost him large Sums; till finding himself cheated by them, he was obliged to endure the King of *Popo*'s quiet Possession of the Island [a].

Present King. THE present King of *Popo* is a tall, well-shaped Man, having something in his Mein above the common Blacks. He is generally dressed in a long Gown of Brocadel, an Osier Cap on his Head, and is much respected by his People. In 1682, he maintained a War against the Blacks of *Monte*, or *Koto*, and those of *Whidah*; but was forced to make a separate Peace with the latter, to avoid being subdued by their joint Forces. Soon after he joined in League with the King of *Whidah* to attack those of *Koto* [b].

Trade of Great Popo. THE Natives of *Great Popo* trade in Slaves, which, if no Ships come thither, they sell to *Little Popo*; but their greatest Gain is by Fish caught in their River, and sold abroad [c].

WHEN this Place depended on *Ardra*, it had but a small Trade with the *Europeans*; the King of *Ardra* obliging them to carry thither all the Slaves they got, in order to receive his Toll. This, probably, induced the *Popo*-Blacks to revolt, in order to preserve themselves free and independent, by which Means they have drawn a good Trade to *Popo* ever since; so that, sometimes, they can make-up a large Cargo of Slaves, in a few Days, in Exchange for *Kowris*, Iron, Bugles, Linen, and other *European* Goods.

Popo. *Geography.*

THE Blacks of *Great Popo* resemble those of *Little Popo* and *Koto*: For, being Robbers and Thieves by Profession, they live mostly on Plunder; and, when they get drunk, they steal from Friend and Foe. This Disposition has prevented any Nation but the *Dutch*, from settling a Factory at *Popo*; and also brought them to use the Method practised at *Whidah* and *Ardra*, of having the King to adjust all Differences arising between them and his Subjects, and to engage to make good the Debts due to them [d]. But Trade declining upon the Quarrels between them and *Whidah*, after the Death of their Factor, as *Bosman* informs us, they left it, and, since that Time, have not traded with them [e]. Since then, the *French*, for Sake of the Slave-Trade, settled a small Factory at *Popo*, with two Agents and some Negros, who are subordinate to the Director General at *Whidah*, from whom they receive Goods, and remit their Slaves. This Trade is carried on by Land, with all the Precautions necessary against being robbed by the Way; so that the usual Method of Trading, is to oblige the Sellers to convey the Buyers and their Wares from *Popo* to the Frontiers of *Whidah* [f], where they and their Goods are in entire Safety [g].

Inhabitants.

Factories.

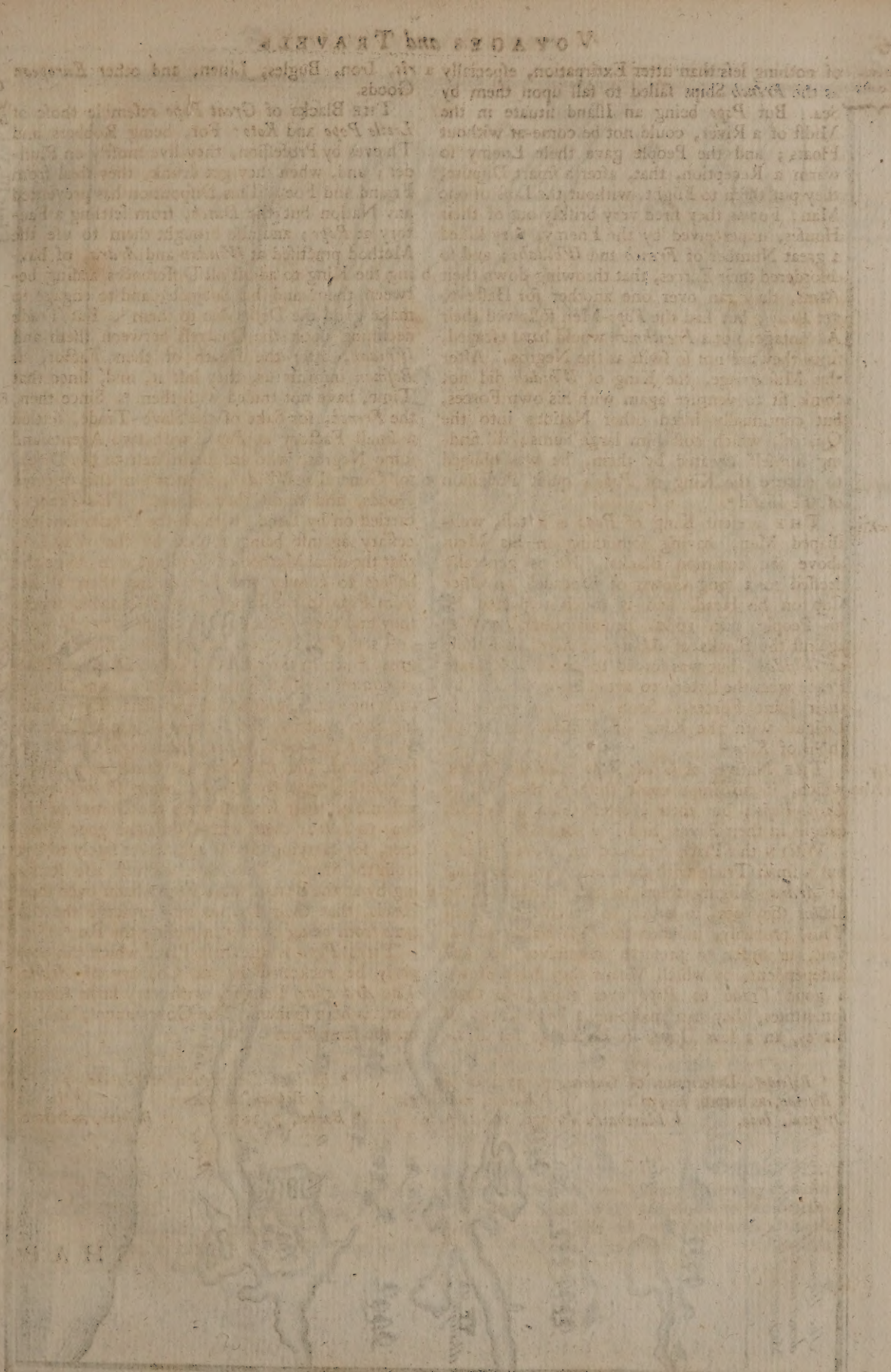
THE *Popo* Negros, like all other Blacks, have great Faith in their Priests, called *Domine*. They go commonly dressed in a long white Frock, always carrying a Staff, crooked at each End. Every trading Ship must pay the *Domine* a certain Toll, by Way of free Gift, which encourages the Blacks to dispatch the *Europeans* as quick as possible; conceiting that the Priests, being so well paid, will use all their Interest with the Deities of the Sea, to favour them with Calms and good Weather, for carrying Goods and Slaves safely to and from the Ships. They have a Priest also standing by at the Beach, who strews Sand over their Heads, that their Deities may preserve the Canoas from being overset in passing the Bar [h].

Priests.

THIS *Popo* is the first Place which can properly be reckoned in the Country of *Ardra*. The *Ardrasian* Tongue, with very little Alteration, is here spoken: The Government, also, is on the same Foot [i].

[a] *Bosman*'s Description of *Guinea*, p. 335, & *seq.*
[b] *Barbot*'s Description of *Guinea*, p. 323.
[c] *Bosman*, as before, *p.* 337.
[d] *Barbot*, as before.
[e] *Bosman*, as before.
[f] In the Original, *Iuda.*
[g] *Marchais*'s Voyage, vol. 2. *p.* 6.
[h] *Barbot*, p. 323.
[i] *Bosman*, as before.

CHAP.



G. Child Sculpt.

N. 31

Plate III. Vol. III. p. 8

CHAP. II.

The KINGDOM *of* Whidah.

SECT. I.

Slave-Coast.

Whidah, *its Names: Extent: Bounds. Rivers* Jakin *and* Euphrates. *Face of the Land. Fine Proſpect at Land and from Sea. The Soil, and its Fertility. Provinces: Full of Villages. Road of* Whidah: *Landing dangerous: Directions for anchoring and going aſhore. Bar along the Coaſt: What it is: How paſſed by Canoas. The Rowers, how placed: Careful of Paſſengers; but pillage Goods.*

Whidah, *Name.*

MARCHAIS obſerves, that this Country is named *Whidah*, by the *Engliſh*, *Portugueze*, and Natives; by the *Dutch*, *Fida*; and *Juda* [a] by the *French* [b]. *Phillips* ſays, it is called *Whidah*, or *Quedah*, a Name not differing much from *Quittah*, before-mentioned, where the *Engliſh* have a Factory. It muſt, likewiſe, be obſerved, that *Whidah* has a different Orthography in different Authors: Thus *Phillips* and *Snellgrave* write *Whidaw*; *Atkins* and *Smith*, *Whidah*; the *French*, *Ouidah*.

Extent.

BOSMAN, who lived at *Whidah* three Months, uſed all poſſible Means to diſcover the Length and Breadth of this Kingdom, but could only learn, that it ſtretches along Shore about nine or ten Leagues, and in the Middle reaches ſix or ſeven inland; after which, it extends like two Arms, being in ſome Places ten or twelve Leagues broad, in others much narrower [c].

MARCHAIS ſays, *Whidah* begins five or ſix Leagues from the Village of *Popo*, extending fifteen or ſixteen Leagues along the Coaſt; and that its Breadth, inland, is but eight or nine Leagues. He adds, that it lies in ſix Degrees, twenty Minutes [d] of North Latitude, being bounded on the North-Weſt by the Kingdom of *Popo* [e], and to the South-Eaſt, by that of *Ardra* [f].

Bounds.

ACCORDING to ſome, the Kingdom of *Fida*, or *Whidah*, is ſcarce ſixteen Leagues in Compaſs; others will have its Extent along the Shore, to be about ten Leagues, including the Land of *Torri* [g].

SOME Authors repreſent *Whidah*, as Part of the Kingdom of *Ardra*, which they extend from a the Frontier of *Benin* Eaſt, to *Great Popo* on the Weſt; but this is a Miſtake: For the Kingdoms of *Whidah* and *Torri* are between *Popo* and *Ardra*; whereas that of *Whidah* borders Weſt on *Great Popo*, and extends along the Shore to that of *Torri*, Eaſt, being about four Leagues and an half diſtance [h].

Whidah *Kingdom.*

FROM *Popo Grande*, to the Port of *Whidah*, the Coaſt extends about five Leagues Eaſt North-Eaſt; the little Town of *Ooy*, or *Ouy*, *(Wi)* lying b between both Places on the Strand, about a Quarter of a League Eaſt of a little River that falls into the Sea. The Coaſt, all along, is inacceſſible, by Reaſon of the mighty Surf [i].

Rivers Jakin

THIS Country is watered but by two Streams, which deſerve the Name of Rivers, both deſcending from the Kingdom of *Ardra*. The Southermoſt, which runs within a League and an half of the Sea, is called the River of *Jakin*, from a Town, in the Kingdom of *Ardra*, of that c Name. The Water is yellow, and only navigable for Boats; there being Fords in ſeveral Places, which have but three Foot Water, and often leſs.

And Euphrates.

THE ſecond is called the River *Eufrates*. It waſhes the Town of *Ardra*, and runs about a League to the South of *Xavier*, or *Sabié*, the Capital of *Whidah*. It is broader and deeper than the former: The Water is excellent, and the Stream would be navigable, if it were not for d the Banks and Shoals in the Channel. The Kings of *Whidah* have long ſince ſettled a Sort of Cuſtom-Houſes at theſe Fords, or Ferries, where all Paſſengers are obliged to pay two *Bujis*, or *Kowris*. None are exempted from this Duty, neither the Grandees of the Country, nor the *Europeans* [k].

Face of the Land.

TOWARDS the Sea-ſhore it is very marſhy, and has divers large Swamps [l]. The Land from the Sea Coaſt, for about a League beyond the e *Eufrates*, is entirely level, without any Riſing or Eminence. It is a Plain about fifteen Leagues long and three broad. Beyond this the Country riſes inſenſibly, for about ſix or ſeven Leagues, when you find yourſelf at the Foot of a Chain of high Mountains, which bound this Kingdom

[a] *Barbot*, p. 327, ſays, they call it *Juida*. [b] *Marchais*'s Voyage, *p.* 194. [c] *Boſman*'s Deſcription of *Guinea*, p. 339. [d] *Phillips*, p. 214, puts it ſix Degrees, ten Minutes; ſeeming to mean the Road of *Whidah*. [e] By the Map, *Popo* ſhould lie to the South-Weſt, and *Ardra* to the North-Eaſt. [f] *Marhais*, as before, *p.* 10. [g] *Barbot*, p. 327. The reſt, the ſame with *Boſman*. [h] *Barbot*, as before, *p.* 327. [i] The ſame, *p.* 323. [k] *Marchais*, as before. [l] *Phillips*'s Voyage to *Guinea*, *p.* 214.

to

Slave-Coaſt.

to the North-Eaſt; ſeparating it from the States on that Side, eſpecially *Ardra*, which ſurrounds the Kingdoms of *Whidah*, *Popo*, and *Koto*, as far as *Rio da Volta*: So that its Extent is conſiderable from Eaſt to Weſt [a].

Fine Proſpect.

ALL who have ſeen it allow it to be one of the moſt delightful Countries in the World. The Number and Variety of tall, beautiful, ſhady Trees, which ſeem as if planted in Groves for Ornament, being without Underwood, or Weeds, as in other Parts of *Guinea*. The verdant Fields every where cultivated, and only divided by thoſe Groves, or in ſome Places by a ſmall Foot Path, together with the innumerable, little, agreeable Villages, encompaſſed by low, mud Walls, and regularly ſcattered over the whole Country, contribute to yield the moſt delightful Proſpect Imagination can form [b]. There is neither Mountain nor Hill to ſtop the View, the whole Country being an eaſy and almoſt imperceptible Aſcent for forty or fifty Miles from the Sea: So that from all Parts you have a Proſpect of the Ocean, and the farther you go from it, the more beautiful and populous you find the Country: So that it reſembles the *Elyſian Fields*; though it yields no Gold, but what is brought from *Brazil* by the *Portugueze*, to purchaſe Slaves [c].

At Land,

PHILLIPS ſays, *Whidah* is the moſt delightful Country he had ſeen in *Guinea*, conſiſting of Champaigns and ſmall aſcending Hills; beautified with always-green, ſhady Groves of Lime, wild Orange, and other Trees, and irrigated with divers broad, freſh Rivers, which yield Plenty of good Fiſh [d].

And from Sea.

To thoſe who come from Sea, this Country, at landing, preſents a moſt agreeable Proſpect, interſperſed with little Groves of tall Trees, with ſmaller Copſes of Bananas and Fig-Trees; through which you ſee the Tops of innumerable Villages, whoſe Houſes riſing in Canes, and covered with Straw, form a delightful Landſkip of this vaſt Plain [e].

Soil and

THIS Land is covered with a beautiful Verdure, either of Graſs or Trees, and Plenty of three Sorts of Corn, Beans, Potatos, and other Fruits, which grow ſo cloſe, that in ſome Places there is only a bare Foot-Path left untilled: For the Negros here are ſo induſtrious, that no Spot of Land, but what is naturally barren, eſcapes planting, though even within the Incloſures of their Villages and Houſes; nay, they are ſo covetous on this Article, that the very next Day after reaping, they ſow again, giving the Land no Reſt at all [f].

Whidah *Kingdom.*

ACCORDING to *Marchais*, the Soil is ſo fruitful, that as ſoon as one Harveſt is over, the Ground is ſowed with ſome other Grain; ſo that they have two or three Crops a Year. The Peaſe ſucceed the Rice; the Millet follows this; the Maiz or *Turkey*-Corn is planted next; Potatos and Ignames ſucceed the Maiz. The Borders of the Hedges, the Sides of Ditches, and the Foot of their Incloſures, are planted with Melons of different Kinds, beſides Pulſe; ſo that not an Inch of Ground lies unimproved, and that without any Interruption. They manage their Grounds ſo, that all their High-ways are only Paths, and they know not what it is to let the Land lie idle. They plough the Ground in Ridges, thoſe of the King's Lands being more elevated than the others; by which Means the Dews falling in the Hollows, and the Sun heating the Sides, whatever is planted, ſhoots quickly, and comes ſooner to Perfection, than if ſowed on a Flat [g].

Fertility.

Provinces.

THIS Kingdom, ſmall as it is, is divided into twenty-ſix Provinces or Governments, (denominated from their chief Towns) which are given to the Grandees of the Country, and hereditary in their Families. The King is at the Head of theſe, and has the Government of the Province of *Xavier*, ſo called from the Capital of the Kingdom.

Names of Provinces and chief Towns.	*Governors.*
1. *Xavier* (or *Sabié*)	The King.
2. *Xavier Goga* (whoſe Governor is ſtiled)	Prince, and Viceroy.
3. *Beti*	The High Prieſt.
4. *Aploga*	A Prince.
5. *Niapon*	A Prince.
6. *Xavier Zante*	A Prince.
7. *Gregoué Zante*	A Governor.
8. *Abinga*	A Governor.
9. *Gourga*	A Governor.
10. *Doboe*	A Governor.
11. *Abingato*	A Governor.
12. *Karté*	A Governor.
13. *Agou*	Interpreter and Governor.
14. *Aſſou*	A Prince.
15. *Waſſaga*	A Governor.
16. *Pagne*	Firſt Valet de Chambre and Governor.
17. *Walonga*	A Governor.
18. *Danio*	A Governor.
19. *Zingha*	A Governor.

[a] *Marchais's* Voyage, vol. 2. *p.* 14 [b] *Boſman* does not believe the World affords the like beſides. [c] *Boſman's* Deſcription of *Guinea*, p. 339; and *Marchais*, as before, *p.* 194, *& ſeq.* [d] *Phillips*, as before, *p.* 214. [e] *Marchais*, as before, *p.* 16. [f] *Boſman*, as before. [g] *Marchais*, as before, *p.* 13, *& ſeq.*

20. *Koula-*

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20. *Koulaſouto* — A Governor.
21. *Zoga* — A Governor.
22. *Hamar* — Captain and Governor
23. *Kouagouga* — Captain of the King's Muſketeers
24. *Agrikoquowe* — Drum Major.
25. *Ghiaga* — Hangman and Governor.
26. *Babo* — The King's Unkles.

Full of Villages.

EACH of theſe twenty-ſix Villages has ſeveral ſmaller Villages, or Hamlets, which are ſubordinate to it; and although the Bounds of the Kingdom are ſmall, and conſequently the Provinces proportionably little, yet the Country is ſo populous and full of Hamlets, that the whole Kingdom ſeems to be one Town, divided into ſo many Quarters, and ſeparated only by cultivated Lands, which appear like Gardens [a].

BOSMAN ſays, it is ſo populous, that in any of the King's, or Vice-Roy's Villages, there are as many People as in a common Kingdom on the *Gold-Coaſt*. He adds, that it is well furniſhed with theſe large Villages, beſides innumerable ſmall ones throughout the whole Country, ſome not above a Muſket-Shot from each other; becauſe thoſe who live out of the great Villages, or Towns, build and ſettle where they pleaſe: So that each Family builds a ſmall Village, which encreaſes as that multiplies [b].

EUROPEANS are but little acquainted with the inland Parts of *Whidah*, their Knowledge of the Country being almoſt wholly confined to the Road, which lies between the Port of *Whidah* and the capital Town.

Road of Whidah.

THE Port [c] or Road, where the Ships ride, is very good clean Ground, and gradual Soundings: The beſt Anchoring is in eight Fathom Water, againſt a great Tuft of Trees, that appear like a Barn, about a Mile and an half off Shore, on which there runs ſuch a prodigious Swell and Surf, that it is very dangerous Landing [d]. *Boſman* obſerves, that on account of the horrible Burnings (Surf or Swell) there is no landing without great Riſk: But in *April*, *May*, and *July*, he ought (as the Proverb ſays) to have two Lives who ventures; for the Sea Burning is ſo violent, and the Waves roll with ſuch Fury, that a Canoa is overſet and ſhattered in Pieces in a Minute; in which Caſe the Cargo and People are all in Danger to be loſt, except the Rowers, who by ſwimming may, perhaps, ſave themſelves; and this happens every Day.

Landing dangerous.

WHEN the Author was here in 1698, beſides a Slaves, there were five Men loſt, *viz.* a *Portugueze* Captain, a Clerk, and three *Engliſh* Sailors; likewiſe two Captains, who were brought aſhore, died there preſently. This Port, at ſeveral Times, had coſt the Author, or rather the *Dutch* Company, two hundred Pounds, and doubtleſs muſt have been more expenſive to the *Engliſh* and others, who have not ſo good Rowers.

Whidah Kingdom.

AT this Time of the Year there is alſo a ſtrong Eaſtern Tide, ſo that Boats or Shallops are puſh- b ed along by a Pole ſtuck in the Ground: However, as ſoon as you land, you ſeem to have paſſed from Hell to Heaven, there being very beautiful Meadow-Ground about half a Mile off [e].

Directions.

MARCHAIS ſays, that the Landing here is the more difficult, as it is an open Road, without any Land-Mark, unleſs it be the Tufts of high Trees on a low Land, at the Corner of the talleſt of which, in clear Weather, you may ſee the Flag on one of the Baſtions of the *French* c Fort (at *Gregoué.*) That Author adds, that the beſt Direction is the Veſſels moored in the Road, (there ſeldom wanting Shipping here) who generally ride oppoſite the great Tuft of Trees, a League from Shore, in twelve Fathom clay Ground. They moor Eaſt and Weſt, and generally the Ships of each Nation anchor near each other, in order to be mutually aſſiſtant in caſe of Need [f].

For anchoring.

To the Eaſt of the Grove, according to *Bar-* d *bot*, there is a little Houſe on the Beach, near which is ſet-up a Pole or Flag-Staff; and near the Houſe are uſually ſeveral Canoas ſet dry. Having brought this Pole to bear North, he adviſes to caſt Anchor, as being the beſt Ground; for ſomewhat farther Eaſt are Abundance of Stones under Water, which will ſpoil and cut the Cables.

THE *French* Ships bound to this Port commonly fire a Gun, when they come about three e Leagues Eaſt of *Popo*, as a Signal to the *French* Factor, reſiding at *Whidah*, of their Approach, and the ſaid Factor ſends immediately ſome Servant to the Shore to hoiſt the *French* Flag. The *Engliſh* Factor does the ſame when Ships of that Nation appear, the Staff being common to them as it happens [g].

And landing.

As ſoon as ever a Ship is anchored in the Road of *Whidah*, the Negros come-off with Fiſh and Fruits, knowing they will be well paid, and get f Brandy beſides, for which they would run all Hazards. By theſe Canoas the Captains generally write to the reſpective Directors of their Nations, to acquaint them with their Arrival. The Chevalier *des Marchais* having regulated the

[a] *Marchais*'s Voyage, *p.* 11. *& ſeqq.* [b] *Boſman*'s Deſcription of *Guinea*, p. 339. [c] *Barbot* ſays, it is called by the *French*, *le Praye*. This muſt be from the *Portugueze*, *la Praya*, which ſignifies the Strand, or Landing-Place. [d] *Phillips*'s Voyage, *p.* 228. [e] *Boſman*, as before, *p.* 337, *& ſeqq.* [f] *Marchais*, as before, vol. 2. *p.* 17. [g] *Barbot*'s Deſcription of *Guinea*, p. 324.

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Signals to be made from the Ships, as well as the a Tents on Shore, embarked in his Boat, and came to anchor an hundred Paces from the Bar, or Place, where the Swell or Surf of the Sea begins. Here he found a Negro Canoa waiting for him. All wiſe People on this Occaſion ſtrip to their Shirt and Drawers, the leaſt Evil that happens being a hearty Ducking. The Chevalier was wet from Head to Foot, and in Spite of the Precaution of his Boatmen, the third Wave waſhed over the Canoa from End to End. By good Luck the Boat touched the Ground, and did not overſet. The Negros jumping-out, and aided by thoſe on Shore, immediately lifted it up with all the People in it, and ſet them ſafe on dry Land [a].

Bar along the Coaſt.

BARBOT ſays, that the Bar is every-where as perilous and bad as at *Little Ardra*, eſpecially in the high Seaſon, and, above all, at the new and full Moon, when the Surges are ſo violent, that it is impracticable for twelve or fifteen Days [b].

It may not be improper here to explain what c is meant by the Bar above-mentioned, which runs along all the *Guinea*-Coaſt [c], and which is greater or leſſer, or, in other Words, more or leſs dangerous, according to the Poſition of the Coaſts and the Winds that blow on them.

What it is.

BY the Term Bar, is meant the Effect produced by three Waves, which break on the Coaſt one after the other, of which the laſt is moſt dangerous, becauſe it forms a Kind of Arch high enough, and of ſo large a Diameter, as to cover d a Canoa from End to End, fill it with Water, and ſink or overſet it, as it covers it, before it reaches the Shore. The firſt two Waves do not ſwell ſo high, that is, they do not form an Arch as they approach the Shore; the firſt, becauſe it is not repelled by the preceding Wave, which has had Time to break before it arrives: The ſecond ſwells a little, being repelled by the firſt: The third meeting the Repulſe of the ſecond, augmented by the firſt, is conſtrained to fall back e on itſelf, and form ſo conſiderable a Swell or Arch. This is that terrible Bar on which ſo many have been loſt.

How paſſed by Canoas.

THESE Waves begin at about a Muſket-Shot from Shore, becauſe the Sea meets here a high flat Bank, which having once paſſed, you have nothing to fear but the Surge or Surf, which carries the Boat aſhore with incredible Rapidity. The Skill of the Canoamen here conſiſts in jumping quickly into the Sea, and ſupporting the f Canoa on both Sides, ſo that it may come aſhore without Violence or Overſetting. This being effected, in a Moment after the Paſſengers and Goods are landed ſafely, though ever ſo heavy. Theſe *Whidah*-Negros are ſo uſed to this Bar, ſince the *Europeans* traded here, that at preſent rarely any Boats are loſt, although before they frequently were. Indeed they run no Hazard, for they are excellent Swimmers, and know how to get aſhore; and as they are naked, they make nothing of being wet.

Whidah Kingdom.

THE Negros often make this dangerous Paſſage a Pretence to plunder the Boats of *Kowrîs*, or Brandy. When there is no White on board to look after the Goods on theſe Occaſions, they ceaſe to row or paddle, keeping the Canoa up with their Oars, while ſome of the moſt dexterous of them pierce the Anchors or Barrels of Brandy, and fill their Bottles all round. After this, they fall a rowing with all their Might; and when they get to Shore tell the Factor, who is angry at their Stay, that their Canoa had ſprung a Leak, which they lay-by to ſtop, and with great Difficulty got to Shore.

The Rowers.

THESE Canoas are all of one Piece, made of c a Tree hollowed ſlightly. They are uſually from fifteen to eighteen Foot long, and from three to four Foot broad, and as many deep. There are commonly ten Rowers, each with their Paddles. Theſe reſemble Baker's Shovels, and are about four or five Foot long, the broad End or Shovel about fifteen Inches long, and eight broad, and of one entire Piece of firm Wood. The Negros ſit two and two, their Faces turned to the Place they go to. He who governs the Stern, d anſwers with his Voice to the Pilot, who ſits before, and is generally the moſt ſkilful of the Crew. Thoſe who row or paddle ſit on Bamboos, or thick Canes, which croſs the Canoa, and whoſe Ends are faſtened in the Sides. The Pilot, by the Tone of his Voice, marks the Time, directing them to row either ſlower or ſwift. It is a Pleaſure to ſee them when they tug with all their Force, bending ſometimes double, and giving the Canoa an extraordinary Way.

How placed.

WHEN they carry Whites aſhore, they make e them ſit in the Bottom of the Canoa, at the fore Part, one behind the other. If they carry them on board from Land, they place them in the hind Part of the Canoa. This Method is prudent, becauſe you are leſs expoſed going aſhore in this Poſition, the Wave taking the Canoa behind; whereas, in returning, it takes it before. The Negros on theſe Occaſions are very careful of their Paſſengers, and if you leave the f Management to them, there ſeldom any Accident happens. It is otherwiſe, however, with Reſpect to the Goods; whatever Care the Merchants or Captains take to prevent their Thefts, it is almoſt impoſſible. The Negros are able to give Leſſons on this Article to our moſt dexterous

Careful of Paſſengers.

[a] *Marchais*'s Voyage, vol. 2. *p.* 23, *& ſeq.* [b] *Barbot*'s Deſcription of *Guinea*, p. 346. [c] The ſame Author ſays, it continues to face the Shore all along from *Rio da Volta* to *Little Ardra*.

Slave-Coast. *But pillage Goods.*

Sharpers. If they find you watch them so close, that they cannot gain their End, they will overset their Canoa in Places where the Barrels or Boxes sink to the Bottom, and at Night return to fish them up again.

WHEN the Goods are brought ashore, they place them in Tents, which the Captains set-up by the Sea-Side. On the Top of these Tents there is erected one or more Poles, with Flags or Pendants, which serve to give the Signals agreed-on to the Boats that lie without the Bar: For though the Distance be but small, as hath been already observed, yet no Voice can be heard, not even with the Help of a Speaking-Trumpet, the Noise of the Waves and Roar of the Surge are so great [a].

Whidah a free Port.

FORMERLY none but the *English* and *Dutch* were allowed to trade here: But afterwards the *French* obtained Leave to build their Fort; and it is now, through the Cunning of the Natives, made a free Port for all Nations to resort to: The Consequence whereof is, that Negros, which were purchased there, when the *African*-Company first settled among them, for about fifty Shillings or three Pounds *per* Head, are now advanced to twenty Pounds prime Cost [b].

SECT. II.

Markets at Whidah. *Victualling Booths. Merchandizes sold. Female Merchants. Shell Money current: The several Species, with their Value. Way of travelling in Hamocks. Serpentines.* French *Privilege. Negro Porters. Convenience of this Voiture. Cheap and swift.*

Markets of Whidah.

EVERY fourth Day there is a Market at *Sabi*, which is held in different Places of the Town. There is also a weekly one in the Province of *Aplogua*, which is so reforted to, that there are usually five or six thousand Merchants [c].

AT *Whidah* there are several Fairs or Markets, says *Phillips*, but the largest is about a Mile from the King's Town (or *Sabi*) to the North-East, in the Fields, under a Tuft of Trees, where twice a Week, he thinks on *Wednesdays* and *Saturdays*, there is a great Concourse of Men, Women, and Children. The King's Wives have Liberty to come to this Fair to sell their Cloths, *&c.* in making of which they employ most of their Time [d].

THESE Markets are extremely well regulated and governed, so that seldom any Disorder happens. Each Species of Merchandizes and Merchants have a separate Place allotted them by themselves. The Buyers may haggle as much as they will, but it must be without Noise or Fraud. To keep Order, the King appoints a Judge or Magistrate, who with four Officers, well armed, inspects the Markets, hears all Complaints, and in a summary Way decides all Differences, having Power to seize and sell as Slaves all who are catched in stealing or disturbing the Peace. Besides this Magistrate, there is a Grandee of the Kingdom, called *Konagongla*, who is Examiner of the Money, or *Bujis*. These should be strung to the Number of forty to make a *Toqua*. This Judge examines the Strings, and if he finds a single Shell wanting, confiscates it to the King.

Whidah *Kingdom.*

THE Markets are surrounded with little Booths occupied by Cooks, or Suttlers, who sell the People Victuals: But they can only sell Meat, either Beef, Pork, Goat's Flesh, or Dog's, there being other Booths, where Women sell Bread, Rice, Millet, Maiz, and *Kúskûs*: Others sell *Pito*, (or *Pitow*) which is a Kind of refreshing Beer, well tasted, and not heady. In other Booths are sold Palm-Wine and Brandy. Those who want a Dinner must pay before-hand for what Victuals and Drink they want, for here is no Credit. After this, they go eat it where they can.

Victualling Booths.

THE Negro-Markets are well furnished: Here are to be sold Slaves, Men, Women, or Children; Oxen, Sheep, Goats, Dogs; Poultry and Fowl of all Kinds; Monkeys, and other Animals; *European* Cloth of all Sorts; Linen and Woollen, printed Calicos, Silks, Grocery-Ware, China, Gold in Dust, or Bars; Iron in Bars, or wrought: In a Word, all Sorts of *European* Goods, as well as the Produce of *Africa* and *Asia*; and all at a reasonable Price: This is the more surprizing, as these Merchants sometimes buy these Goods at the second, or third Hand, and go sell them three or four hundred Leagues off [e].

Merchandizes sold.

THEIR chief Wares to sell, are *Whidah*-Cloths, Mats, Baskets, Jars for *Pito*, Kalabashes of all Kinds, wooden Bowls and Cups, red and blue Pepper [f], *Malaghetta*, Salt, Palm-Oil, *Kanki*, and the like [g].

THE Slave-Trade is carried-on by Men; all other Goods are disposed of by the Women. Our exactest Dealers might go to School to these Female Negro-Merchants, who have an extraordinary Art in setting-off their Wares, and are excellent Accomptants; so that the Men, with good Reason, rely on their Management [h].

Female Merchants.

THE current Payments at the Markets, and elsewhere, are made in *Bujis*, or Gold; and as there is no Credit required or given, their Merchants keep no Books [i].

Shell Money.

THE *Bujis* [k], or *Kowris*, says *Barbot*, which

[a] *Marchais*'s Voyage, vol. 2. *p.* 24, *& seqq.* [b] Importance of the *African*-Company's Forts, *&c.* *p.* 30, *& seq.* [c] *Marchais*, as before, vol. 1. *p.* 162. [d] *Phillips*'s Voyage, *p.* 222. [e] *Marchais*, as before, *p.* 165, *& seq.* [f] A Mistake, we presume, for Perpets, or Perpetuanas. [g] *Phillips*, as before. [h] *Marchais*, as before, *p.* 166. [i] The same. [k] In the Original, *Boejies*.

Slave-Coaſt.

the *French* call *Bouges*, are ſmall, milk-white Shells, commonly of the Size of ſmall Olives. They are tranſported from the *Maldive* Iſles, as Ballaſt, by the Natives, to *Goa*, *Kochin*, and other Parts, from whence they are brought-over to *Europe*, chiefly by the *Dutch*, who make a great Profit by them, according as the Nations who trade to *Guinea* have occaſion for this Traſh to carry-on their Trade there and at *Angola*. According to their Scarcity or Plenty in *England* and *Holland*, their Price, by the hundred Weight, b riſes and falls. The Author can give no Reaſon why they are ſold by Weight, not by Meaſure.

THESE *Kowris* are of different Sizes, the ſmalleſt little bigger than a common Pea, the largeſt as an ordinary Walnut, longiſh like an Olive; but theſe larger ones are in no great Quantity, in Proportion to thoſe of inferior Sizes, and they are all intermixed, great and ſmall. They are commonly brought from the *Eaſt Indies* in Packs or Bundles, well wrapt-up; and put into Barrels in *England* and *Holland*, for the better Conveniency of the *Guinea*-Trade [a].

Species and Value.

AT *Whidah* and *Ardra*, they ſerve both for Ornament, and as current Coin. At the firſt Place, the Natives bore a Hole through each *Buji*, with an Iron Inſtrument made for that Purpoſe, and ſo thread them [b] forty *Bujis* on a String, which in *Portugueze*, they call *Toques* [c], and in their own Language, *Senre*. Five ſuch Strings, called d *Senres*, of forty *Bujis* each, make what they call in *Portugueze*, a *Gallinha* [d], and in the *Whidah* Tongue, a *Fore*. Two hundred *Senres*, or fifty ſuch *Fores*, make an *Alkove*, or *Guinbatton*, as the Blacks call it. This *Alkove* generally weighs about ſixty Pounds, and contains four thouſand *Bujis*.

WITH theſe *Tokes*, *Senres*, or Strings of forty *Bujis*, they buy and ſell all Sorts of Goods amongſt themſelves, as we do with Gold and e Silver; and are ſo taken with them, that they ſay they are preferable to Gold, both for Ornament and Traffic. It is the Cuſtom here to eſtimate a Man's Wealth, by the *Alkoves* of *Bujis* and the Slaves he poſſeſſes.

A SLAVE is rated at an *Alkove*, or *Guinbatton*, of *Kowris* [e]. *Marchais* ſays, according to the Market-Price, a Slave ſells from eighteen to twenty *Kabeſhes*, or from ſeventy to eighty thouſand *Bujis*, which weigh about an hundred and eighty Pounds, *Paris* Weight [f].

Whidah Kingdom.

THE *Europeans*, Grandees, and rich Men, are carried in Hamocks [g], borne on the Heads of their Slaves [h]. Their fineſt Hamocks are brought from *Brazil*, and are of Cotton. Some are wrought cloſe, like a Piece of Cloth; others open, like a Net-work. Their uſual Length, is ſeven Foot, by ten, twelve, or fourteen Foot broad. Each End has fifty or ſixty Knots, threaded with ſmall Cords of Silk, Cotton, or *Pitte*, which they call Ribbands, each of them about three Foot long. All the Ribbands of each End, unite to make one Ring, through which is paſſed a Cord faſtened to the End of a Reed, or Bamboo-Cane, about fifteen or ſixteen Foot long, at the other End of which is faſtened the oppoſite End of the Hamock; ſo that it hangs c in the Form of a Semicircle. The two Porters carry the Ends of the Hamock on their Heads; the Perſon carried ſits, or lies at length, in the Hamock, not in a direct Line with the Vehicle, becauſe in that Situation the Body would lie double, with the Feet as high as the Head, but in a diagonal Poſition, with his Head at one Corner and his Feet at the oppoſite Side [i], by which Means he lies as if ſtretched on a Couch. People of Faſhion uſe a Pillow to raiſe their d Head.

Way of travelling in Hamocks.

THE Hamocks brought from *Brazil* are of different Colours well wrought, with Vallences and Fringes, of the ſame Stuff, hanging at the Sides, and very ornamental. They commonly uſe an Umbrella to ſcreen them from the Sun, which the Perſon in the Hamock holds in his Hand. If they travel in the Night, and would ſhun the Dews, which are dangerous in this Country, they ſtretch a common, or waxed e Cloth over the Pole, and even are carried ſleeping on their Journey, with much greater Eaſe than in a Litter.

THE *European* Directors, and ſome Grandees, uſe Hamocks made like the Serpentines in *Brazil*, which have been accurately deſcribed by M. *Frazier* [k], and which *Durret* confounds with the Palanquins uſed in the *Eaſt Indies*.

Serpentines.

[a] *Barbot*'s Deſcription of *Guinea*, p. 339. [b] *Phillips* ſays, they ſtring them on Ruſhes. [c] *Phillips* calls them *Foggys*; *Atkins*, *Toccies*; *Marchais*, *Toques*. [d] The above-named Authors write *Gallinas*, and rate the Currency thus: Forty *Kowris* make a *Tokki*, five *Tokkies* a *Gallina*, and twenty *Gallinas* a *Grand Quibeſs*, as *Atkins*, and *Kabeſh*, as *Marchais* calls it; which anſwers to the *Alkove* of *Barbot*, as containing four thouſand *Bujis*. [e] *Barbot*, as before, *p.* 326, and 339. *Phillips*'s Voyage, *p.* 228. [f] *Marchais*'s Voyage, vol. 2. *p.* 32. [g] *Hæmak* is a *Brazil* Word, ſignifying a Net ſlung to reſt in, made there from the Rind of a Tree. *Atkins*'s Voyage, *p.* 112. [h] See the Figure. [i] The Cuſtom is different on the *Gold-Coaſt*; for there they ſit-up in the Hamock, with their Legs and Feet hanging over one Side, and leaning their Breaſt over the Bamboo, while the Slaves run along by their Hamocks, holding Umbrellas over their Heads, to guard them from the the Sun. See *Smith*'s Voyage, *p.* 158. [k] In his Voyage to the *South-Sea*.

THE

Slave-Coaſt.

THE Serpentine no Way differs from the Hamock, but in its being covered with a Canopy, or well arched Roof, which runs all the Length of the Hamock, and is about four Foot broad. It is made of Paſteboard, or thin Boards of the lighteſt Wood, and covered with a Silk-Brocade, or fine waxed Cloth, with Taffety Curtains, which may be drawn on every Side. In this the *European* Directors are uſually carried.

WHEN they go out of Town, either for Diverſion, or on a Journey, they are always eſcorted by the Negro Captain, or Grandee, Protector of the Nation they belong to, who is carried in his Hamock, immediately after the Director's Serpentine. At the Head of the Proceſſion is borne the Flag of the Nation: After which march the Negro Guards, to the Number of an hundred, an hundred and fifty, or two hundred, with Drums and Trumpets. Thoſe that have Guns are conſtantly firing them. The Drums beat, the Trumpets ſound, and all dance and ſing as they go along.

French Privilege.

THE *French* Director and Flag enjoy the Precedency here on all Occaſions. This is a Right they have had from Time immemorial [a].

CAPTAIN *PHILLIPS* is ſtill more particular, with regard, at leaſt, to the Manner of Travelling: The Hamock, ſays that Author, is generally made of a large Cotton Cloth; but the Factors have them very fine, of Silk, or Broad-Cloth. It is about nine Foot long, and ſix or ſeven broad, ſlung, at both Ends, with ſeveral ſmall Cords, or Ribbands, which draw them up like a Purſe, and accommodated with Nooſes, to ſlip-over the Ends of a Pole about nine Foot long. The Traveller, getting into this Hamock, either lies along, or ſits, as he is diſpoſed, while he is carried between two Negros, the Ends of the Pole reſting on their Heads, with ſmall Rolls of Linen underneath. In this Manner they will walk and run, as faſt as moſt Horſes can trot, chearfully ſinging in Parts to each other. When tired, they are relieved by two freſh Negros, ſtiled Hamock-Men, there being always ſix Negros to attend the Hamock. Of theſe there are ſeveral Sets, to be let at eaſy Rates, to ſuch as are not able to keep Sets of their own; like the *Kaboſhirs* and great Men, who uſe often to compliment the *Engliſh* with their Hamocks, to carry them from the King's Town to their Factory: But this coſt them more than if they were hired, their Slaves inceſſantly importuning them for Brandy and other *Daſhis*, which, for Quiet's Sake, they gave them, though the Fellows were little the better for what they got, their Patroons taking all from them at their Return.

Negro Porters.

Whidah Kingdom.

THIS Country admits of no other Kind of Travelling for *Europeans*, by Reaſon of the exceſſive Heat of the Sun, in which an *Engliſhman* can ſcarcely walk half a Mile a Day without fainting: But the Hamock-travelling relieves exceedingly; for there is a thin Cloth thrown-over the Pole, which keeps off the Sun, and falling-down hollow on each Side the Hamock, with the Motion of the Porters, attracts a fine cooling Air. The Author often took pleaſant Naps in them on the Road, and the generality of People in the *Weſt Indies* ſleep in them at Night.

Convenience of the Voiture.

WHEN a *Kaboſhir*, or Man of Figure, travels, he has ten or a dozen Blacks, with Guns, to attend his Hamock, making great Huzzaings and Firing along the Road; and when arrived at his Journey's End, they fire a Volley, which is the utmoſt of his Grandeur [b].

ATKINS ſays, Travelling here is in Serpentines, with Curtains to draw round againſt Heat or Flies, two Men carrying and two attending; and that they are hired at ſix Shillings a Day [c].

Cheap and ſwift.

CAPTAIN *SNELGRAVE*, in his Journey from *Jakin* to *Aſſem*, had ſix Hamock-Men, who relieved one another by Turns. The Diſtance was about forty Miles, and he was three Days in going, at the Rate of four Miles an Hour; but in his Return, the Fellows ran with ſuch Speed, that they came back between nine in the Morning and five in the Afternoon [d].

[a] *Marchais*'s Voyage, vol. 2. *p.* 212, *& ſeqq.* [b] *Phillips*'s Voyage, *p.* 214, *& ſeq.* [c] *Atkins*'s Voyage to *Guinea*, p. 112. [d] *Snelgrave*'s Voyage, *p.* 24, 26, and 81. See alſo before, *p.* 491, and 498.

CHAP.

CHAP. III.

Of the Whidah *Negros.*

SECT. I.

Their Perſons, Character, Dreſs, and Diet.

Their Perſons. Ignorance. Extremely polite. Rules of Civility: Exactly obſerved. Ceremony at viſiting a Superior. Induſtry of Men and Women. Work for ſmall Wages. Addicted to Theft: Great Artiſts that Way. No Redreſs againſt Thieves. Dreſs of the Men: Of the Women, and Maidens, King and Nobles: Of their Wives. Their Ornaments. Their Diet: Dogs-Fleſh, a Dainty. Their Bread, how made.

Their Perſons. THE *Whidah* People, of both Sexes, ſays *Barbot*, are generally tall, luſty, and well-limbed; not of ſo jetty, ſhining a Black as thoſe of the *Gold-Coaſt*, and much leſs ſo than thoſe of the *Sanaga* and *Gambra*; but far more induſtrious and laborious [a]. They are, however, very ignorant. They make no Diſtinction of Times, have no Feſtivals, nor Diviſions of Hours, Days, Weeks, Months, or Years; but reckon their Seed-Time by the Moons, and very well know, that every third [b] Day is a great Market-Day.

THEY reckon all by the Head, at which they are as exact and ready as the *Europeans* with Pen and Ink, though the Sum amounts to ſeveral Thouſands, which makes it very eaſy to trade with them [c]. *Marchais* enlarges on their Want of Knowledge. The wiſeſt amongſt them, ſays he, do not know their own Age: If you aſk them how old ſuch a Child is, they will anſwer, He was born when ſuch a Director came from *France*, or when ſuch an one went away: If you aſk at what Time of the Year, they will tell you in Seed-Time, or Harveſt. Theſe are their Epochas, and you need aſk no more [d].

Extremely polite. YET for all this Ignorance, the Inhabitants of *Whidah* are more polite and civilized than moſt Nations in the World, not excepting the *European*. According to *Boſman*, they far exceed all other Negros (whom he ever converſed with) both in good and bad Qualities. He firſt obſerves, that they all treat his Nation, the *Dutch*, in the moſt civil, obliging, and engaging Manner; that inſtead of teazing them continually for Preſents, as all other Negros do, they never deſire beyond a Morning's Draught; and had rather give than receive; that in Trade they are pleaſed with Acknowledgements for their Services, but obſtinately fond of their ancient Cuſtoms [e] and Opinions.

THEY are ſo civil to each other, and reſpectful to Superiors, that upon a Viſit to one, or even meeting by Chance, they immediately fall on their Knees, and kiſs the Earth thrice, clapping his Hands, and wiſhing the other a good Day, or good Night, and congratulates him; which the Superior, without altering his Poſture, barely anſwers, by clapping his Hands ſoftly, and wiſhing the other a good Day: All which Time the Inferior remains ſitting or proſtrate on the Earth till the other departs, or ſays it is enough; unleſs his Affairs call him away: In this Caſe, after begging Leave, he retires, creeping on the Ground; for it would be thought a great Crime to ſit upon a Chair or Bench before his Superior.

Rules of Civility. THE like Defference is paid by the younger to the elder Brother, the Children to the Father, and the Wives to their Huſbands. None of which will deliver, or receive any Thing to or from his or her Superior, Brother, Father, or Huſband, otherwiſe than on the Knee, and with both Hands together, a Sign of ſtill greater Submiſſion: If they ſpeak to any of the ſaid Perſons, their Hand is always clapped before their Mouth, that their Breath may not offend them.

WHEN two Perſons, of equal Condition, meet, they fall both down on their Knees together, clap Hands, and mutually ſalute, by wiſhing each other a good Day. Theſe Ceremonies are alſo nicely obſerved by the Attendants and Dependants, on each Side, which looks very agreeable.

IF a principal Perſon happens to ſneeze, all in his Preſence fall on their Knees; and after having kiſſed the Earth and clapped their Hands, wiſh him all Happineſs and Proſperity.

WHEN a Perſon receives a Preſent from his Superior, he claps it in his Hand, and kiſſing the Earth very ſubmiſſively, returns Thkans. In ſhort, the Inferior ſhews as much Reſpect here as in any Part of the World, very different from

[a] *Barbot*'s Deſcription of *Guinea*, p. 330. [b] Or rather, every fourth Day, as *Marchais* obſerves.
[c] *Boſman*'s Deſcription of *Guinea*, p. 352. [d] *Marchais*'s Voyage, vol. 2. p. 161, *&c ſeq.* [e] *Atkins* obſerves, as a Proof of this, that a Woman, though *Konſa* (or temporary Wife) to an *European*, never relinquiſhes her Country Gods, as has been frequently tried at the *Engliſh* Factories. See his Voyage to *Guinea*, &c. *p.* 116.

the

Slave-Coast. the *Gold-Coaſt*, where the Negros live together like Brutes, without any Diſtinction [a].

Exactly obſerved. ACCORDING to *Marchais*, theſe Ceremonies muſt be repeated ſcrupulouſly each Time they meet, though it were twenty Times a Day, Cuſtom not authorizing the leaſt Omiſſion; and the Neglect of theſe Ceremonies is attended with Puniſhment, or a Fine [b]. If you will believe this Author, all the Nation treat the *French* with a Reſpect and Complaiſance much beyond that they ſhow other Nations [c]. The laſt King of *Whidah*, it ſeems, was ſo very obſervant on this Article, that one of his principal Officers having inſulted a *Frenchman*, and lifted his Hand to ſtrike him, the King cauſed him to be beheaded on the Spot, in Spite of all the warmeſt Efforts of the *French* Director to ſave the Criminal.

Ceremony at viſiting. THE ſame Author affirms, that the *Chineſe* themſelves do not carry the Laws of Ceremony farther, nor obſerve them more rigidly than the *Whidah*-Negros. When one of them viſits a Perſon, who is his Superior, he always ſends him Notice before-hand [d], to intreat an Audience, and leaves him to fix the Time. Having obtained it, he ſets-out, attended by all his Domeſtics, and his muſical Inſtruments, if his Condition allows him to have any. All theſe march before him, ſlowly, and in good Order, himſelf cloſing the Proceſſion, carried in an Hamock by two Slaves. He alights ſome Paces from the Houſe of the Perſon he intends to viſit, and advances to the firſt Gate, where he finds the Servants of the Maſter of the Houſe. He then cauſes his Muſic to ceaſe, and proſtrates himſelf on the Ground with all his Train. The Domeſtics who come to receive him do the ſame, and after many Ceremonies, about who ſhall riſe firſt, he enters the firſt Court, where he leaves his Servants, taking only with him a few of his principal Attendants.

A Superior. BEING conducted by the Servants of the Houſe, he goes into the Audience-Chamber, where he finds the Maſter himſelf ſeated, without ſtirring, or making the leaſt Motion. The Viſitor then kneels down, kiſſes the Earth, claps his Hands and wiſhes his Superior a long Life, and all Proſperity. This Ceremony he repeats three Times; after which the other, without moving, bids him riſe, and places him oppoſite in an armed Chair, or on a Mat, as he is ſeated himſelf. He then begins the Converſation, and when he judges it has continued long enough, he makes a Sign to his People to bring Liquors, and preſents them to his Gueſt, which is a Signal to retire, as Coffee and Perfumes are amongſt the *Turks*. The Viſitor then repeats the Ceremony of kneeling thrice with the ſame Compliments, and withdraws. The Servants attend him to the Gate, and deſire him to go into his Hamock, but he declines it, till the two Companies make a new Proſtration [e]; after which the Viſitor gets into his Hamock, his Inſtruments begin to play, and he returns home in the ſame Order he ſet-out [f].

Whidah Negros.

IT may be obſerved, as a Mark of Decency, which is the Effect of Politeneſs, that both Sexes ſquat when they make Water; and the Women may obtain a Palaover and Fine againſt any Man, who, at ſuch Time, ſhould indecently diſcover his Nakedneſs [g].

Induſtry of Men. NOR do the *Whidah*-Blacks differ leſs from other Negros in Induſtry than Politeneſs and Civility: For, whereas Sloth and Idleneſs is the favourite Vice of the *Gold-Coaſt* Negros, here both Sexes continue their Labour without ceaſing till the Work be finiſhed, and are continually ſeeking for Employment, in order to get Money.

THEIR Diligence, according to *Marchais*, is ſurprizing. It is true, ſays he, they are not fond of Labour; but when once they begin, they ſet about it in good earneſt, and you are ſurprized to ſee ten thouſand Acres of Ground tilled in Ridges, which lay all fallow the Day before [h].

BESIDES Agriculture, (from which the King and a few great Men only are exempted) their Manufactures are ſpinning Cotton, weaving fine Cloths, making Kalabaſhes, wooden Utenſils, Aſagayes, and Smiths Ware, beſides ſeveral other handicraft Work; ſome in greater Perfection than on the *Gold-Coaſt*, and others not known there.

And Women. WHILST the Men are ſo diligent, the Women are not idle: They brew, or rather boil Beer, and dreſs Victuals, which they carry to Market to ſell, together with their Huſband's Ware, each ſtriving to out-do another. Hence they all live very ſplendidly, eating of the beſt that is to be gotten, and not as the Blacks on the *Gold-Coaſt*, who dare not think of a good Morſel when it is dear [i].

PHILLIPS obſerves, their Women are moſtly employed in making *Whidah*-Cloths, Mats, Baſkets, *Kanki*, *Pito*, (or *Pitow*-Drink) and in planting and ſowing their Corn, Yams, Potatos, *&c.* The *Whidah*-Cloth is about two Yards long, and about a Quarter of a Yard broad, three ſuch being commonly joined together. It is of divers Colours, but generally white and blue. For a Pound of Leaf-Tobacco, be it ever ſo rotten and bad, the Author could buy one of

[a] *Boſman*'s Deſcription of *Guinea*, p. 341; and *Barbot*'s Deſcription of *Guinea*, p. 330. [b] *Marchais*'s Voyage, vol. 2. *p.* 184. [c] It is true, they may like the *French* beſt, as being the moſt polite of all the *European* Nations. [d] This is like the Viſit-Billets among the *Chineſe*. [e] All this is ſo like the *Chineſe* Faſhion, that it ſeems to be copied from them. [f] *Marchais*, as before, *p.* 182, *& ſeqq.* [g] *Atkins*'s Voyage, *p.* 112. [h] *Marchais*, as before, *p.* 207. [i] *Boſman*, as before, *p.* 342.

theſe

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theſe Cloths, which would yield a Crown in *Barbados*; alſo one for eight Knives, which coſt Eighteen-pence. To make theſe Cloths, eſpecially the blue Streaks, they unravel moſt of the Sayes and Perpetuanas, which the *Engliſh* ſell them [a].

Small Wages.

THE Men work for ſmall Wages, but muſt be paid Earneſt before-hand. The Service done the *Dutch* by the meaner Sort conſiſts in carrying their Goods from the Shore to the King's Village, where the *Dutch*-Houſe ſtands. This being about three Leagues, they commonly pay from eight to twelve Pence the Burden, in Proportion to its Weight, the Price of each being exactly adjuſted. This is cheap Labour, but to make it up, they play an Aftergame, by pilfering the Goods, as hath been already obſerved.

WITH a Burden of an hundred Weight on their Head they run a Sort of continual Trot, ſo ſwift, that the *Hollanders* can ſcarce keep Pace with them, though not loaded with an Ounce.

THOSE who are very rich here, beſides Huſbandry, in which their Wives and Slaves are employed under them, drive a very conſiderable Trade, not only in Slaves, but all other Sorts of Commodities [b].

Addicted to Theft.

BUT if the *Whidah*-Blacks exceed other Negros in Politeneſs and Induſtry, they alſo ſurpaſs them in Thieving. The King told *Boſman*, at his firſt coming to *Whidah*, that his Subjects were not like thoſe of *Ardra* and other neighbouring Countries; who, upon the leaſt Diſguſt with the *Europeans*, would poiſon them. This is, continues he, what you have no Reaſon to fear here, but I adviſe you to take particular Care of your Goods; for my People ſeem to be born expert Thieves, and will rob you of no more than they can come at.

BOSMAN was highly pleaſed with this frank Declaration of the King's, and reſolved to be ſo careful, that they ſhould not pilfer much from him: But he ſoon found, that he reckoned without his Hoſt, for their Cunning in this Art ſurpaſſed all his Apprehenſions.

THE ſame Author adds, that except three or four of the moſt conſiderable Men, it is a Nation of Thieves; and ſo expert in their Vocation, that a *Frenchman* ſaid, they underſtood the Art of Thievery better than the Cutpurſes and Pick-pockets of *Paris*. It ſeems this Gentleman had packed-up every Thing in his Warehouſe ready to ſhip-off, among which he had great Store of Chickens laid-in for the Voyage: But when he came next Morning, he found neither Goods nor Fowl, though the Warehouſe was firm, cloſe, and well locked; ſo that he could not imagine which Way they had done it: But *Boſman* afterwards diſcovered the Trick to his Coſt.

Whidah Dreſs.

THE Negros of the *Gold-Coaſt* are very thieviſh, but not to be compared with theſe. If you had a Watchman with a thouſand Eyes, you could not hinder the Porters from ſtealing the Goods in their Way from the Shore to *Sabi*; and if caught in the Fact, they have Aſſurance enough to aſk, whether you can imagine they would work for ſuch ſmall Wages, without the Liberty of ſtealing?

Great Artifts that Way.

IN the Author's Time the *Engliſh* ſewed-up their Barrels of *Bujis* [c] (the Money of this Country) in Sacks, thinking thereby to ſecure them, but all in vain: For in carrying them the Negros cut the Sacks off the Barrels, and dug-out their *Bujis* through the Chinks of the Barrel with an Iron Chiſſel. They have an hundred Ways of ſtealing, too tedious to recite.

NO Perſon can provide againſt them; and if you complain to the King, you cannot expect any Juſtice, much leſs Retribution: For though he orders the Offender to be ſearched for and puniſhed, yet no Perſon dare inform, for fear of his eldeſt Son, who commonly ſhares with, and conſequently protects, theſe Villains.

Another Inſtance.

THEY ſtole in one Night, out of the Author's Store, to the Value of ſixty Pounds *Sterling*, which convinces him, that the only Way to be free from their Thievery, was to leave them and their Country. They got-in by a Hole made in the Thatch, (being Reed covered over with Clay or Mud, to prevent firing) through which they drew-out his Goods with a Pole, having a Hook at the End. In the *Frenchman*'s Warehouſe the Hole was big enough for a Man to paſs through [d].

ATKINS obſerves, they are ſo thieviſh, as to ſteal the very Waiſt-Cloths of the Slaves brought from the inland Countries [e].

Dreſs of the Men.

THE Negros here are more richly clad than thoſe of the *Gold-Coaſt*, except in Gold and Silver, which they have not, nor are they acquainted with their Worth. They wear five or ſix Cloths of different Sorts one over another; the uppermoſt is eight or nine Yards long, which they wrap very decently about their Body. None but the royal Family are allowed to wear Red.

Of the Women.

THE Women alſo wear a Multitude of Cloths or Pagnes heaped one over another, not above an Ell long each. They buckle the Ends on their Belly. The Negros ſay, this Faſhion was the Womens Invention, grounded on a Convenience which they found in it, and doubtleſs, ſays the Author, every Mode is ſome Way or other uſeful.

[a] *Phillips*'s Voyage, *p.* 220. *Booſies*; and elſewhere, *Boesjes*.
[b] *Boſman*'s Deſcription of *Guinea*, p. 343.
[c] In the Original,
[d] *Boſman*, as before, *p.* 348, & *ſeqq.*
[e] *Atkins*'s Voyage, *p.* 112.

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MEN, Women and Children go with their Heads close shorn by a Rasor, and without any Covering, in all Sorts of Weather; whence, the Author presumes, they must be very hard headed [a].

And Maidens.

PHILLIPS says, the Women go stark-naked as they were born, till they are married, and then they cover themselves before; but it is the Sign of a Virgin to be bare, who goes without any Apprehension of Shame or Immodesty, the Author having often seen above two hundred of them at a Time. The young Men do the same, so that the Sexes may see how they like each others Persons before they go together; and not as *Europeans* are forced to do, take Wives at all Ventures, without knowing their bodily Defects and Infirmities, which are covered and concealed by their Cloaths [b].

MARCHAIS is somewhat more particular than *Bosman*, with regard to the Dress of the *Whidah*-Blacks, and besides seems to differ a little from him. The Dress of the King [c] and Grandees, says he, is much the same. It consists of a Piece of white Linen, about three Yards long, which they fold about their Waist, letting it fall to their Feet like a Petticoat. Over this they place a Piece of Silk of the same Size, which produces the same Effect; and over that another of Silk Stuff, or Brocade, richer than the former, of six or seven Yards long, which they tie across their Reins by the two Ends, one of which they make-up in a Roll on the right Hip, and let the other fall to the Ground, where it forms a long Train. They wear Bracelets and Necklaces of Pearl, Gold, Coral, and other Jewels, with Chains of Gold. The most Part go naked, some wear Hats with Feathers in the *French* Mode, and carry Canes in their Hands [d]. The common People generally go naked, except a Piece of Cotton-Cloth, or coarse Pagne, made of Mat of the Bigness of a Napkin, tied about their Waist.

King and Nobles.

THE Women of Fashion or Distinction wear about the Middle five or six Pieces of Pagnes, one over the other, but so, that the upper are still shorter than the under, which appears like a Flannel Petticoat. This was a great Fashion once in *France* [e], and perhaps at first was imported from *Whidah*. The King's Wives, and those of the Grandees, go like the rest, naked to the Waist, round which they wear two or three Pagnes of Cotton and Silk, the longest of them falling to the Ancle, the others are a little shorter. All these Pagnes are very wide, and form a Sort of Cushion round the Reins, which gives their upper Part the Air of an Hamper, (or Hoop) which is not unlike the Fashion so much in Voyage in *France*. They wear also Chains or Rings at their Ancles, like the Women on the *Sanaga*; several Rows of Necklaces and Bracelets on their Arms and Wrists. On their Head they wear a slight Basket of Reeds neatly wrought and painted: It is shaped like a Bee-Hive, or like the *Papal Tiara*. They dress their Hair genteely, and with Art, adorning their Locks with Gold Spangles, and Bits of Coral or Beads [f].

Of their Wives.

Whidah *Dress.*

Their Ornaments.

ALL over *Negroland* they are very abstemious of Flesh, in Comparison of the *English*. They have but few tame Creatures, as Kid, Sheep, Kine, *&c.* *Indian*-Corn, Rice, with Bananas, Plantains, Palm-Nuts, Pine-Apples, and now and then a little stinking Fish, or a Fowl being the chief of their Diet. They have no Flesh-Market of any Sort [g].

Their Diet.

PROVISIONS are plentiful at *Whidah* above any Place of the whole Coast, but neither very cheap [h], nor very large. A Cow of three hundred Pound Weight is reckoned a fine Beast, and will sell for two grand *Quibesses* (or *Kabesses* [i];) a Calf of eighty Pound Weight for one; Sheep of twelve Pound Weight for eight *Gallinas*; Fowls five for a Crown; a Dozen wild Fowl, or a Hog, for the same: But it is convenient in this Voyage always to provide *Kowris* or *Bujis*, (bought at one Shilling, and sold here at two Shillings and Six-pence *per* Pound) as the readiest for this Sort of Traffic, Coin being the dearest Way of buying at a Distance from *Europe* [k].

PHILLIPS says, the Negros admire Dog's Flesh before any other, and that he had seen many very fat ones brought to Market to be sold [l].

Dog's Flesh eaten.

ACCORDING to *Marchais*, you see in all the Markets on the *Guinea*-Coast a great Number of fat Dogs tied two and two, which the People, who deal this Way, fatten for the Tables of the Grandees.

IN this they agree with the *Chinese*, as well as in the Article of Civility. The Savages, in North *America*, have the same Taste. On this Occasion *Labat* says, a Man who would refuse Dog's Flesh when hungry, deserves to starve; and that he often being invited by the Looks and Smell of boiled and roasted Dogs, has longed to taste of

[a] *Bosman*'s Description of *Guinea*, p. 350, *&* *seq.* [b] *Phillips*'s Voyage, *p.* 222. [c] *Barbot*, *p.* 334, says, the King is dressed after the *Mooriſh* Fashion, in a long violet, Silk Gown; or sometimes of Gold and Silver Brocade. [d] See the Figure. [e] And in *England* too. [f] *Marchais*'s Voyage, vol. 2. *p.* 47, *&* *seq.* [g] *Atkins*'s Voyage, *p.* 130, *&* *seq.* [h] *Phillips* says, *p.* 221, that they are both good and cheap. [i] See before, *p.* 12. [k] *Atkins*, as before, *p.* 112. [l] *Phillips*, as before, *p.* 221.

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them, but was reſtrained through Fear of being reflected on. However, as they are faithful and domeſtic Animals, he thinks they ought to be ſpared [a].

Their Bread, how made.

BREAD is made of *Indian* or *Guinea*-Corn, ground between two Stones, called, *The Kanki-Stone* and *Rubber*. Firſt they place this *Kanki-Stone*, which is ſmooth and broad, ſhelving in a Frame: Then putting-on it thirty or forty Grains of *Indian*-Corn, after it has lain ſometime ſoaking in Water, bruiſe them with the Rubber, (which a is big enough for one to graſp in the Hand) and continue rubbing till the Corn is reduced to a Meal, much in the Manner Painters grind their Colours, often ſprinkling Water thereon to moiſten it. Of the Meal, tempered with Water, they make round Lumps like Dumplins, which they boil in an Earthen Crock, or bake over the Fire on an Iron or Stone; and this they call *Kanki*, which, with a little Palm-Oil, a Kalabaſh of *Pito*, (or *Pitow*) and a few Yams or Potatos, is b the Diet of the Generality [b].

Whidah *Marriages.*

CHAP. IV.

Of the Marriages, Diverſions, Diſeaſes *and* Funerals *of the Natives.*

SECT. I.

MARRIAGES.

Polygamy exceſſive. Marriage Ceremonies, not troubleſome. Betrothings. Jealouſy of the Men. Great Subjection of the Women. Divorces. Monthly Separations. Liberty of unmarried Women. Public Whores: Their Privilege. Children numerous. Great Fondneſs of Parents. Duty of Children. Circumciſion of both Sexes. Law of Inheritance.

Polygamy exceſſive.

THE remaining Cuſtoms and Manners at *Whidah* are very like thoſe on the *Gold-Coaſt*, excepting what relate to the Religion and Way of living of the Natives. With regard to Wives, whereas the *Gold-Coaſt* Blacks are content with one, two, or three, and the moſt conſiderable Men with eight, ten, or twenty Wives, they have here forty or fifty, and their chief Captain three or four hundred, ſome a thouſand, and the King between four and five thouſand [c]. This e is confirmed by other Authors of Credit.

PHILLIPS ſays, the King of *Whidah* had, as he was informed by Captain *Tom* the Interpreter, three thouſand Wives. This he thinks very probable, conſidering that each *Kaboſhîr* had from ten to twenty Wives more or fewer as he pleaſed, or could maintain [d].

SNELLGRAVE affirms, that it is uſual for a great Man at *Whidah* to have ſome Hundreds of Wives and Concubines [e], and meaner Men in f herParents,without giving her any thing; nor does Proportion [f].

Marriage Ceremonies,

THERE are few Countries where Marriages are leſs expenſive, or attended with leſs Ceremony, than at *Whidah*. There is neither Contract, Portion, Settlements or Preſents on either Side. The Negros of the Weſtern Coaſt of *Africa* buy their Wives at a good Rate, in Cattle or Goods, and if not found to be Maids, may ſend them back, and have their Price again: But nothing like this is practiſed at *Whidah*. As the Women here are generally not over fruitful, a Girl who has given Proofs of her Ability this Way before Marriage, is always preferred to d another, but the Parents receive no Advantage by the Bargain. The Marriages at *Whidah* are in this Manner:

Not troubleſome.

WHEN a Man fancies a Girl, he goes without Ceremony to aſk her Father, who ſeldom refuſes his Conſent, if his Daughter be marriageable. Her Parents conduct her to her Huſband's Houſe, who, as ſoon as ſhe enters, preſents her a new Pagne, which is commonly the firſt ſhe ever put on, for ſhe brings no Fortune but her Perſon; and if ſhe has ſaved any thing, ſhe leaves it behind her. The Huſband kills a Sheep, which he eats with the Parents, ſending a Piece to his Wife, the Cuſtom here not permitting her to eat with her Spouſe. After drinking a Couple of Bottles of Brandy together, the Parents retire, and leave their Daughter with her new Huſband.

Betrothings.

WHEN the Girl courted is not of Age to be married, the future Huſband lets her continue with

[a] *Marchais*'s Voyage, vol. 2. *p.* 164. [b] *Phillips*'s Voyage, *p.* 221, *& ſeq.* [c] *Boſman*'s Deſcription of *Guinea*, p. 344. [d] *Phillips*, as before, *p.* 219. [e] The ſame Author obſerves, that the great Captain, principal Officer to the King of *Dahomé*, (who conquered *Ardra* and *Whidah*) had five hundred Wives. [f] *Snellgrave*'s Voyage, *p.* 3, and 79.

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to another, if a better Match offer in the mean time [a].

THEIR Marriages, says *Phillips*, are as in the primitive Times. When a Man fancies a young Woman, he applies himself to her Father, and desires her for his Wife, which is seldom refused. Then he gives her a fine Cloth and Bracelets, and Necklaces of Rangos mixed with Coral for her Arms and Neck, invites her Friends and his to a Treat of *Pito*, and the Ceremony is over, never having a Farthing Portion with her [b].

ACCORDING to *Marchais*, it is prudent in these People, that the Expences of Marriage are so small, otherwise their Grandees, instead of three or four hundred, (as they have) must be contented with one or two Dozen, or be ruined by the Charge.

HE adds, that the great Number of Wives here never incommodes the Husband, provided they be not *Betas* [c].

IF a Slave has a Mind to marry a Girl, who is the Slave of another, he asks her of her Master, without applying to her Parents. The Children of this Marriage belong to the Master of the Wife, the Girls to the Master of the Husband [d].

Jealousy of the Men.

THEY are extremely jealous here of their Wives, and great Respect is paid to those of the King, who must not be touched or looked upon, under severe Penalties [e]. A proportionable Regard is had to those of great Men. When the People enter the Grandees Houses, they use this Expression, *Ago*, to warn the Woman to keep out of the Way. Though the Punishment is not the same, yet a Grandee has a Right to bastinade a Man who does not use this Precaution: But if he meets and touches one of the Grandee's Wives, and the Grandee complains to the King, he is severely punished [f].

ALL that the Men gain by their Trade in Slaves or Industry, is laid-out in Cloaths for themselves and Family. This is all their Care: Their Wives provide all the rest. This keeps them fully employed, and it is hard to conceive how they are able to bear such constant Fatigue [g].

Womens great Subjection.

IN short, the Condition of the Wives here is little better than that of Slaves. They are obliged, as *Bosman* observes, to till the Ground for their Husbands only [h], but the most beautiful ones are kept at home, where, however, they are not excused from Work; besides which their Business is to serve and wait on their Husbands.

Whidah Marriages.

No rich Negro will suffer any Man to enter his Wives Houses [i]. What is worse, these Wives, on the least Suspicion of Falseness, are sold to the *Europeans*, the King's not excepted, very different from those on the *Gold-Coast*, where they often make a Trade of their Wives Body: But here if any violates his Neighbour's Wife, if the Cuckold be rich, the Offender must not only die for it, but such a Crime is enough to plunge even his whole Family into Slavery [k].

Divorces.

IT is in the Power of the Man to be divorced when he pleases, which is done by turning the Wife out of Doors; but in this Case he is obliged to pay the Parents double the Price of the Entertainment he was at. This Law, says *Labat*, is very convenient for Husbands who are tired of their Wives, and if received in *Europe*, would prevent many unhappy Marriages. But this Hardship is sufficiently retaliated by the Custom, permitting the Woman to quit her Husband whenever she is so disposed, in which Case the Parents are obliged to repay the Husband even the small Charges before-mentioned [l].

Monthly Separation.

IT may be likewise reckoned among the Rigors shewed to Women here, that during the Time of their monthly Visitations, they are not permitted Entrance into the King's or other great Mens Houses, on less Penalty than Death, or perpetual Slavery [m].

ACCORDING to *Marchais*, the *Whidah* Negros seem to have borrowed from the *Jews* the Law of Separation from their Wives at certain Seasons. On these Occasions the Women are obliged, on Pain of Death, to quit their Husbands or Parents House as soon as they find themselves ill, and to forsake all Correspondence with any Person as long as their Disorder continues. According to the Number of Women in a Family, there is one or several Houses at the End of the Inclosure, where they remain under the Care of some old Women who tend them, and take Care to wash and purify them before they return to their Families [n].

NOTWITHSTANDING the rigorous Punishments, the Women of the Seraglio, and those of the Grandees, who have a great Number, chuse to run all Hazards, rather than want a Gallant. *Whidah* would furnish abundant Memoirs for a Negro *Atalantis*.

Liberty of unmarried Women.

THE young Girls here are, however, exempted from this rigorous Law. If one of these

[a] *Marchais*'s Voyage, vol. 2. *p.* 177, *& seq.* [b] *Phillips*'s Voyage, *p.* 220. [c] Priestesses of the Serpent. [d] *Marchais*, as before, *p.* 179, *& seqq.* [e] See hereafter in the Account of their Kings. [f] *Marchais*, as before, *p.* 79. [g] The same, *p.* 181. [h] The King's Wives not excepted. [i] *Bosman*'s Description of *Guinea*, p. 344; and *Marchais*, as before. [k] *Bosman*, as before. [l] *Marchais*, as before, *p.* 179. [m] *Bosman*, as before, *p.* 353. [n] *Marchais*, as before, *p.* 180.

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be surprized with her Lover, no-body pretends a to blame her, not even her Parents or nearest Relations, she having a full Right to dispose of her Person. Her having Children before Marriage is so far from blemishing her Character, that it is a powerful Recommendation, as giving Hopes to her future Husband of many Children, which in this Country are esteemed as Wealth: Yet the Women here are not very fruitful, few having above two or three Children. A Woman that has borne five or six, is highly valued. At b the Age of twenty-four or twenty-six, the Negresses usually leave-off bearing [a].

THE same Author observes elsewhere, that the laborious Condition of the Wives here, engages Numbers of young Girls in an abandoned and loose Way of Life. As they are intirely Mistresses of their own Persons, they quit their Parents, live by themselves, and trade on their own Account; prostituting their Bodies to whoever will pay them best, as they know their Re- c putation will no Ways suffer by it [b].

Public Whores.

THROUGHOUT the Country of *Whidah* there is very great Plenty of Whores, and at a cheaper Rate than on the *Gold-Coast*. There the Author had seen a vast Multitude of Huts, not above ten Foot long, and six broad, placed near the great Roads throughout the whole Country, in which these Women are obliged to ply at their appointed Days in the Week for the Relief of all Persons: And these Countries being very populous, d the Slaves vastly numerous, and married Women kept-up very strict, these Whores on those Days must of Necessity be very well tired: He had been assured, that some of them had lain with thirty Men in a Day.

Their Privilege.

THE common or established Price is three little *Buji* [c] Shells, worth here about a Farthing, out of which they are obliged to subsist themselves, and besides may work on other Days if they please; for as no-body has any Property in e them here, so they have no Supervisors, nor are they solemnly initiated as on the *Gold-Coast*: But it is customary for some of the most considerable and rich Negro Ladies, upon their Death-Bed, to buy some of these foreign Female Slaves, and make a Present of them to the Public. This these tender-hearted Creatures take for a great Work of Mercy and Charity, as some in *Europe* do the buying Masses for the Souls in Purgatory; and the Negros no less firmly believe, that such f public Benefactors shall receive their Recompence in the other Life, and that the more Whores they buy, the greater shall be their Reward.

Whidah Marriages.

THE last End of these Harlots is much the same with that of those on the *Gold-Coast*, wretched and miserable, and rather more so, they being obliged here to more Fatigue, and consequently sooner infected and worn-out, seldom arriving to a moderate Age [d].

Children numerous.

FROM such a Number of Wives, a great Number of Children may reasonably be expected; for the Women are not barren, and the Men are naturally sanguin, eat and drink well, and use other Provocatives besides. The Author had seen Men who were Fathers of above two hundred Children. Having once asked *Agoei*, one of the King's Captains, who served the *Dutch* several Years as Interpreter, how many Children he had, having always observed a good Number with him, he answered with a Sigh, that he had no more than seventy: And being questioned again, if he had buried any, he replied, as many as were then living.

THE King, who was present at this Conversation, assured the Author, that one of his Vice-Roys, assisted by his Sons and Grand-Sons, and their Slaves, had repulsed a powerful Enemy: That in all they made-out two thousand, not reckoning Daughters, or any that were dead. Surely these Men, says *Bosman*, would be fit to people a new World. He adds, that if these Reports were true, as he had not Reason to doubt, he did not wonder the Country was so populous, and annually sold so many Slaves [e].

SMITH observes, that it is frequent here to see Fathers, who have two hundred Children living at once. He adds, that it often happens a Man has half a dozen Children born in a Day, for they never cohabit with their Wives while pregnant, or during their monthly Visitations, which is indeed a potent Reason for Polygamy; besides, a Man's Wealth here consists in the Number of his Children, whom he can dispose of at Pleasure, except his eldest Son, the Males being frequently sold as Slaves, of which this Spot of Country furnishes a Thousand every Month for the Market [f].

Fondness of Parents.

WITH regard to the Article of selling their Children, *Marchais* (or his Editor) declares it to be absolutely false [g]. There are no People on Earth, says that Author, more tender of their Offspring, or shew more parental Affection. It is true, they sell their Wives, but they make a vast Difference between their Wives and their Children. The first they regard as their Slaves, and seeing they may take as many as they will, they keep them in their Duty by the Fear of this politic Chastise-

[a] *Marchais*'s Voyage, *p.* 70. [b] The same, *p.* 181. [c] In the Original, *Boesses*; called, by the *Dutch*, *Cawrits*. [d] *Bosman*'s Description of *Guinea*, p. 315. [e] The same, *p.* 347. [f] *Smith*'s Voyage, *p.* 202. [g] This seems to be spoken of all the *African* Negros in general; and if so, contradicts what other Authors assert.

ment,

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ment, which, with the Price they receive for a one turbulent, uneaſy, or barren Woman, enables them to purchaſe a Dozen young, handſome, obedient, induſtrious Girls, to encreaſe at once their Wealth and their Family.

THEY alſo ſell the Children of their Slaves, as they are Part of their Stock; but for their own Children, though begotten on their Slaves, they regard them as free, making no Difference between them and thoſe they have by their lawful Wives. In this the Laws of *Whidah* ſeem b agreeable to thoſe of the *Jews*, and are equally binding to the Prince as to the meaneſt Subject.

Duty of Children.

CHILDREN never ſpeak to their Parents, nor Wives to their Huſbands, but on their Knees, except their Wives be *Betas* [a]; and then, by virtue of their Conſecration, the Law is reverſed, and they exact the ſame Mark of Submiſſion from the Huſband.

YOUNGER Brothers or Siſters are obliged to pay the ſame Homage to the Elder, under Pe- c nalty of a Fine, which the latter can regulate at Diſcretion.

IT does not appear, that Children have the ſame Reſpect for their Mothers as their Fathers. The Women practiſe the ſame Civilities to each other as the Men, and, as the Sex is uſually fond of Ceremony, ſo it is probable they exceed them. The worſt is, that theſe *Whidah* Negros have, by no Means, the Complaiſance for the Ladies which is practiſed in *Europe* [b].

Circumciſion in Uſe.

THE Circumciſion of Infants, eſpecially the Males, is here cuſtomary, of which all they know is, that their Fathers did ſo before them. Here are ſome Girls liable to be circumciſed [c] as well as the Boys, with regard to which he refers the Reader to what Mr. *Arnold Van Overbeck* ſays of the *Hottentots* at the *Cape of Good Hope*. The Negros differ much as to the Time of performing this Rite, ſome doing it at four, five, or ſix, or others at eight or ten Years old [d].

Laws of Inheritance.

UPON the Father's Death, the eldeſt Son inherits not only all his Goods and Cattle, but his Wives, which he immediately holds, and enjoys as his own, except his own Mother [e], for whom he provides a ſeparate Apartment and Subſiſtence, in caſe ſhe wants it. This Cuſtom obtains not only with the King and Captains, but alſo among the Commonalty [f]. But they can neither raze nor burn their Father's Houſe, nor ſacrifice any of his Wives or Slaves, as is done at the Deceaſe f of the King. To do either of theſe they muſt have the King's Conſent, who never gives it [g].

PHILLIPS obſerves, that when the King dies, all his Wives devolve to the next King by Election; and that the Wives of a *Kaboſhir*, with all his Goods, fall to the King at his Death; there being no Regard had to his Children, who have nothing but what is privately conveyed away by Stealth during their Father's Sickneſs [h].

Whidah Gaming.

SECT. II.

b *The* Diverſions, Muſic, *and* Diſeaſes *in* Whidah.

The Natives fond of Gaming: Games of Chance: Second Game: Third Game. Diverſions: Shooting. Their Muſic: Drums: Kettle-Drums: Trumpets: Flutes: Baſket-Rattle: Other Inſtruments. Their Diſeaſes: Effects of the corrupt Air: Malignant Fevers: Dyſenteries. Offerings of the Sick. Their Fear of Death. Funerals and Mourning.

Fond of Gaming.

THE *Whidah*-Negros are not ſo eager in the Purſuit of Trade, or their Application to Agriculture, as to take no Recreations or Diverſions. Their chief Pleaſure, of this Kind, is Gaming. *Boſman* ſays, they willingly ſtake all they have in the World at Play; and, when Money and Goods are wanting, like the *Chineſe*, firſt venture Wife and Children, and then Land and Body [i].

d *MARCHAIS* obſerves, that although they are as paſſionately fond of Gaming as the *Chineſe*, they never imitate them in one Article; for, after loſing their All, inſtead of hanging, they ſtake themſelves, and the Winner ſells them to the *Europeans*. Theſe Diſorders obliged the late King of *Whidah* to forbid all Games of Chance, under Penalty of the Offender's being ſold to the Whites. In his Reign this Law was obeyed; but his Succeſſor connived at the Breach e of it, though it was hoped, that, when a little ſettled in his new Authority, he would revive the Prohibition.

Games of Chance.

THE Natives have ſeveral Games of Chance, and others of Exerciſe. The Number of the the firſt is three.

THE firſt of theſe they call *Attropoé*, that is, *at ſix Bujis*. They aſſemble twelve or fifteen, ſitting round a Mat ſpread on the Ground, each holding in his Hand three *Bujis*, with his own f Mark. Having ſettled what they are to play for, which is never under five *Gallinas* of *Bujis*, or about four Livres, *French*, the Money is laid

[a] Prieſteſſes. [b] *Marchais*'s Voyage, vol. 2. *p.* 185, *&* *ſeqq.* [c] *Atkins*, p. 116, quotes *Boſman* on this Occaſion. [d] *Boſman*'s Deſcription of *Guinea*, p. 353. [e] *Marchais* adds, and his Father's Mother. [f] *Boſman*, as before, *p.* 346. [g] *Marchais*, as before, *p.* 168. [h] *Phillips*'s Voyage, *p.* 219. [i] *Boſman*, as before, *p.* 354.

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on the Mat. Then one of the Gameſters takes the three *Bujis* of his next Man, and ſhaking them, with his own, in his Hand, throws them all ſix on the Mat. If three of his *Bujis* appear caſt on the Side oppoſite to thoſe of his Adverſary, he wins the Caſt; if but one, he loſes: If there be two, the Throw paſſes for nothing, and they begin again, doubling the Stakes. If the ſecond Caſt be neutral, they treble the Stake, till one of the Players wins. The Gainer continues to hold againſt the Table, till he loſes himſelf, and then he can play no more till it comes to his Turn.

Second Game. THE ſecond Game of Chance is with four *Bujis*, much in the ſame Manner; only to win there muſt be two *Bujis* turned on one Side and two on the other, otherwiſe the Caſt is nothing, and the Stake is doubled. This Game is eaſier than the firſt. It is a Wonder the *Europeans* have not introduced the Uſe of Dice here, which would probably prevent many Cheats they practiſe with their *Bujis*.

Third Game. THE third Game is played with round Flints, or the Seeds of the Palm, of the Size of an Egg, marked like the *Bujis*. The Number of Players may be three, ſix, nine, or twelve, each laying his Stake before him. Three of them enter the Liſts at once, and whirl their Balls, or Stones, on the Mat, juſt as the Children in *France* play at Totum. If one of theſe Balls, in whirling, drives the other two off the Mat, the Player wins both their Stakes; if but one, the Stake of the Perſon whoſe Ball it was; if none, they begin again, doubling their Stakes. The Winner plays againſt two freſh Men, till he loſes, or his Hand is out. There is a good deal of Skill in this Game; and the Parties are as ſilent as thoſe of the *Ridotto* at *Venice*.

Diverſions. THERE is another Game which is not forbid, and is purely an Exerciſe of Skill and Addreſs.

Shooting. They plant a Stake in the Ground, forty or fifty Paces from the But where the Archers ſtand; on the Top of it they fix a Ball of light, or ſoft Wood, about an Inch and an half in Diameter, and lay Wagers who ſhall hit, or carry-away the Ball, in two, three, five, or ſeven Shots, and not more. He who miſſes it, in the Number of Shots given him, loſes his Stake, which is never leſs than the Value of four or five Crowns of Gold in *Bujis*.

THESE are all their Games, at which the Lookers-on often riſk more than the Players; and both frequently ſtake not only their Fortune but their Liberty: For this Reaſon, the late King forbad Gaming under ſuch ſevere Penalties.

Whidah Muſic.

FOR want of other Employment, they aſſemble beneath the Trees, or in a *Kalde* [a], where they ſpend whole Days in talking, ſmoaking, and drinking either Palm-Wine or Brandy [b].

Converſation.

AT other Times, they divert themſelves with Dancing and Singing; the *Whidah*-Blacks, like all others along theſe Coaſts, being paſſionately fond of thoſe Recreations, which ſerve to refreſh them after the Fatigues of the Day [c]. *Phillips* ſays, they dance untowardly, the whole being only an antic, continued Jumping of one at a Time, with odd Geſtures of Head, Arms, and Body.

Dancing.

THEIR Muſic here is much the ſame [d], but far better than that on the *Gold-Coaſt*. They are likewiſe much modeſter in the Uſe of them; for in Times of Mourning, they never teaſe you with the Noiſe of them [e].

Their Muſic.

THEIR muſical Inſtruments are Drums, Kettle-Drums, Trumpets or Horns, Flutes, and the like. The Drums are only a Tree hollowed, open at one End, and ſtopped at the other with a Piece of the ſame Wood [f]. They chuſe for theſe the lighteſt Wood they can get, and make them about twelve or thirteen Inches in Diameter, and about twenty-two Inches deep. The open End they cover with a Goat's, or Sheep's Skin, well ſcraped, and faſtened on by Cords of Bulruſhes, fixed with wooden Pegs. The Drum is encircled with a ſhort Piece of Cloth, or Linen, like our Kettle-Drums, with a Roll of Cotton Cloth, which faſtens it to the Neck of the Drum. They uſe but one Stick of hard Wood, with a round Knob at the End. The Drummer holds this in his Right-hand, and beats alſo with his Left, ſometimes with his Fingers, and ſometimes with his Fiſt. The Sound of theſe Drums is dull and heavy. They are very fond of *European* Drums, but cannot bring themſelves to uſe two Sticks in beating.

Drums.

THE King of *Whidah* has, in his Chamber-Muſic, a Sort of Kettle-Drums like the former, only larger and longer. Each Drummer has but one, which is not hung about the Neck, but from the Roof of the Chamber by Cords.

THE Trumpets they uſe are of Ivory, of ſeveral Lengths and Diameters. They may rather be called Horns, ſounding much like thoſe uſed by the *French* Cow-herds and Sow-gelders in *Europe*. There is a great deal of Work in one of theſe Inſtruments, and a long Time required to make it. Theſe Trumpets yield different Sounds,

Trumpets.

[a] A Place built for Converſation. [b] *Marchais*'s Voyage, vol. 2. *p.* 172, *& ſeqq.* [c] The ſame, *p.* 205. [d] *Phillips*'s Voyage, *p.* 223. [e] *Boſman*'s Deſcription of *Guinea*, p. 254.
[f] See the Figure.

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but none of them harmonious enough to be called musical.

Flutes. THEIR Flutes are Canes of different Length and Diameter, composed of thin Iron Plates soldered together, having but one Hole in all the Side. Their different Tones are proportioned to their different Diameters. They are neatly filed, and give a shrill, grating Sound, which none but Negro-Ears could bear.

Basket-Rattle. THE King and Grandees have another musical Instrument. It is an Osier Basket, shaped like a large round Bottle, of about six or eight Inches Diameter, and about ten Inches high, exclusive of the Neck, which is about five Inches long and serves for a Handle. This Basket is filled with Shells, which the Author supposes to be *Bujis*. The Player holds the Neck of this Instrument with his left Hand, and shakes the Shells inclosed, in Time and Measure, striking by Intervals on the Basket with his right Hand. The Sound of these Instruments resembles that of Childrens Parchment Rattles full of Stones.

Other Instruments. ANOTHER musical Instrument used here is a hollow, Iron Cylinder, of about an Inch in Diameter, twisted spirally about a Stick. The Ends of this Cylinder are open. The Top of the Stick has, for Ornament, the Figure of a Cock in Copper. The other End serves for a Handle, the Player blowing it like a Flute.

A THIRD is a Kind of Drum, the Body of which is an earthen Pot, shaped like a Ball about a Foot Diametar, with a Mouth about six Inches broad, incircled with a Border, or Brim, of an Inch high. This Mouth, or Top, they cover with Parchment, or Skin well scraped, and fasten it on with a Circle, or Hoop of Osier, fixed over the Brim. Only Women play on this Instrument, which they hold before them, squatting on the Ground, and striking the Hollow with a wooden Stick rounded at the End. This they hold in their right Hand, and, at the same Time, with their left Hand, or the Fingers of it, beat on the Skin. This Instrument is no more agreeable than those already mentioned.

IT is surprizing, that the *Europeans* settled at *Whidah*, particularly the *French*, who have introduced Luxury in their Furniture, and Elegance at their Tables, have not been able to bring in Repute here their Music and Harmony: Nothing would be easier, for the People have a good Taste and a nice Ear [a].

WE shall conclude our Account of the *Whidah* Music, with the Remark of *Phillips*, That four or five Negros blowing through hollow Elephants Teeth, joined with one who beats a Piece of hollow Brass, or Iron, with a Stick, makes a sad Discord and bellowing Noise, like a Company of Bulls [b].

Whidah Diseases.

THE Whites, or *Europeans*, are subject to several Diseases here. The chief are the Flesh-Worms, before-mentioned [c], which are harder to be cured in them than the Negros. In some they have not appeared till a Year, or fifteen Months, after their Return to *Europe* [d].

Their Diseases.

SMITH says, that the Air of *Whidah* is terribly unhealthy, and especially since, by the King of *Dahomé*'s Cruelty, being depopulated, and the Ground lying uncultivated, it is overgrown with rank, poisonous Weeds [e].

Effects of the Air.

ACCORDING to *Marchais*, the Malignity of the *Whidah* Air is manifest from the Dews which fall on the Deck before Sun-rise, which have been observed to produce immediately small Insects resembling Lizards, Toads, and Serpents. It is true, the Heat of the Sun dries, or dissipates them in a Moment; but, notwithstanding, the Air having its Particles so corrupted, must produce bad and pestilential Effects on those who are all Night exposed to it, by lying, for the Sake of Coolness, on Deck. The best Remedy is to keep close and covered from the Air; to have the Head and Breast well cloathed; to live temperately, abstaining from strong Liquors, Women, and the Country Fruits, and to shun, as much as possible, all hard Labour in the Heat of the Day. The Negros, who are used to it, can bear the Sun-beams bare-headed, but the *Europeans* feel their Brains scorched so as to bring-on burning Fevers, with raging Deliriums, which usually are mortal in three Days. Such Captains as would preserve their Crews cannot be too watchful over their Conduct.

Malignant Fevers.

THESE malignant Fevers rage most in *June*, *July* and *August*, discovering themselves by great Pains in the Head and Reins, Inclination to vomit, Bleeding at the Nose, insupportable Drought, and a Dryness of the Tongue which makes it quite black. The most successful Method of Cure the Chevalier *des Marchais* experienced, was as follows: He began by purging the Patient with an Infusion of Sena, six Grains of *Stibiate-Tartar* [f], and an Ounce of Syrop of Roses. After this, cooling Glisters were applied, and repeated till the Fever abated. In the Interval, the Patient was bled in the Foot, to prevent the Delirium, which always happens the third Day. Sometimes there is a Necessity of applying Cupping-Glasses, or Blisters. The ordinary Drink of the Patient should be Barley, or Liquorice Water, with a small Addition of purified Nitre.

[a] *Marchais*'s Voyage, vol. 2. *p.* 197, *& seqq.* *p.* 656.
[b] *Phillips*'s Voyage, *p.* 223.
[c] See Vol. II.
[d] *Marchais*, as before, *p.* 121.
[e] *Smith*'s Voyage, *p.* 199.
[f] *Tartar Stibié.*

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After the Danger is over, purge the Patient with a Manna and Syrup of Roſes, in two Glaſſes, to be taken alternately every Hour.

Dyſenteries.

BESIDES theſe burning Fevers, which are always malignant, and intermitting Fevers, which are cured as in *Europe*, but frequently mortal, Dyſenteries are very common here, thought to be owing to their Fruits and Water; but *Labat* thinks them rather occaſioned by Exceſs in Brandy and ſtrong Liquors. This is the moſt difficult Diſtemper to cure, as it attacks Strangers at all Seaſons of the Year. It is commonly either a Conſequence of intermitting Fevers, or occaſioned by Exceſs in eating the Country Fruit, or drinking Spring, or River-Water immoderately, or the too free Uſe of ſpirituous Liquors. The Method of Cure here, is to purge the Patient every three Days with pure Rhubarb, either taken in Bolus or in Broth, repeating it till the peccant Humour decreaſes: Then add to the Rhubarb, ſix Grains of fine Catholicon, not forgetting to apply every Day aſtringent and ſoftening Gliſters.

THEY alſo uſe againſt this Diſeaſe, with great Succeſs, the Root of the *Simarouba*, (in the *Leeward Iſles* called *Bitter-Wood*) which is employed as a Specific againſt this Diſorder by the Savages of *Cayenne*; from whence a *French* Jeſuit ſent it to *F. Soleil*, Apothecarry of their College at *Paris*, who kept it as a Secret with which he performed wonderful Cures [a].

Offerings of the Sick.

BUT it is not in Medicine that are placed the greateſt Hopes of the *Whidah* Negros, who, in Caſe of Sickneſs, exceed thoſe of the *Gold-Coaſt* in the Number of Offerings to their *Fetiſh*, this laſt being the Employment of ſeveral entire Days. The Remedies are the ſame with thoſe on the *Gold-Coaſt*, but the Offerings are very different: Here each Perſon reſerves a Place under the open Air, ſet apart for that Purpoſe, and hedged about with Reeds and other Traſh. In this conſecrated Place they continually ſacrifice, in order to obtain Health and Proſperity.

Their Fear of Death.

THEY are ſo very fearful of Death, that they do not like to hear it mentioned, leſt that ſhould haſten it. It is a capital Crime to ſpeak of it before the King or any great Man. *Boſman* being upon his Departure the firſt Voyage, aſked the King, who owed him about an hundred Pounds *Sterling*, concerning the Payment, in caſe of his Death, at the Author's Return: All in the Preſence were amazed at the Queſtion; but the King, who underſtood a little *Portugueze*, conſidering him to be ignorant of their Cuſtoms, anſwered ſmiling, *You ought not to give yourſelf any Uneaſineſs about it; for I ſhall not die, but always live.* *Boſman* perceiving he had been guilty of ſome Blunder, took his Leave, and when he got home, the Captain told him, it was Death for any one to ſpeak of Death in the King's Preſence, much more to talk of his own Dying. However, in his ſecond and third Voyage, growing more familiar with his Majeſty and his Grandees, he frequently ridiculed their vain Fear of Death; and ſo much uſed them to talk about it, that, in Time, they began to laugh at it themſelves, eſpecially the King, (who is a very boon Companion) when the Author frightned any one of his Captains with Death; but no Negro will venture to open his Lips on that Subject [b].

Whidah Burials.

Funerals and Mourning.

THE Grandees bury their Fathers in a Gallery made on Purpoſe. The Corpſe is placed in the Middle. On the Grave they lay the Buckler, Bow and Arrows, and Sabre of the Deceaſed, and ſurround theſe with his own and other Family-*Fetiſhes*. The more numerous theſe are, the grander is the Mauſoleum. Though they uſe Guns and Piſtols, yet they never place theſe on the Tombs.

WHAT the Heir obſerves inviolably at the Father's Death, is, to continue twelve entire Months before he inhabits the Houſe the Deceaſed lived in, and to abſtain, the ſame Time, from enjoying his Father's Wives. During this Term, theſe latter muſt dwell apart, quit their uſual Dreſs, and wear neither Necklaces, Rings, nor Bracelets; being only allowed a *Pagne* of Mat, by Way of Mourning [c].

[a] *Marchais*'s Voyage, vol. 2. *p.* 121, *& ſeqq.*
[c] *Marchais*, as before, *p.* 168, *& ſeq.*

[b] *Boſman*'s Deſcription of *Guinea*, p. 250, *& ſeqq.*

CHAP.

Slave-Coast.

Whidah *Religion.*

CHAP. V.

The RELIGION *of the* Whidah *Blacks.*

SECT. I.

Their Notion of GOD; *with their* Fetiſhes, *publick and private.*

They believe in one God: Their Idea of him. Notion of Hell. Circumciſion. Their chief Fetiſhes. *The Trees, or Groves: Sacrifices offered to them. The Sea: Proceſſion made to it; and to the* Eufrates. Agoye, *their Oracle: Way of conſulting him. Inferior and private* Fetiſhes: *Aſſumed at Pleaſure. Attempts, to convert the* Whidah *Negros, fruitleſs: The firſt Miſſion: The ſecond: A third Attempt.*

THE Religion of *Whidah*, according to *Boſman*, is founded only on a Principle of Intereſt, and Superſtition, above all he had ever heard of; for if the Heathens, ſays he, had thirty thouſand Deities, the People of this Country may juſtly lay Claim to four Times that Number. However, he ſays, it is certain that the *Whidah* Negros have a faint Idea of a true God, aſcribing to him the Attributes of Almighty Power and Omnipreſence. They believe he created the Univerſe, and therefore prefer him before their *Fetiſhes* [a]; but they do not pray to him, or offer him any Sacrifices, for which they give the following Reaſons: God, ſay they, is too high exalted above us, and too great to condeſcend to think of Mankind; wherefore he commits the Government of the World to our *Fetiſhes*, to whom, as the ſecond, third, and fourth Perſons diſtant in Degree from God, and our appointed lawful Governors, we are obliged to apply ourſelves. And in firm Belief of this Opinion they quietly continue [b].

Believe in one God.

As this is the very ſame Apology which the *Romiſh* Church and Prieſts make for their Images, it is plain, as *Loyer* has already obſerved, that they conſider their *Fetiſhes*, only as material Objects qualified with certain Virtues and Powers, by the ſupreme Deity, for the Benefit of his Creatures.

MARCHAIS ſays, the wiſeſt of the *Whidah*-Grandees have a confuſed Idea of the Exiſtence of one God, whom they place in the Heavens, and ſay, he rewards the Good and puniſhes the Bad; that it is he who makes it thunder, and that the Whites, who know and ſerve him, are happier than they, who ſerve the Devil, a Being naturally wicked and inclined to Miſchief: Yet they dare not forſake their old Religion, for fear of the Populace riſing and killing them. From hence may be ſeen how little the Miſſionaries have to hope here [c].

Their Idea of him.

BUT, in another Place, afterwards, the ſame Author, ſpeaking of the *Whidah* Negros in general, confirms *Boſman*'s Account, ſaying, that they acknowledge one ſupreme Being [d], Creator of all Things; who, they believe, reſides in Heaven, from whence he governs the World, and is infinitely good and juſt. But he affirms alſo, that in public Calamities they have Recourſe to him: After they have, in vain, addreſſed the Serpent, they call on this ſuperior God, and ſpend whole Days and Nights in ſinging and dancing to his Honour, and not only ſacrifice Animals but young Perſons of both Sexes. Within the preſent Memory, Captain *Aſſou*, now living, offered to the God of Heaven, a Sacrifice of Men and Children, to obtain his Father's Recovery [e].

THEY have a Sort of Notion of Hell, the Devil, and the Apparition of Spirits. As for Hell, they beſtow on it a fixed Place under the Earth, where the Wicked and Damned are puniſhed with Fire. For theſe three or four Years laſt paſt they have been very much confirmed in this Belief; for an old Sorcereſs, who came from ſome odd Corner, has told them ſtrange Things of Hell; as that ſhe ſaw ſeveral of her Acquaintance there, and particularly the laſt Captain [f] of the Blacks, Captain *Carter*'s Predeceſſor, who was there miſerably tormented [g].

Notion of Hell.

THOUGH neither *Jews* nor *Mohammedans*, they practiſe Circumciſion, as hath been already remarked; but without much Ceremony, and not with half the Solemnity it is practiſed by the *Sanaga* Negros. When their Children are ſtrong enough to undergo the Operation, they carry them to the Negro Surgeon; and the Father holding the Child acroſs his Knees, the Operator

Circumciſion.

[a] In the Original, Idol-Gods; which Words, *Gods* and *Idols*, *Boſman* always uſes to denote their *Fetiſhes*.
[b] *Boſman*'s Deſcription of *Guinea*, p. 367, *& ſeq.* [c] *Marchais*'s Voyage, vol. 1. *p.* 129. [d] See *Loyer*'s Account of *Iſſini*, Vol. II. *p.* 440, of this Collection. [e] *Marchais*, as before, *p.* 215. [f] Or Prime Miniſter. [g] *Boſman*, as before, *p.* 385.

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takes-hold of the Fore-ſkin, or Prepuce, and having freed it from the Glans, cuts it off, and waſhes it with cold Water to ſtop the Bleeding. This is the whole Ceremony. The Wound generally heals in three Days, without any farther Application. They give no Reaſon for this Rite, nor any Account of its Introduction amongſt them, farther than that their Anceſtors did ſo, and therefore they ought to do the ſame [a].

Their chief Fetiſhes.

THE *Fetiſhes* of the *Whidah* Blacks may be divided into two Claſſes, ſuperior and inferior, or public and private. The *Fetiſhes* of the public and ſuperior Kind, according to *Marchais*, are four, *viz.* the Serpent, the Trees, the Sea, and *Agoye*; to theſe might be added a fifth, the River *Eufrates*, which croſſes *Whidah*. *Boſman* and *Atkins* reckon but three principal *Fetiſhes*, not mentioning *Agoye*. The Serpent, or Snake, is the chief of all their *Fetiſhes*: But as we intend to give an Account at large of this Animal and its Worſhip, in the following Sections, we ſhall ſay no more of it here.

The Trees, or Groves.

THEIR ſecond Kind of public *Fetiſhes* are ſome lofty Trees, in the Formation of which Dame Nature ſeems to have beſtowed the greateſt Art. Theſe Trees are only prayed-to and preſented with Offerings in Time of Sickneſs, more eſpecially Fevers, for the Reſtoration of Health. This they believe as properly to be the Buſineſs of the Trees as the Snake's; but then the Snake muſt not be forgotten: For they imagine, (and that truly enough) if he does you no Good, he will do you no Harm.

BESIDES this, they have other imaginary Remedies at Hand to cure Diſeaſes: Such as ſacrificing to ſeveral inferior *Fetiſhes*, or killing and eating Part of a Man, which was practiſed two or three Times on account of the preſent King's Sickneſs; likewiſe ſeveral other Extravagancies, too tedious to be repeated [b].

Sacrifices offered.

THE Sacrifices offered by the Sick to the Trees, according to *Marchais*, are Loaves of Millet, Maiz, or Rice. Theſe the Prieſt places at the Foot of the Tree the Patient has a Devotion for; after which, he takes them home, if the Patient does not give him Money to leave them till the Dogs, Hogs, or Birds devour them [c].

ATKINS ſuppoſes, that the Groves are addreſſed to on ſome peculiar Occaſions, or rather, that they are conſecrated to the Snake; moſt of them having a ſquare Tower built in a retired Part of it, to which they carry *Daſhis* and Preſents. There is one in the Neighbourhood (of *Sabié*) pre-eminent to all in the Country, to which the Prince and People annually make rich Offerings [d].

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The Sea.

THE third public *Fetiſh* is the Sea, which, as well as the Trees, has his peculiar Province, like the Officers of a King: But neither of them muſt interfere with that of the Snake, which, on the contrary, has a Power to correct the other two, when idle or lazy [e].

WHEN the Sea rages ſo as to hinder the Natives from fiſhing, or the *Europeans* from landing their Goods; when no Ships have been there for a long Time, and they impatiently wait for them; on theſe Occaſions, they make great Offerings to it, by throwing into it all Sorts of Goods. But the Prieſts do not much encourage this Sort of Sacrificing, ſince there is nothing left for them.

THE former King of *Great Ardra*, once cauſed a great Quantity of theſe Offerings to be made to the Sea; and, when he was informed by his Subjects, (for he muſt not ſee the Sea himſelf) that they all availed nothing, he grew very angry, and fell into as wild a Fury as *Xerxes*, who cauſed the Sea to be whipped for his Misfortune upon it [f].

Proceſſion to it,

MARCHAIS obſerves, that when it is ſo ſtormy as to hinder Trade, the grand Sacrificer is conſulted, and, according to his Anſwer, a Proceſſion is made to the Sea; where an Ox or Sheep is killed on the Shore, letting the Blood flow into the Water, and caſting a Gold-Ring into the Sea as far as a Man can throw it. The Ring (which however is very ſlight) and Blood are loſt. The Carcaſs of the Beaſt offered, belongs to the grand Sacrificer, who diſpoſes of it as he thinks fit.

And to the Eufrates.

THERE is another yearly Proceſſion made to the *Eufrates*, the chief River of *Whidah*, and looked-on as a *Fetiſh* [g]; but it is not ſo grand as that to the Serpent, hereafter deſcribed. It is led by forty Guards, or Muſketeers, followed by eighteen of the King's Wives, of the third Order, carrying the King's Preſents: The grand Maſter of the Ceremonies, as his Proxy, follows alone, attended by twenty Drums, twenty Trumpets, and twenty Flutes, of the royal Muſic. The grand Sacrificer, attended by his Prieſts, waits at the River-ſide, where he receives the Preſents, and caſts them into the River, with the uſual Ceremonies, the Part allotted to the *Fetiſh*, being ſome Handfuls of Rice, Maiz, and Millet; but he keeps the reſt wiſely to himſelf [h].

Agoye, their Oracle.

AGOYE, the fourth and laſt public *Fetiſh*, is an ugly, Monkey-like Image of black Earth, or Clay, reſembling a Frog, rather than a human

[a] *Marchais*'s Voyage, vol. 1. *p.* 127. [b] *Boſman*'s Deſcription of *Guinea*, p. 368, and 383. [c] *Marchais*, as before, vol. 2. *p.* 131. [d] *Atkins*'s Voyage, *p.* 118. [e] *Boſman*, as before, *p.* 368. [f] The ſame, *p.* 383. [g] In the Original, a Divinity. [h] *Marchais*, as before, *p.* 160, *& ſeq.*

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Form [a]. It is placed, or rather ſquatted, on a Kind of Pedeſtal of red Clay, on which is a Slip of red Cloth, bordered with *Bujis*; about the Neck is a Band of ſcarlet Cloth, a Finger broad, at which hang four *Bujis*: The Head is crowned with Lizards and Serpents, intermixed with red Feathers; and from the Top iſſues the Iron of an *Aſſagaye*, that goes through a larger Lizard, beneath which is a Silver Creſcent. This Idol is on a Table in the Houſe of the grand Sacrificer; before it ſtand three wooden Bowls, or half Kalabaſhes, in one of which are fifteen, or twenty ſmall earthen Balls.

Way of conſulting him.

THIS *Agoye*, is the Image, or Idol [b] of Councils, whom, as an Oracle, they uſually adviſe with before any Undertaking. Thoſe who conſult this *Fetiſh*, addreſs themſelves to the Sacrificer, telling him the Cauſe of their Coming; after which they preſent their Offering to *Agoye*, and give the Prieſt, who is his Interpreter, his Fee. If the Prieſt be ſatisfied, he takes the Bowls, and, after ſeveral Grimaces, which the Queriſt beholds very reſpectfully, he throws the Balls, at Random, out of one Bowl into another, till there appear an odd Number in each. He repeats this ſeveral Times, and if the odd Number ſtill comes-out, the Undertaking is declared proſperous. But although the Negros often find to the contrary, yet their Prepoſſeſſion is ſuch, that they always lay the Blame on themſelves, not on *Agoye*. The Women are the beſt Cuſtomers to this Oracle, whoſe Prieſt makes a good Hand of his Puppet; which is about eighteen Inches high, the Crown over it a Foot high, and the Pedeſtal as much [c].

YET, for all *Agoye* is ſo ready to aſſiſt the Negros with his Advice, there are no public Proceſſions made to him any more than to the Trees. Thoſe who addreſs theſe two public *Fetiſhes* on their private Account, put their Offerings into the Hands of the Prieſts, who know their Trade too well, ſays *Labat*, not to make a good Uſe [d] of the Truſt [e].

Inferior and private Fetiſhes.

BESIDES the above-mentioned public and common *Fetiſhes*, the *Whidah* Negros have an innumerable Multitude of Images, each private Perſon aſſuming as many as he pleaſes. Theſe are uſually made, according to *Barbot*, of fat Mold, or of white Potters Clay [f], and are to be ſeen in great Numbers in their Houſes, Chambers, Fields, the Roads, and the Foot-Paths all over the Country, under proper Huts and Niches; beſides a vaſt Quantity of other Clay Huts, erected in all Parts, to depoſit ſuch Snakes as, by Chance, they meet on the Road. Theſe Huts they call, after the *Portugueze*, *Caſas de Dios*, or *God's Houſes* [g].

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THE inferior *Fetiſhes*, uſed for ſmaller Concerns, are made of Stone, Bone, Wood, or Earth; but herein they differ, ſays *Atkins*, from other Negros: That this ſmall *Fetiſh* is the firſt Thing they ſee after they are determined upon any Affair, or Buſineſs, and ſometimes determines them to that Affair. On this Account it is taken-up and invoked: If they ſucceed, it is laid-by in Honour to the chief Idol, and *daſhied* now and then; but if not, they throw it away [h].

Aſſumed at Pleaſure.

THIS agrees with a Relation which *Boſman* had from a ſenſible Negro of his Acquaintance, who told him, that if one of them is reſolved to undertake any Thing of Importance, he goes-out immediately to look for a *Fetiſh*, in order to proſper his Deſign, and takes the firſt Creature he meets with, a Dog, Cat, or the moſt contemptible Animal; and for want of ſuch, a Stone, a Piece of Wood, or any Thing of the ſame Nature. This new-choſen *Fetiſh*, continued he, is immediately preſented with an Offering, accompanied with a ſolemn Vow, that if he pleaſes to proſper our Undertakings for the future, we will always worſhip and eſteem him as a Patron: If our Deſigns prove ſucceſsful, we have diſcovered a new and aſſiſting *Fetiſh*, which is daily preſented with freſh Offerings; but if the contrary, he is rejected as an uſeleſs Tool, and dwindles into his primitive Eſtate [i].

Attempts to convert.

THE Chevalier *des Marchais*, in his ſeveral Voyages made to *Whidah*, obſerved, that the Negros here were well diſpoſed to embrace the *Romiſh* Religion, notwithſtanding their Ignorance, and their Libertiniſm with regard to Women [k]. On the contrary, *Boſman* declares, that Polygamy is an Obſtacle they can never get over. He allows all other Impediments might be removed, but that Confinement to one Wife is an inſuperable Difficulty [l].

THEIR Belief in one God appeared ſo promiſing to the *French* ſettled here in 1666, that M. *du Caſſe*, in the Ship *Tempeſt*, carried-over two *Capuchin* Miſſionaries in 1667. Theſe Prieſts having learned the Language of the Country, preached with ſuch Succeſs, that the King was diſpoſed to receive the *Romiſh* Faith; which muſt

[a] See the Figure. [b] In the Original, the God of Councils. [c] *Marchais*'s Voyage, vol. 2. *p.* 129, *& ſeqq.* [d] *Labat* knows this, by the Practice of his own Brethren. [e] *Marchais*, as before, p. 161. [f] *Marchais*, vol. 2. *p.* 153, ſays, they are little marmoſet, or groteſque Figures, of red or black Clay, five or ſix Inches high. [g] *Barbot*'s Deſcription of *Guinea*, p. 341. [h] *Atkins*'s Voyage, *p.* 118, *& ſeq.* [i] *Boſman*'s Deſcription of *Guinea*, p. 367, *& ſeq.* [k] *Marchais*, as before, *p.* 215. [l] *Boſman*, as before, *p.* 385.

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have been followed by the entire Converſion of a the People, had not the Proteſtants, eſtabliſhed here, believed their Commerce would be ruined by ſuch an Event. Hereupon they caballed ſo ſtrongly, and made ſuch Preſents to the black Prieſts, that they excited an Inſurrection againſt the two white Prieſts. On the very Evening before the King was to have been baptized, the People roſe, fired the Chapel, beſet the King's Palace, and would have murdered the *Capuchins*, if they had not been ſheltered by his Majeſty; b who yet, alarmed by the Revolt, promiſed his Prieſts to continue firm in the Religion of his Anceſtors, and ſend away the Miſſionaries, one of whom died a few Days after of Grief, or Poiſon; the other was obliged to embark, which reſtored Peace.

The firſt Miſſion.

The ſecond.

IN 1670, the *French* Company of 1664 ſent over two *Jacobins* on a ſecond Attempt, well furniſhed with Neceſſaries, and inſtructed in the Language: But the ſame *Europeans* formed ſo c ſtrong an Oppoſition, that the Miſſionaries could never obtain Audience of the King or Grandees, nor be heard by the People when they attempted to preach. Soon after they died, poiſoned like the *Capuchin*. This was the laſt Attempt (of the *French*,) ſo that now there is only a Chaplain who ſerves the Factory here [a].

A third Attempt.

NOR have the *Portugueze*, it may be preſumed, been leſs zealous to propagate their Religion than the *French*. While *Boſman* was at *Whidah*, (in d 1698, or 1699) there came an *Auguſtin* Monk from *St. Thomas* to convert the Negros, but in vain, for the Reaſon already mentioned.

THE Prieſt having invited the King to Maſs, next Time the Author ſaw that Prince, he aſked him how he liked it, he ſaid very well, and it was very fine; but that he choſe to keep to his *Fetiſh*.

THE Prieſt, in *Boſman*'s Company, diſcourſing with one of the King's Grandees, who was a e Man of Wit, ſaid, in a menacing Manner, *That if the People of* Whidah *continued their old Courſe of Life, without Repentance, they would inevitably go to Hell, there to burn with the Devil.* To which the Stateſman replied coolly, *We are not better than our Anceſtors, who obſerved the ſame Sort of Worſhip; if we muſt burn therefore, we ſhall comfort ourſelves with their Company.* The *Auguſtin*, after this, finding all his Pains to no Purpoſe, got the Author to introduce him to an f Audience of Leave from his Majeſty, and departed ſhortly after [b].

Whidah Religion.

SECT. II.

Of the Snake, *the principal* Fetiſh *of* Whidah.

The Snake deſcribed. Not poiſonous. Their Bite reckoned a Charm. Origin of the Snake, and his Worſhip in Whidah. *Temple built to it. Still living. Death to kill one. Tragical Inſtance. Creep into Houſes. Story of one. Maſſacre of Hogs. Care to preſerve Snakes. Story of a Snake. Another. They are feared and reverenced.*

THE Snake or Serpent, which is the prin- *The Snake deſcribed.* cipal *Fetiſh* or Object of Worſhip among the *Whidah* Negros, has a round big Head; the Eyes are open and beautiful; their Tongue is ſhort, pointed like a Dart, and unleſs when they attack a venomous Snake, their Motion is ſlow: Their Tail is ſlender and ſharp, their Skin beautiful, the Ground being a dirty White, with waved Streaks or Spots of Yellow, Blue, and Brown, agreeably intermixed. They are very gentle, ſo that if you tread on them, they will get out of the Way without turning on you again [c].

BOSMAN ſays, this Species of Serpents are ſtreaked with White, Yellow, and Brown, and the biggeſt the Author had ſeen here, is about a Fathom long, and as thick as a Man's Arm.

THESE Reptiles are very great Lovers of Rats Fleſh. The Author had often obſerved their Rat-Chaſe with Pleaſure; but when they have caught their Prey, it is an Hour's Work to ſwallow it, they have ſuch narrow Throats, which he had obſerved to ſtretch on this Occaſion.

WHEN one of theſe Snakes are under the Tiling of an Houſe, he cannot diſengage himſelf quick enough to catch a Rat which paſſes him. This the Rat ſeems to know; for, ſays the Author, I have ſeen them run by one thus engaged an hundred Times, and even mock him while he hiſſed and uſed all his Might to come at them, but too late [d].

THEY hurt no-body, are ſo tame as to bear *Not poiſonous.* being handled, and ſeem to have no Enmity but againſt thoſe venomous Serpents, whoſe Bite is dangerous. Theſe they deſtroy wherever they meet them, and ſeem to take a Pleaſure in delivering Mankind from their Poiſon. Not only the Negros but the Whites handle theſe harmleſs Serpents, and play with them, without the leaſt Danger.

[a] *Marchais*'s Voyage, vol. 2. *p.* 216, *& ſeqq.*
[b] *Boſman*'s Deſcription of *Guinea*, p. 385, *& ſeq.*
[c] *Marchais*, as before, *p.* 236.
[d] *Boſman*, as before, *p.* 380.

THERE

Slave-Coast.

THERE is no Danger of miſtaking this good Species of Snakes from the others. The venomous Kind are all black, about two Fathom long, and an Inch and an half in Diameter. They have a flat Head, with two large crooked Teeth. Theſe creep always with their Head erected, and Mouth open, attacking furiouſly all they meet. They ſeem to be of the true Vipour Kind, like thoſe of *Martinico*, *St. Lucia*, and *Begnia*.

THE ſacred Serpent is not uſually ſo long as the other, being but about ſeven Foot and an half in Length, but he is as thick as a Man's Leg. The Author excepts the Parent of this Breed, who, if he be living, (as the Negros ſay) muſt be of a prodigious Size [a].

Their Bite & Charm.

ACCORDING to *Boſman*, theſe Snakes can neither bite nor ſting to hurt any-body. The Negros aver, that their Bite or Sting is a Charm againſt the Sting of any poiſonous ones: But the Author was loth to venture much on their Credit, ſince the Snake cannot ſave himſelf harmleſs in that Caſe; for ſometimes there is a pleaſant Battle between the tame and venomous Snake, who falls upon the former when he comes in his Way.

BUT though he is both larger, and armed alſo with ſtronger Weapons than the other, yet he always comes off with the worſt, being ſure to be ſet upon by a Legion or two of the Idolaters, who puniſh his Inſolence with certain Death [b].

SNELGRAVE ſays, that one Reaſon the *Whidah* Negros give for worſhipping this *Fetiſh*, is its harmleſs Nature; ſo that if it is accidently trod on (for it is a capital Crime to do it wilfully) and bites, no bad Effect enſues [c].

Snake Worſhip, Origin.

ACCORDING to *Boſman*, the People of *Whidah* report, that they found this Snake a great Number of Years paſt; when, by reaſon of the Wickedneſs of the Inhabitants, he left another Country to come to them; overjoyed at which they welcomed their new-come God with all expreſſible Signs of Reverence and high Veneration, and carried him on a Silken Carpet to the Snake-Houſe, where he is at preſent [d]. *Marchais* is more particular in his Account. It is certain, ſays he, this Animal came originally from *Ardra*; although it is not known when its Worſhip was firſt introduced here. The Army of *Whidah*, according to that Author, being ready to give Battle to the Forces of *Ardra*, a large Serpent iſſued from among the latter, and repaired to the former. It appeared ſo tame, that it careſſed all who came near it. The grand Sacrificer took it and lifted it up to ſhow it to the Army; who, encouraged by this Prodigy, proſtrated themſelves to the gentle Animal, and fell on the Enemies with ſuch Courage, that they gained a complete Victory. They did not fail to aſcribe this Succeſs to the Serpent, whom they carried home with Honour, built it a Houſe, and aſſigned it a Maintenance: So that, in a ſhort Time, this new *Fetiſh* was reverenced beyond all the reſt, which had till then been in Vogue; and his Worſhip daily increaſed in Proportion to the Benefits which his Devotees imagined they received from him. The three former Divinities had their ſeparate Provinces; for a good Fiſhery they addreſſed the Sea; for Health they applied to the Trees; for Advice to *Agoye*: But the Serpent now preſided over all Trade, War, Agriculture, Diſeaſes, Barrenneſs, &c. His firſt Houſe was thought too mean, and a new Temple erected more ſpacious, with large Courts and Apartments kept in good Order, and well furniſhed. He had alſo appointed him a grand Sacrificer, and an Order of *Fetiſhmen* [e] to ſerve him. Some beautiful Virgins were alſo annually choſen and conſecrated to him. What is remarkable is, that the *Whidah* Negros are perſuaded the Serpent they now worſhip (in the Temple, or Snake-Houſe, near *Sabi*) is really the ſame, whom their Anceſtors brought home; and who gained them that notable Victory, which delivered them from the Tyranny of the King of *Ardra*. The Poſterity of this kind Serpent has greatly multiplied, and have no Way degenerated from his good Qualities.

Whidah Religion.

Temple built.

Still living.

THESE Serpents, though not ſo much honoured as their Chief, are greatly reſpected by the People, who lodge and feed them, and believe themſelves happy when they meet with ſuch Gueſts. They treat them with Milk, and if it be a Female, they build it a Box to bring forth its Young in, and feed them till they can ſhift for themſelves.

Death to kill one.

As they are harmleſs, no-body hurts them. If a Negro or White ſhould wound or kill one, it would raiſe a general Inſurrection. If the Criminal were a Negro, he would be knocked on the Head, or burnt on the Spot, and all his Wives, Children, and Effects confiſcated. If it was a White, and he was ſaved from the Fury of the Populace, it would coſt the Nation he belonged to a round Sum to make it up [f].

ON this Occaſion there happened a tragical Accident recorded by *Boſman* and *Barbot*. At the firſt Settling of the *Engliſh* in *Whidah*, a Captain of that Country having landed, and houſed his Cargo, his Men found one Night a

[a] *Marchais*'s Voyage, vol. 2. *p.* 135, *& ſeq.* [b] *Boſman*'s Deſcription of *Guinea*, p. 379, *& ſeq.*
[c] *Snelgrave*'s Voyage, *p.* 47. [d] *Boſman*'s Deſcription of *Guinea*, p. 370. [e] In the Original, *Marabous*, for *Marbüts*, as *Marchais* or *Labat* always erroneouſly calls them. [f] *Marchais*, as before, *p.* 133, *& ſeqq.* *Boſman*, p. 376, ſays, if a Black ſhould barely touch any one of them with a Stick, or any Way hurt it, he would be condemned to the Flames.

Snake

Slave-Coast.

Tragical Instance.

Snake in the Lodge, which they immediately killed, and threw-out before the Door, meaning no Harm, and not in the leaſt dreaming of the Conſequences. The Blacks next Morning ſeeing the dead Snake, and the *Engliſh* as innocently owning they had killed it, the Natives maſſacred all who were in the Lodge, and ſet Fire to it, with all the Goods in it [a].

DETERRED by this Cruelty, the *Engliſh* forbore trading here for ſome Time; during which Interval the Negros took-up a Cuſtom of ſhewing the *Europeans*, at firſt Coming, ſome Snakes, and deſiring they would not hurt them, by reaſon they were ſacred. This has prevented all ſuch Accidents ever ſince: But if a White ſhould happen to kill one, the only Way would be to fly to the King and ſatisfy him, that it was not done deſignedly. By this Means perhaps he might atone for his Fault, by a Fine to the Prieſts: Although the Author ſays he ſhould not care to run the Hazard, the Rabble, inſtigated by the Prieſts, growing on ſuch Occaſions very outragious.

IN his Time an *Aquambo*-Negro took a Snake upon his Stick, becauſe he durſt not touch it with his Hands, and carried it out of the Houſe without hurting it in the leaſt; which two or three Negros ſeeing, ſet-up the Cry uſually made in caſe of Fire, by which they can quickly raiſe the whole Country. Accordingly great Crowds flocked to the Place armed with Clubs, Swords, Aſſagayes, and other Weapons; who would ſoon have diſpatched the poor *Aquambo*-Black, if the King, acquainted with his Innocence, had not timely ſent ſome of his great Men to protect him.

Creep into Houſes.

FOR theſe Reaſons People are deterred from meddling with theſe Creatures, notwithſtanding they frequently moleſt them; for in hot Sun-ſhine Weather they viſit you five or ſix together, crawling upon the Chairs, Benches, Tables, and even Beds: Under which, if they meet with a good ſnug Place, in caſe your Servants, out of Lazineſs, do not turn-up your Beddings, they ſometimes remain ſix or ſeven Days, and perhaps will caſt their Young there.

HOWEVER, to get rid of them at any Time, you need only call any of the Natives, who gently carries his *Fetiſh* out of Doors: But if they happen to get on the Joiſts, or any high Part of the Houſes, (which are here but one Story) it is not ſo eaſy to prevail on the Negros to remove them for you; ſo that you are often obliged to let them ſtay there till they come-out of themſelves [b].

Whidah *Religion.*

ACCORDING to *Barbot*, when a Snake gets into a Black's Houſe, he ſends for the next Prieſt, who carries the Reptile to a Snake-Houſe; and if aſked where they deſign to carry it, they anſwer, that the Snake will direct them [c]. But if it be allowable for a Native to take it out of the Houſe of a White, we ſee no Reaſon why he might not carry it from his own.

Story of one.

A SNAKE once placed himſelf over the Table where *Boſman* always dined, and though he could eaſily touch him, yet no Perſon could be found who would venture to take him away; but he was very well paid afterwards for his Lodging: For ſome of the great Men of *Whidah* dining with him one Day, and happening to talk about the Snakes, *Boſman*, glancing his Eye to that which was over their Heads, told them, that not having eaten any thing in fourteen Days, he muſt certainly at laſt die with Hunger, if he did not ſpeedily remove his Quarters. His Gueſts anſwered, that although he was not aware of it, the Snake undoubtedly had Part of his Victuals out of the Diſhes, which he knew how to come at. *Boſman* took the Hint, and next Day told the King, in Preſence of the ſame Perſons, that one of his *Fetiſhes* had made bold, uninvited, to eat at his Table for fourteen Days: Adding, that it was but reaſonable he ſhould be paid for his Board, otherwiſe he ſhould be obliged to diſcharge his Houſe of this bold Intruder. The King, who was always diverted with ſuch Sort of Diſcourſe, deſired him to let the Snake remain where he was, and promiſed to provide for them both; which he did, by ſending *Boſman* a very fine fat Ox the ſame Evening [d].

NOR are the Brutes, who kill or hurt the Snakes, exempted from Puniſhment more than the rational Species.

Maſſacre of Hogs.

IN 1697, a Hog having been bitten by a Snake, in Revenge ſeized and devoured him in Sight of the Negros, (and Mr. *Nicholas Poll*, the *Dutch* Factor) who were not near enough to prevent him. Upon this, Complaint was made to the King, and the Hogs having no Advocate to defend their Cauſe, the ſanguine Prieſts obtained an Order from his Majeſty, that all the briſtly Race ſhould be forthwith extirpated throughout his Dominions. Immediately Thouſands of Blacks were ſeen armed with Swords and Clubs to execute the cruel Proclamation, while, on the other Hand, the Hogs Owners, armed in their Defence, urging their Innocence, but all in vain; and doubtleſs the whole Race had been utterly deſtroyed, if the King (who was not naturally bloody-minded) had not ſent-out a Countermand,

[a] *Boſman*'s Deſcription of *Guinea*, p. 376; and *Barbot*'s Deſcription of *Guinea*, p. 341. [b] *Boſman*, as before, *p.* 377, *&c ſeq.* [c] *Barbot*, as before, *p.* 342. [d] *Boſman*, as before, *p.* 378, *&c ſeqq.*

with

Slave-Coast. with this Reason for it, that there was already a innocent Blood enough shed, and that the *Fetish* ought to be appeased with so rich a Sacrifice.

NEXT Time the Author was at *Whidah*, he found there had been another great Slaughter of them; on which Occasion he observes, that these Sorts of Tyrannies are frequent under despotic Governments, where the Priests are joint Masters [a]. In the Time when the Maiz is green, and about a Foot high, the Owners of Hogs are obliged to keep them close-up, under Penalty of their being killed; and as this is the Season the Serpents lay their Young, which they generally do in the green Corn-Fields, so if the Hogs get loose at this Time, they do a double Mischief, both trampling the Maiz, and eating the Serpents. The King at this Season therefore sends his Valets abroad, who kill without Mercy all the Hogs they find, and sell their Carcases for their own Profit: So that these Orders are generally well obeyed.

Care to preserve Snakes.

THE black Serpents kill and devour many of them, without any Regard to their pretended Sacredness, as well as the Hogs; and indeed, as these tame Snakes live long and increase much, they would soon cover the Country if they had not Enemies [b].

Story of a Snake.

NOTWITHSTANDING the Negros see that this Animal is liable to Accidents, and to be killed like other Creatures, yet they are silly enough to believe certain Stories invented by the Priests, to keep-up a Veneration for it. *Marchais* relates two calculated for that Purpose. The first is concerning a *Portugueze*, who was at *Whidah* a little before his Arrival there. This Person, it seems, out of Curiosity, intended to carry one of these Serpents to *Brazil*. His Ship being ready to sail, he got one privately put into a Box, and embarked with his Prize in a Canoa of the Bar, which was to carry him to his Boat. Though the Sea was calm, yet the Canoa made *Gribon*, that is, overturned, and the *Portugueze* was drowned. The Negros having recovered their Canoa, returned ashore with the Box, which they broke-open in Hopes of Plunder; but what was their Confusion, when, instead of Merchandize, they found their *Fetish!* By their Outcries the People were soon informed of what happened, and of the Sacrilege the *Portugueze* had committed: But as the Offender was dead, the Priests and Populace fell-on the *Portugueze*, plundered their Magazines, massacred all of that Nation, who could not escape Time enough to the other *Europeans*; and it was with great Difficulty, and by considerable Presents, that they were so far appeased as to suffer the *Portugueze* to continue in the Country.

Whidah Religion.

THE second History on this Subject is no less surprizing. An *Englishman* newly landed, finding one of these Snakes on his Bed, and being ignorant of his harmless Quality, as well as of the Consequences of what he did, killed it. As it was Night no-body had seen it, and yet in less than a Quarter of an Hour the most dreadful Clamours were heard round the Factory. The Populace were ready to force the Gate, crying-out, that a Wretch had killed their *Fetish*. The Director rising, made the young Man escape privately to the *French* Factory; and while his Servants buried the Snake, went to appease the enraged Populace, promising to punish the Person they accused, if they could prove he had killed their *Fetish*, and allowed two or three of their Priests to search. The Priests being admitted, went directly to the Place, as if they had dug the Hole themselves, and took-out the Serpent: So that the Director was forced, by large Bribes, to secure their Silence, and gain Time to give the Captain-Protector of the Nation and the King Notice, who ordered the *Gongon* to be beaten, and the People to retire. When the Tumult was over, the Priests carried-off the Serpent, and buried him with the Ceremonies usual on such Occasions [c].

Another Story.

IN short, the Negros preserve a profound Fear and Reverence for the Snakes. When Rains are wanted at Seed-Time, or dry Weather in Harvest, the People do not stir-out after Night comes-on, for fear of the angry Snake; which, provoked by their Disobedience, they are taught to believe, will certainly kill them at those Times, if abroad, or make them Idiots [d].

Feared and reverenced.

WHEN you want to be rid of the Natives Company, you need only speak ill of the Snake, and they stop their Ears and run-out of Doors. But this Device must only be used by such *Europeans* as they like, for another would run a great Risk in doing it.

IF a Fire breaks-out, in which one of these Snakes happens to be burnt, all that hear of it stop their Ears, and give Money to reconcile them to the consumed *Fetish*, of whom they have been so careless; since they believe he will quickly return and revenge himself on those who have been the Occasion of his Death [e].

[a] *Bosman*, p. 381, copied by *Marchais*, vol. 2. *p.* 143. [b] *Marchais*'s Voyage, vol. 2. *p.* 141, *& seq.*
[c] The same, *p.* 337, *& seqq.* [d] *Atkins*'s Voyage, *p.* 114. [e] *Bosman*'s Description of *Guinea*, p. 381.

SECT.

Slave-Coaſt.

SECT. III.

Of the Snake-Houſes, *and* Worſhip.

Snake-Houſes, or Temples. The chief Temple near Sabi. *Invocations. Offerings, of great Value. Solemn Proceſſions. Order of the March: The Concluſion. Annual Pilgrimages. Prieſt-ridden Girls, counterfeit Madneſs. The Cheat diſcovered: Promoted by the King. Dangerous to oppoſe it.*

Snake-Houſes, or Temples.

ACCORDING to *Barbot*, there are Houſes to lodge and entertain Snakes all over the Country. Of theſe *Atkins*, we conceive, is to be underſtood, when he ſays, the Snakes are cheriſhed as a familiar Domeſtic in their Houſes, called *Deyboys* [a]. *Barbot* affirms, that no Perſon paſſes by the Snake-Houſes without going-in to worſhip theſe Vermin, and inquire what they ſhall do to pleaſe them. He adds, that each of theſe Houſes has an old Prieſteſs, who is maintained by the Proviſions offered to theſe Snakes, and ſhe gives Anſwers in a low Voice to the Queries propoſed by the Devotees; directing one Perſon not to eat Fowls, Beef or Mutton on ſuch and ſuch Days, another to abſtain from Palm-Wine or Beer: Which Commands they ſuperſtitiouſly obſerve, believing their Violation of them would draw-down ſome ſingular Vengeance [b].

Chief Temple.

BUT the principal Snake-Houſe or Cathedral before-mentioned is ſituated about two Miles [c] from the King's Village, (*Sabié* or *Sabi*) built under a very beautiful, lofty Tree, in which, they ſay, the chiefeſt and largeſt of all the Snakes reſides: He muſt be very old according to their Account, and is a Sort of Grand-Father to the reſt, being reported to be as thick as a Man, and of an unmeaſurable Length [d].

MARCHAIS ſays, that the Temple and Palace of the grand Serpent are about half a League to the Weſt of *Xavier*, (or *Sabié*) the Capital of *Whidah*. The Road between them is the largeſt in the Kingdom, though far from being ſo broad as the High-ways in *France*. If it were paved with large Stones, it would not be unlike the Remains of the *Roman* Ways in *Italy*, being ſtrait and narrow: A greater Breadth is needleſs here, where there are no Carriages, but a Hamock carried by two Negros, which takes-up no Room [e].

Whidah Religion.

Invocations.

a THEY invoke the Snake in exceſſive wet, dry, or barren Seaſons; on all Occaſions relating to Government, or the Preſervation of their Cattle; in ſhort, in all Neceſſities and Difficulties [f], in which they do not apply to their new Batch of *Fetiſhes*. For this Reaſon very great Offerings are made to it, eſpecially from the King, who on ſeveral Occaſions, by Inſtigation of the Prieſts and the Grandees (who are his Creatures, and the Prieſts Tools) ſends very rich b Offerings to the Snake-Houſe, which the Prieſts ſweep into their own Pockets. Theſe Offerings uſually conſiſt of Money, Pieces of Silk or Stuff, all Sorts of *European* and *African* Commodities, Cattle, Victuals, and Drink: But they are ſo often exacted from the King, that he ſometimes grows tired and refuſes them.

Offerings.

THIS the Author once ſaw an Inſtance of; for finding the King very much enraged, he aſked his Majeſty, what had ſo much diſpleaſed him: c Upon which he frankly declared, that this Year he had ſent much larger Offerings to the Snake-Houſe than uſual, in order to obtain a good Crop; and that one of his Vice-Roys (whom he ſhewed *Boſman*) had again ſolicited him, in the Name of the Prieſts, who threatned a barren Year, to ſend yet more: To which he anſwered, that he did not intend to make any farther Offerings, let the Snake do as he pleaſed; for, ſays he, I cannot be more damaged thereby, the greater Part of d my Corn being already rotten in the Field [g].

Of great Value.

THE Offerings preſented this Snake, ſays *Marchais*, are much more conſiderable than thoſe preſented to the other *Fetiſhes*, not being confined to Animals, Fowls, or Fruits. The grand Sacrificer often requires ſuch a Quantity of valuable Goods, Barrels of *Bujis*, Gunpowder, and Brandy; with Hecatombs of Oxen, Sheep, and Poultry. Theſe Demands are always ſuitable to the Fancy, Neceſſities, or Avarice of the High-Prieſt, who e has the ſole Profit of them; for the ſimple Idol is well ſatisfied with a Sheep or a Fowl. Sometimes the High-Prieſt requires Men or Women to be ſacrificed. As no-body can approach the Temple but the grand Sacrificer and his Prieſts, it is eaſy for him to carry-off the Offerings, and apply them to his own Uſe. Such is the blind Superſtition of the People, who will not open their Eyes [h].

Solemn Proceſſions.

THE greateſt Piece of Devotion paid to the f grand Serpent, is the ſolemn Proceſſion made him after the King's Coronation, at which the King's Mother preſides. Three Months after, the King

[a] *Atkins*'s Voyage, *p.* 113. [b] *Barbot*'s Deſcription of *Guinea*, p. 342. [c] Theſe are *Dutch* Miles, which are equal to ſeven or eight *Engliſh*. [d] *Boſman*'s Deſcription of *Guinea*, p. 370. [e] *Marchais*'s Voyage, vol. 2. *p.* 155. [f] *Snelgrave* ſays, *p.* 47, they have a Tradition, that they have always been delivered from any impending Calamity, by imploring the Snake's Aſſiſtance. [g] *Boſman*, as before, *p.* 369. [h] *Marchais*, as before, *p.* 144.

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makes another in Perſon. Beſides theſe there is an annual one had by the great Maſter of the King's Houſhold, in the King's Name. Except theſe (unleſs on extraordinary Occaſions, ſuch as great Drought or Rain, Plague, Famine, or other public Calamities) the Serpent is contented with the daily Worſhip [a] paid him by the Prieſts and *Betas*, which conſiſts in certain Songs and Dances to his Honour, when they bring him his Food, with the Offerings and Preſents of the People.

THE Chevalier *des Marchais* was preſent at the Proceſſion made to the great Serpent, after the preſent King's Coronation, *April* the ſixteenth, 1725, which was as follows:

As Notice of theſe Proceſſions are given, the Crowds are ſo great from all Parts of the Kingdom, that it would be impoſſible to paſs, if Care was not taken to range them in Order on each Side. For this End a great Number of Beadles, or Conſtables, with large Rods or Switches in their Hands, go foremoſt to keep Order, and make Way. Theſe oblige the People, gathered near the Temple-Gate, to ſit on their Heels and keep Silence. Next follow forty (of the King's) Muſketeers, four and four, with their Captain at their Head: Then the King's Trumpet-Major with twenty Trumpets; and after him the Drum-Major, with as many Drums, beating as loud as they can; next the chief Player on the Flutes with twenty Muſicians on the ſame Inſtrument. Theſe three Bands are the King's Chamber-Muſic, and ſometimes play ſeparately, ſometimes together. Twelve of the King's Wives of the third Order, two and two, carrying the King's Preſents to the Serpent, which conſiſt in *Bujis*, Brandy, Linen, Calicos, and Silk: The King's Valet de Chambre alone, with a Cane in his Hand, bare-headed, and cloathed like the Grandees, his Pagne training on the Ground. Twenty Trumpets, three and three. Forty Soldiers, with Muſkets, four and four. Twenty Drums, two and two; twenty Flutes, two and two. Twelve of the King's Wives of the third Claſs, with large Baſkets of Reeds on their Head, with Victuals for the Serpent from the King. Three of the King's Dwarfs richly dreſſed, and long Pagnes training behind them, which makes them look leſs. The grand Maſter of the Ceremonies, bare-headed, his Cane in his Hand, dreſſed like the Grandees. Forty Muſketeers, four and four; twenty Drums; twenty Trumpets; twenty Flutes. Twelve of the King's Wives carrying the Queen Mother's Preſents to the Serpent. Three Valets of the Queen Mother carrying her armed Chair; the foremoſt has the Back of the Chair faſtened to his Shoulders, the two others carry the Feet. Three of the King's Dwarfs dreſſed like the former. After them comes the Queen Mother walking alone, her Cane in her Hand, magnificently dreſſed, her Pagnes trailing behind, and on her Head a Reed-Hat neatly wrought. Three Ladies of the Palace richly dreſſed, but bare-headed. Twelve Women Trumpets, two and two; twelve Women Drums; twelve Women Flutes. The grand Sacrificer bare-headed, his Cane in his Hand, richly dreſſed like a Grandee. Laſtly, a Body of forty Muſketeers cloſing the Proceſſion, with ſome Beadles, or Conſtables, to keep-off the Mob.

Order of

The March.

THE Author counted, in this Proceſſion, two hundred and ſixty-ſix Men, and an hundred and ſeventy-ſix Women, in all four hundred and forty-two Perſons. As theſe ſeveral Bodies arrived at the Palace of the Serpent, without entering the Court, they proſtrated themſelves with their Faces to the Earth at the Gate, clapping their Hands, throwing Duſt on their Head, and giving Shouts of Joy. Mean time the Men and Women Muſicians, ranged on each Side, made an horrible Noiſe, while the Soldiers kept continually firing with their Muſkets. The King's Wives, who carried his Preſents, and thoſe of the Queen Mother, waited, ranged in a Line in the outer Court, till that Princeſs entered, and delivered thoſe Preſents to the grand Sacrificer. In doing this, ſhe was aſſiſted by the King's Valet de Chambre, the Maſter of the Ceremonies, and the three Ladies of the Palace, who were the only Perſons admitted into the Temple.

The Concluſion.

IT does not appear, that this Princeſs was admitted to ſee the Serpent: For that is a Favour not even allowed the King, who is not ſuffered to enter the firſt Hall, but makes his Addreſſes to the Serpent by the Mouth of the grand Sacrificer, who brings back ſuch Anſwers as he thinks proper. After this the Proceſſion returned to *Sabi* with the ſame Order and Ceremony as before.

IN the Proceſſion the King made in Perſon, three Months after, there was no Difference, but that he walked in the ſame Place his Mother did in this, and was followed by the five firſt Princes of the State [b].

Annual Pilgrimages.

WITH regard to the annual Pilgrimage, or Proceſſion, *Boſman* obſerves, that the Kings of *Whidah* were formerly accuſtomed to make it with great Magnificence: For they not only gave very rich Offerings, but alſo beſtowed very large Preſents on the great Men that accompanied them; ſo that this Pilgrimage commonly coſt them ſeveral Thouſands.

BUT the preſent King has broken-off this Cuſtom, which accordingly has grown into Diſuſe for ſeveral Years paſt. In his laſt Tour to

Whidah Religion.

[a] *Smith* ſays, every *Kaboſhir*, or great Man, has a Snake of his own, kept in a little Houſe built in ſome Grove, where the People go by Night, with Drums and Trumpets, to worſhip and ſacrifice. See his Voyage, *p.* 196: Alſo his Draughts of *Guinea*, Plate 28.

[b] *Marchais*'s Voyage, vol. 2. *p.* 153, *& ſeqq.*

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the Snake-House, he was (as the Author was informed) accompanied by M. *Ducas*, a *French* Captain, who, to the Scandal of the *Europeans*, dressed himself in Tygers Skins, and other Sorts of Trifles, and in this Trim led the King to the Snake-House. The King now orders this Procession to be performed by some of his Wives, which is not near so expensive, as when he made the Procession in Person, and that, *Bosman* thinks, is the only Reason why he left it off.

Priest-ridden Girls.

THE Revenue the King draws from the Snake-Worship is not inconsiderable. Annually, from the Seed-Time of Maiz, till it grows-up a Man's Height, the King and Priests, says *Bosman*, plow by Turns to great Advantage: For the People, who do not see much farther than their Noses, imagine, that during this whole Season the Snake or Snakes make it their Business every Evening and Night to seize all the beautiful young Women they like, and make them run distracted; wherefore their Parents or Relations are forced to cause these Girls to be brought to a particular House built for that Purpose, where they are to stay several Months (as it is given-out) to cure them of their Madness, during which Time their Relations are obliged to furnish them with all Manner of Necessaries; and that so plentifully, that the Priest also can handsomly subsist on it.

Counterfeit Madness.

THE appointed Time of their Confinement being over, and being cured of the Distemper, with which they were never afflicted, they obtain Leave to come-out; but first they must pay the Charge of their Cure and Keeping in Proportion to the Relations Circumstances, which, one Girl with another, amounts to about five Pounds each. As several Thousands are imprisoned, this must rise to a large Sum. Each considerable Village has a particular House appointed for this Purpose, and some large ones have two or three.

ALL the Money thus raised is believed to go for the Use of divine Service, but the Author is sure that the King likewise has a large Share.

THE first Time the Author came to *Whidah* to trade, he was assured, that as soon as a Girl was touched by the Snake, she infallibly ran mad. This is a holy or religious Madness, such as that of the *Bacchantes* of old, or of those who pronounced the Oracle. But the Persons pretended to be thus struck, break and spoil every thing that comes in their Way, and are guilty of all Manner of diabolical Actions, which they never leave-off till brought to the afore-mentioned Place.

The Cheat discovered.

THE People strenuously endeavoured to persuade *Bosman*, that a Snake was able to fetch a Girl out of a House, though fast locked: But his Negro Acquaintance, already mentioned, discovered the Truth to him, which is, that the Priests, either by Threats or Promises, engage all the Maids and Women not yet affected by the Snake, when they see the Coast clear, to set-up a Crying and Raving in the Streets, as though the Snake had fast hold of them, and commanded them to go to the Snake-House. Before any-body can come to their Help, the Snake is vanished, and the Girl is mad, which obliges her Relations to follow the Snake's Orders. When they come-out of the Mad-house, they are threatned inevitably to be burnt alive if they reveal the Secret: And truly, says the Author, the Priests are cruel and potent enough to make good their Threats if any Woman should blab.

Whidah Religion.

Priestcraft.

THE same Negro related a pleasant Adventure concerning this Confinement, which happened betwixt him and one of his Wives; who, by the Instigation of the Priests, one Evening feigned herself distracted, breaking (as usual) every thing she could lay her Hands on [a]. But he very well knowing whence this Distemper proceeded, took her by the Hand as if he designed to carry her to the Snake-House, but brought her to the *Brandenburghers* Residence, who were then at *Whidah* trading for Slaves, where he offered her to sale. When she saw him in earnest, immediately freed from her Madness, she fell on her Knees, and asked his Pardon, solemnly promising never to commit the like Offence; on which he forgave her. This was a bold Attempt, for if the Priests had been informed of it, he must have been a dead Man.

Promoted by the King.

DURING the Author's Residence at *Whidah*, the King caused his Daughter to be seized by the Snake, (as appears by the Consequence.) She was carried to the Snake-House, and confined for some Time, though not so long as usual; but on her Account all the other Girls were discharged sooner than ordinary. On the Day of her Dismission, she was brought-out in a very splendid Manner, and carried, with the rest attending her, to the King's Court, before which they were placed. She was naked, except only a Silk Scarf, which was passed betwixt her Legs, and richly adorned with *Conte de Terra* and *Agris*-Stone. Whilst she sat here, she was guilty of all Manner of Extravagancies during the playing on several musical Instruments. This Sort of Madness the Negros told the Author yet remained on her, and the more violent, because she was enlarged before the due Time. Mean time, the most considerable People of the Country crowded hither, each bringing her Presents, which together amounted to a round Sum. These Gifts lasted three or four Days, it being impossible for most

[a] *Marchais* relates the same Story a little varied, vol. 2. *p.* 147.

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of the People to come near her the firſt Day; ſo that this Lady got Money by her Delivery, whilſt the reſt were obliged to pay handſomely for theirs.

Dangerous to oppoſe it.

IF there are any Negros who ſee through this Cheat, at leaſt they pretend Ignorance, to curry Favour with the King and Prieſts, as well as for their own Safety; for thoſe who ſhould oppoſe it would very much endanger their Lives.

THE Author was a Witneſs of this the laſt Time he was at *Whidah*. The Wife of Captain *Tom*, a *Gold-Coaſt* Negro, who, through his good Behaviour, was promoted to the Dignity of Captain and Interpreter to the *Engliſh*, fell mad, pretending to be ſeized by the Serpent [a]: But he being a Stranger to the Religion of this Country, inſtead of ſending her to the Snake-Houſe, clapt her in Irons; which ſo enraged this She-Devil, that ſhe privately accuſed her Huſband to the Prieſts. Theſe, not willing to make any public Attempts on him, becauſe of a different Country and Religion, ſecretly poiſoned him, in ſuch a Manner, that though he did not die, yet he became immediately ſpeechleſs, and loſt the Uſe of all his Limbs. *Boſman* knew not whether ever he was cured, having left him in this miſerable Condition [b].

SECT. IV.

The Prieſts *and* Prieſteſſes, *with their* Impoſtures.

Prieſts and Prieſteſſes. The chief Prieſt, or great Sacrificer. Inferior Prieſts. All abominable Cheats. The Prieſteſſes: How conſecrated. Girls ſeized and cloyſtered: How educated and marked: Their Privileges dearly paid for: Married to the Serpent: Become Prieſteſſes. The old ones Bawds. Authors reconciled. Snake-Worſhip, whence: Another Opinion.

Prieſts and Prieſteſſes.

THE religious Offices are here performed by Men and Women together; who both are held in ſuch high Veneration, that they are not liable to capital Puniſhment for any Crime whatſoever: Notwithſtanding which, the preſent King, with the Conſent of his Grandees, ventured to break-in upon this Cuſtom, but not without great Cauſe: For one of thoſe Villains having engaged with the King's Brother, in a Conſpiracy againſt his Majeſty and the Kingdom, that Prince ordered both the Offenders to be put to Death together [c].

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THE *Fetiſhers*, or Prieſts, ſays *Atkins*, have one preſiding over them, called the *Grand Fetiſher*, or *High Prieſt*, who is held in equal Reverence with the King himſelf; nay, ſometimes more, for the People believe, an Intercourſe he has with the Snake, to whom he is dedicated, capacitates him to check, or ſpread the Plagues which infeſt them. He has the Craft, by this Means, to humble the King himſelf, on all Occaſions for their Service, and to drain both him and the People in ſupplying their Wants [d].

Beti, *or Chief Prieſt.*

MARCHAIS obſerves, that none but the grand Sacrificer [e] can enter his ſecret Apartment, the King never ſeeing him but once, that is, when he preſents him his Offerings, three Months after his Coronation [f]. According to the ſame Author, the Prieſthood of the grand Serpent is peculiar to one Family, of which the grand Sacrificer, who is always one of the Grandees of State, is the chief. All the other Prieſts are dependent on him, and obey his Orders [g]. This Family is very numerous, and divided into ſeveral Branches. All the Males are, by Birth, Prieſts [h]. They are eaſily known by the Scars and Marks on their Body, made when young. They do not differ from the People in their Habit, only that they have the Privilege of dreſſing like Grandees, when they can afford it.

Inferior Prieſts.

NEITHER the grand Sacrificer, nor the inferior Prieſts have any certain Salaries. They trade like others, in which if they ſucceed, and by the Number of their Wives, Children, and Slaves, can improve much Land, breed a great Number of Cattle, and buy Slaves to ſell at a good Price, they are reſpected accordingly. But their ſureſt Revenue riſes from the Credulity of the People, whom they impoſe on and fleece as they pleaſe; by a Variety of Cheats, extorting Offerings and Preſents for the great Serpent, which they know how to convert to their own Uſe. Families are often ruined by theſe Extortioners.

All abominable Cheats.

THE wiſer Sort, and the Grandees, who are a Kind of Free-Thinkers, or rather have no Religion, are perſuaded their Prieſts are Impoſtors and Cheats [i], as they often own to the Whites, in whom they can confide; but they are obliged to behave as if they thought the contrary, for fear of paſſing for irreligious, and leſt the Prieſts ſhould raiſe the Populace againſt them [k], to the Hazard of their Lives [l].

[a] This is like the Women in *Spain*, pretending to be poſſeſſed. [b] *Boſman*'s Deſcription of *Guinea*, p. 371, *& ſeqq.* [c] The ſame, *p.* 384. [d] *Atkins*'s Voyage, *p.* 113, *& ſeqq.* [e] He is called *Beti*, *p.* 49; perhaps from the Province. [f] *Marchais*'s Voyage, vol. 1. *p.* 236 [g] The ſame, *p.* 144. [h] *Marchais*, or *Labat*, always calls them *Marabous*, or *Marbûts*, but very improperly. [i] *Smith* ſays, *p.* 196, that they are as great Impoſtors as any belonging to the Church of *Rome*; but that is ſtraining Matters abundantly too far. [k] How could *Labat* reflect thus on the *Whidah* Prieſts? Is not the Caſe exactly the ſame in Popiſh Countries? [l] *Marchais*, as before, vol. 2. *p.* 151, *& ſeq.*

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The Prieſteſſes.

THE Women promoted to be Prieſteſſes, though from Slaves perhaps, are yet as much or more reſpected than the Prieſts, and pride themſelves with the peculiar Title of God's Children. All other Women are obliged to a ſlaviſh Service to their Huſbands, but theſe exert an abſolute Sway over them and their Effects; beſides which, their Huſbands are obliged to ſpeak to and ſerve them upon their Knees.

FOR this Reaſon, the moſt ſenſible among them will neither marry a Prieſteſs, nor eaſily b conſent for their Wives to be raiſed to that Dignity; but if it ſo happens, they muſt not oppoſe it, under the Penalty of being called to a ſevere Account, and looked-on as Men who endeavour to ſtop the common Courſe of divine Worſhip [a].

How conſecrated.

MARCHAIS relates the Manner of making theſe Prieſteſſes. There are every Year, ſays he, a certain Number of young Virgins, ſelected, and conſecrated to the Serpent, about the Time of the green Maiz, when the old Prieſteſſes belong- c ing to the Serpent make their Recruits. Theſe, armed with good Clubs, iſſue from their Houſes, which are at a Stone's-Caſt Diſtance from *Xavier*, (or *Sabi*) about eight at Night, and ſeparating into Companies of twenty or thirty, run through the Town, crying, like Bedlamites, *Nigo Bodiname*, that is, *Take, Lay-hold.* Thus they ſeize all the young Girls they find abroad, from eight to twelve Years old; and provided they enter no Courts, or Houſes, (which is unlawful) d no-body dares to reſiſt them, for fear of being knocked in the Head by theſe Furies, ſupported by the Prieſts, who attend them.

Girls ſeized and cloyſtered.

THESE old Jades conduct all who are ſeized to their Dwellings, where they have Apartments to ſhut them up, inſtruct, and mark them. They take Care, however, to let their Parents know where they are, who often think this Choice ſo great an Honour, that they voluntarity offer their Daughters to the Service of the Snake. e Theſe Prieſteſſes, in this Manner, go round all the Kingdom, which Courſe laſts uſually fifteen Days, unleſs they have raiſed the Number they want ſooner. If not, they continue their Search till that is compleated.

How educated and marked.

WHEN theſe Girls are cloyſtered, they treat them gently for ſome Days, teaching them the Dances and Songs ſacred to the Worſhip of the Serpent, and then they mark them, which is done by cutting their Bodies with ſome Iron f Points, in the Form of Flowers, Animals, and eſpecially Serpents. As theſe Operations muſt needs cauſe great Pain and Loſs of Blood, they are often ſucceeded by Fevers: But theſe cruel Furies, who are the Executioners, have no Compaſſion on their Cries; and as no Perſon dare approach the Place of their Confinement, they have no Relief to hope.

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THEIR Skin, after this, appears like a fine, black, flowered Sattin, which has a pretty Look, and denotes their being conſecrated to the Serpent. This both gains them Reſpect from the People and gives them peculiar Privileges, eſpecially that of keeping their Huſbands in Subjection, if any are ſo fooliſh to marry them: For if a Huſband ſhould take it in his Head to correct or reprove any of theſe Ladies [b], he would run the Riſk of ſeeing the old Prieſteſſes in a Body, come to puniſh him for his Preſumption. As ſoon as theſe Serpent-Devotees are thoroughly cured and inſtructed, they are told it was the Serpent himſelf who marked them, which, whatever they think, they muſt pretend to believe. They are alſo forbid to reveal whatever they have ſeen or heard, otherwiſe the Serpent will carry them off and burn them alive.

Their Privileges.

THEIR Miſtreſſes then take the Opportunity of ſome dark Night to carry them back to their reſpective Houſes, where they leave them on the Threſhold of the Door, and bid them call their Parents, who ſeldom fail to receive them kindly, and to go thank the Serpent for the Honour he has done their Family, in admitting their Children into his Service, and ſtamping them with his Mark. Some Days after, theſe old Prieſteſſes come to demand of their Parents the Charges due for their Childrens Reſidence in the Serpent's Houſe, which they rate at their own Pleaſure, generally pretty high: Nor will they bate a Farthing; but, on the leaſt Refuſal, they double or treble the Demand; ſo that the beſt Way is to pay it chearfully and at once. Of the Contribution thus levied, they give one Part to the grand Sacrificer, the other to the Prieſts, and divide the third among themſelves.

Dearly paid for.

THESE Girls remain with their Parents, going from Time to Time to the Houſe where they were conſecrated, to repeat the Songs and Dances they had learned in Honour of the Serpent. When marriageable, which is about fourteen or fifteen, the Ceremony of their Nuptials with the Serpent is performed. The Parents, on this Occaſion, who are proud of the Alliance, give their Daughters the fineſt *Pagnes* and richeſt Ornaments they can afford. They are conducted in Ceremony to the Temple of the great Serpent, where, at Night, they deſcend, by two or three at a Time, into a Trench, or Pit, with Vaults on each Side, in which, it is ſaid, they find two

Married to the Serpent.

[a] *Boſman*'s Deſcription of *Guinea*, p. 384.

[b] On this Occaſion, he relates, with ſome little Variation, the Story recited before from *Boſman*, of the Negro who was going to ſell his Wife, for pretending to be diſtracted.

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or three Serpents, as Proxies of the great one. While they are there, the Prieſteſſes and their Companions dance and ſing, to the Sound of Inſtruments, round the Place, but at too great a Diſtance to hear what paſſes. At the End of an Hour, they are called out, and are then regarded as the great Serpent's Wives.

Become Prieſteſſes.

IT is ſaid, that theſe ſuppoſed Proxies are other Creatures more capable of Marriage than Reptiles; and that the Fruits of this Adventure, which appear in a certain Time, are of the human Species. Next Day, theſe Brides are reconducted in Proceſſion to their Parents, and then admitted into the Society of the Prieſteſſes; being intitled to the ſame Privileges, and ſharing the ſame Offerings made to their Huſband-Serpent. If they marry another Huſband, he is obliged to reſpect them ſo as to ſpeak to them kneeling, to give them their Will, and ſubmit to their Authority. Theſe Wives are called *Beta*, yet they ſeldom fail to find Huſbands, eſpecially if they are handſome: When they are not, they generally ſell their Favours as dear as they can [a].

The old ones Bawds.

THESE old Prieſteſſes are a Sort of Mother-Abbeſſes, and their Dwellings, Nunneries; where, doubtleſs, the ſame Intrigues are carried-on, as in the no leſs catholic Countries of the North. According to *Atkins*, the *Fetiſhwomen*, who live ſeparated, with a Number of Virgins under their Care, are no better than Bawds, who proſtitute the Girls for Money. I have heard, ſays this Author, that the rich *Kaboſhirs* do often buy the Conſent of theſe Women to debauch their Pupils. To enſnare the Girls, they pretend they have had a Conference with the Snake, and that he intimated to them, how agreeable it would be to him for her to favour ſuch a Perſon's Addreſſes. Having gained ſo far on her Credulity, they teach her to act Fits and Diſtortions at the Sight of him, in order to enhance the Price; promiſing, that for this Compliance, ſhe ſhall be amply rewarded in the Snake's Country, which, they pretend, is far pleaſanter than that ſhe breathes in. They add, that the Snake himſelf will then be more amiable, having here put-on his worſt Shape, that Obedience might have the more Merit. A Diſcovery in the Girl, continues the Author, would be certain Death; and none would believe, or if they did, would dare openly to affirm that ſhe was murdered, againſt the Aſſertion of the *Fetiſhmen* or *Women* [b].

Authors reconciled.

IT may be proper to obſerve, that *Boſman* ſpeaks of the Girls, who are taken-up and confined, as running diſtracted, and being diſtinct from the Prieſteſſes; with him *Atkins* ſeems to agree: Whereas *Marchais* makes them the Prieſteſſes, without ſaying a Word of their being mad. This might happen from the different, or imperfect Information given thoſe Authors; for both Stories ſeem to be the ſame, told with a little Variation: So that the firſt might not know that the mad Girls were made Prieſteſſes; or the ſecond, that the Prieſteſſes had been troubled with mad Fits; which yet, from the Circumſtances of the Whole, appears to have been the Caſe.

Snake-Worſhip, whence.

WE ſhall conclude this Account of the Snake and his Worſhip, with the Thoughts of Mr. *Atkins* concerning its Origin. This Author, (who, perhaps, was a Stranger to what the Natives ſay on that Head) on the Suppoſition, that *Ophir*, where *Solomon*'s Fleet ſailed for Gold, is *Sofala*, thinks it might have proceeded to the *Gold-Coaſt*, and left there ſome traditional Story concerning the old Serpent, or that fiery one lifted-up by *Moſes* in the Wilderneſs. The Peacocks mentioned in the Text, might poſſibly, he thinks, be the Crown-Birds.

THE ſame Author likewiſe conceives *Gordon*'s [c] Conjecture, that the *Moſaical* Law was once introduced into ſome Parts of *Negroland*, is ſtrengthened by the Affinity of ſome Names and Cuſtoms they retain with the *Jews*, particularly Circumciſion, practiſed in moſt, if not all Parts of the Coaſt; or he looks upon it not improbable, that the *Egyptians*, from whom *Abraham* borrowed it, might as well have tranſmitted the Uſe of it, with their Trade, to this oppoſite Side of *Africa*: He adds, that there are but two Objections to this Opinion: *Firſt*, that it was eaſier to borrow this Cuſtom from the *Mallays*, black *Turks*, who inhabit about the Middle of *Africa*, with whom they communicate by Trade. *Secondly*, That the Practice here, like as with the *Mohammedans*, is not taken-up of Precept, but Tradition.

Another Opinion.

OTHERS think this Snake-Worſhip might be aſſumed (as the *Egyptians* did theirs of the Ox and Cow, the Crocodile and Cat) from the great Uſefulneſs of theſe Creatures: For as the Crocodile and Cat preyed upon thoſe Reptiles that devoured the Fruits of their Huſbandry in *Egypt*, ſo theſe Snakes are ſaid to kill the black and poiſonous Sort here, and to deſtroy various Species of Vermin, injurious to their Fields and Grain [d].

[a] *Marchais*'s Voyage, vol. 2. *p.* 144, *& ſeqq.* Geographical Grammar, *p.* 327. [b] *Atkins*'s Voyage, *p.* 114, *& ſeq.* [c] See his [d] *Atkins*, as before, *p.* 115, *& ſeqq.*

CHAP.

Slave-Coast.

Whidah Government.

CHAP. VI.

The GOVERNMENT *of* Whidah.

SECT. I.

PENAL LAWS.

Punishments inflicted in Case of Murder: For lying with the King's Wives. The Offenders, how executed: Cruel Death. Grandee's Wife's Gallant executed: The Body exposed. The King's Wives execute his Orders. Crimes fined. Trial of Innocence by Water. Solemn Contract. Debts, how recovered. Law of Retaliation. Prisons.

Punishments inflicted

THEIR Government, so far as it relates to civil and military Affairs, is vested in the King and his Grandees; but in criminal Cases, the King assembles his Council, composed of select Persons, opens the Indictment to them, and takes every Man's Opinion. If the Verdict pleases him, Execution accordingly follows; but if not, he punishes by his Royal Will and Pleasure.

In Case of Murder,

HERE are very few capital Crimes, *viz.* only Murder, and Adultery with the King's, or his Grandees Wives. The Negros, fearful as they are of Death, sometimes incur it one of these Ways. Within these five or six Years, says *Bosman*, two Blacks were executed for Murder: They were cut-open alive, their Entrails taken-out and burned: After which the Corpses were filled with Salt, and fixed on a Stake in the Middle of the Market-Place; where the Author saw them in his first Voyage.

For lying with

ABOUT four Years after, a Negro who had been familiar with one of the King's Wives, being caught, was, together with the Female Accomplice of his, brought to the Place of Execution, in the open Field; where he was set as a Mark, for several great Men to show their Skill in darting their *Assagayes* at him, by which the poor Wretch was miserably tormented. After this, in the Presence of the Lady, the Criminal's Member was cut-off, and he obliged to throw it into the Fire himself: Then being bound both Hand and Foot, and put into a deep Pit, the Executioner, from a Pot boiling on the Fire, by Degrees, laded-out Water on them, till it was half spent; upon which, the Remainder was poured on them at once, and the Pit being filled with Earth, they were buried alive.

The King's Wives.

TWO Years after this, a young Man was taken, who had shut himself up in the King's a Dwelling-Place in Woman's Habit, and enjoyed several of his Wives: But at last, fearing a Discovery, he resolved to fly into another Country, and take a large Pack of his Goods to subsist on. However, the Negro and one Woman were caught in the Fact; nor could any Torture inflicted on the former, extort a Discovery of any more. Sentence having passed to burn him with the Woman, the Negro, at the Place of Execution, could not forbear laughing, to see the b King's Wives so very forward to bring Wood to burn him, with whom they had passed many a Night very agreeably: This he spoke publickly; but would not accuse any one in particular [a].

Manner of Execution.

THE Severity of the Law in this Article makes the Women surprizingly cautious in their Intrigues, and especially the King's Wives; who, on these Occasions, says *Marchais*, think it a Duty to help one another, though, as the Men keep a sharp Eye, they are often discovered. If c it happens the guilty Couple are surprized, the King pronounces Sentence of Death immediately. The Execution is performed in this Manner: The King's Officers cause two Graves to be dug, six or seven Foot long, four broad, and five deep, so near each other, that the Criminals may see and speak together [b]. In the Middle of one they plant a Stake; to which they fasten the Woman, tying her Arms behind the Post [c]: Her Legs are also tied at the Knees and at the d Ankles. At the Bottom of the other, the King's Wives of the third Rank lay Bundles of small Faggots; and two Forks of Wood being fastened, by the Officers, at the Ends, the Man, stark-naked, is tied to an Iron-Bar, like a broad Spit with Iron Chains, that he cannot stir, and laid across the two Forks, like two Hand-Irons. Then they light the Wood, so that the Flames may just reach the Body, which is thus roasted by a slow Fire. *Very cruel.* This cruel Punishment would be very lingering, e if they did not take Care to turn the Criminal so with his Face downward, that the Smoke suffocates him before he is quite broiled. When they perceive no more Signs of Life, they untie the Body, fling it into the Pit, and fill it up with Earth.

WHEN the Man is dead, the Women of the third Order issue from the Palace, to the Number of fifty or sixty, richly dressed, as on a Festival

[a] *Bosman*'s Description of *Guinea*, *p.* 357, *&c seq.*

[b] See the Figure.

[c] Not so in the Cut.

Day.

N.o 80 G. Child Sculpt. Plate II. Vol. III. p. 38

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Day. They are guarded by the King's Muſketeers, accompanied by his Drums and Flutes. Each carries on their Head a large Pot of ſcalding Water, which they pour one after another on the Head of the Criminal, dead or not dead, and throw the Pot after it. This done, they looſen the Body, take-up the Stake, and caſting both into the Pit, fill it up with Earth and Stones.

Grandee's Wife's.

WHEN the Wife of a Grandee is taken in Adultery, the injured Huſband has a Power to put her to Death, or ſell her to the *Europeans*. If he puts her to Death, he has her beheaded, ſtrangled by the Executioner; nor is he called to any Account if he acquaints the King of the Fact, and pays the Officer his Fee: But as he has no Power over the Man who has diſhonoured him, (unleſs he takes him in the Fact, in which Caſe he may kill him on the Spot) he has no Remedy but to ſeek for Juſtice from the King, who ſentences the Criminal to Death.

Gallant executed.

THE Chevalier *des Marchais* was preſent at an Execution of this Kind in 1725: A Grandee complained to the King, that a private Perſon had debauched his Wife. His Majeſty, upon hearing the Witneſſes, paſſed Sentence, that the Offender ſhould be beaten to Death wherever he could be found, and his Body expoſed for Food to the Birds and Beaſts. The Officers belonging to the Governor of *Sabi* immediately went in Search of him, and found him almoſt entring his own Door; where they ſoon diſpatched him with their Clubs, and left the Body as the King had ordered. The Neighbours went to acquaint the Captain of the Seraglio, that the Body would infect all that Quarter before it corrupted; and entreated he would obtain the King's Orders to have it taken from thence, or thrown into the Sewer, where it could infect no-body.

The Body expoſed.

THE Officer, probably feed in the Caſe, repreſented their Complaint to the King, who replied, "If I did not puniſh Adultery with Seve- "rity, no Perſon in my Kingdom could be ſafe. "The Body ſhall lie there till it be devoured or "rotten. The People ſhall ſee it and learn, at "the Expence of this Wretch, how they invade "their Neighbour's Bed. All I can grant is, "that in the Day-Time they may throw a Mat "over the Body, leaving the Face uncovered, "that the Criminal may be known as long as "his Features can be diſtinguiſhed." Not content with this, the King gave to the Grandee, whom the Deceaſed had injured, all his Effects, with his Wives and Slaves, to ſell or diſpoſe of as he thought proper [a].

King's Wives.

THE King makes uſe ſometimes of his Wives to execute the Sentence he pronounces. This is done by only ſending three or four hundred of them to the Offender's Houſe, to ſtrip and level it with the Ground: For all Perſons being forbidden, on Pain of Death, to touch them, they are enabled to execute his Commands without the leaſt Interruption. Juſt before the Author's Arrival, a Negro of his Acquaintance happened to be informed, that he was accuſed of a certain Crime to the King, and that Orders were iſſued-out to plunder and demoliſh his Houſe: But having no Time to clear himſelf to his Majeſty, and being innocent, reſolved not to fly as uſual, but ſtay and expect the King's Wives. Soon after they came, and contrary to Expectation finding him at home, commanded him immediately to retire, and not interrupt the Execution of their Orders: But inſtead of obeying them, he had placed about two thouſand Weight of Gunpowder cloſe by him, with which he made terrible Imprecations to blow-up himſelf and them along with him, if they came any nearer. Hereupon they went away diſmally affrighted to acquaint the King with their ill Succeſs: But the Negro had been there before them, and brought ſuch clear Proofs of Innocence, that his Sentence was remitted [b].

Whidah Government.

MARCHAIS ſays, the King employs his Wives of the third Claſs to execute all his Orders in the Town of *Sabi*. When he would puniſh any Perſons, he ſends them with each a long Rod or Pole. They are always followed by the Populace, who pay them great Reſpect, and ſeldom loſe on theſe Occaſions. When they reach the Criminal's Houſe, they inform him of the King's Pleaſure; and as there is no Oppoſition to be made, immediately fall to plunder, break or burn all his Goods, ſo that he is undone in a few Minutes. The Kings have ſometimes uſed this Method to humble the Grandees, whom they were diſpleaſed with: But this happens rarely, for though they are abſolute, yet they dread them, and ſeldom proceed to Extremities againſt one [c]. However, ſometimes, when the Grandees are at Variance, the King ſends two or three thouſand [d] of theſe Wives to ravage the Lands of the Perſon who refuſes to hearken to the reaſonable Terms of Accommodation he propoſes. The Reſpect paid theſe Women, whom no Man dare preſume to touch, obliges the moſt refractory to an Agreement, rather than to ſee themſelves devoured by theſe Furies, or violate a fundamental Law of the Realm. This Privilege of the Grandees is of very bad Conſequence to the State [e].

Execute his Orders.

OTHER Crimes are moſtly puniſhed by a pecuniary Mulct, which the King takes all himſelf. In ſuch Caſes he calls to his Aſſiſtance none

Crimes fined.

[a] *Marchais*'s Voyage, vol. 2. *p.* 66, *&c ſeqq.* [b] *Boſman*'s Deſcription of *Guinea*, p. 367. [c] *Marchais*, as before, *p.* 77, *&c ſeq.* [d] *Boſman* ſays only ſo many Hundreds. [e] *Marchais*, as before, *p.* 200.

but

Slave-Coaſt.

but Captain *Carter*, one of his favourite Grandees; who is juſtly called the King's Soul, ſince he will not do any thing of the leaſt Importance without him. This *Carter*, in the Author's Time, was alſo the Captain *Blanco*, or Captain to whom the *European* Affairs were all intruſted.

Trial by Water.

IF any Perſon accuſed denies the Fact, he is obliged to clear himſelf by *Fetiſhes*, as on the *Gold-Coaſt*; or otherwiſe (which is very common) he is brought to a River not far from the King's Court, to which is aſcribed the ſtrange Quality of immediately drowning all the guilty Perſons who are thrown into it, (contrary to the *European* Notion of trying Witches:) But as they are very expert in ſwimming, *Boſman* never heard that this River ever convicted any Perſon, for they all came-out well, paying a certain Sum to the King; for which End alone, he believes, this Way of Trial was aſſigned. The Vice-Roys generally follow the ſame Rule, and condemn the Malefactors to pay a certain Sum for their Uſe [a].

BARBOT, who repeats the ſame Thing, adds, that if the Criminal, by any Accident, be drowned, they ſay his Body is boiled in a large Copper, and eaten in Deteſtation of his Guilt: But this laſt Particular the Author does not affirm for Truth.

Solemn Contract.

THERE is another Ceremony uſed at *Whidah*, on account of ſolemn Contracts, or Engagements, which they call *Boire Dios*, in their Manner. The Contractors make each a little Hole in the Earth, into which they drop ſome of their own Blood; and having mixed it with a little Earth, each of them drinks of the Compoſition as much as he can. This they regard as a ſolemn Contract, to have but one Intereſt, to ſhare one Fortune, and keep nothing ſecret from each other; being perſuaded the leaſt Failure would occaſion Death [b].

Debts, how recovered.

THOUGH Trade is uſually carried-on here without Credit, yet on ſome Occaſions Credit is given. In caſe of the Debtor's Inſolvency, the King allows the Creditor to ſell him, his Wives, and even his Children for the Sum due. Here is alſo another extraordinary Law in favour of the Creditor, from which neither the King nor Grandees are exempted. If the Creditor, before Witneſſes, three Times aſks his Debt of a Perſon, whom he cannot arreſt or ſell, on account of his Dignity or Power, and the Debtor refuſes to pay him, the Creditor has a Right to ſeize the firſt Slave he meets, let him belong to whom he will [c], even the King himſelf, the Slaves of the *Europeans* only being exempted from this Law. In doing this, he ſays aloud, I ſeize this Slave by the *Kabeſche*, that is, *Head*, on the Account of ſuch an one who owes me ſuch a Sum. The Maſter of the Slave muſt then pay the Sum due, if he would redeem his Slave, and that in twenty-four Hours, otherwiſe the Creditor may ſell him towards Payment of his Debt. The Maſter of the Slave then becomes Creditor to the firſt Debtor, on whoſe Account the Slave was ſeized. For this Reaſon they take Care to ſeize the Slave of ſome rich or powerful Man, being ſure, by that Means, to recover their Debt. If one Slave be not ſufficient, the Creditor has a Right to ſeize more. This Cuſtom has its Convenience and Inconvenience: It procures the Creditor Juſtice, but it often expoſes rich Men to pay other Peoples Debts.

Whidah Government.

Law of Retaliation.

THE ſame Author obſerves, that the Law of Retaliation is much practiſed here. Murder is puniſhed with Death, the Loſs of a Limb with the ſame. The former is ſometimes, on great Solicitation to the King, commuted into perpetual Baniſhment, that is, of the Malefactor being ſold to the *Europeans*. The Families and Eſtates of Criminals are forfeited to the King; ſo that here the Innocent are always involved with the Guilty.

INCENDIARIES, or thoſe who ſet Fire to Houſes, are burned alive. Theſe Crimes are not frequent; but if Theft was puniſhed ſeverely here, the Country had been depopulated long ſince: However, the Thief, if caught (and cannot make Reſtitution) is ſold for a Slave [d].

Priſons.

THE King and Grandees have their reſpective Priſons for confining Criminals and ſuch Slaves as the Owners ſend to them for ſafe Cuſtody, for which they are paid a certain Rate: But then they are reſponſible for them, and obliged to pay the Value to the Owners, if any eſcape [e].

SECT. II.

Coronation *of the* Kings *of* Whidah.

Kingdom hereditary. Heir apparent, how educated; by Policy of the Grandees. Coronation often delayed. Offerings to the Snake. Proceſſion of the King's Wives. Grandees Homage to the Throne: Their Embaſſy to Ardrah: *Commiſſioner from thence, comes to* Sabi. *Proceſſions to the Serpent. The Coronation notified. King's Dreſs, and Throne. Order of the Ceremony. The* Ardrah *Lord, crowns the King.*

[a] *Boſman*'s Deſcription of *Guinea*, p. 359. [b] *Barbot*'s Deſcription of *Guinea*, p. 337. [c] This is like the Cuſtom on the *Gold-Coaſt*. See Vol. II. *p.* 691. [d] *Marchais*'s Voyage, vol. 2. *p.* 169, *&c ſeqq.* [e] The ſame, *p.* 201.

THE

G. Child Sculpt.

N.° 81

Plate IV. Vol. III. p. 41

Slave-Coast.

THE Chevalier *des Marchais* has furniſhed a particular Account of the Coronation and other Matters relating to the Kings of *Whidah*. According to that Author, the Kingdom is hereditary, the eldeſt Son always ſucceeding, unleſs the Grandees have particular Reaſons to exclude him, and give the Crown to one of his Brothers, as happened in 1725. In all the Negro Countries, from the *Sanaga* to *Rio da Volta*, though the King is always taken from the royal Family, yet his Children are excluded the Succeſſion, which continually deſcends by the Female Side. In *Whidah* they have a better Opinion of the Women, and the Male Succeſſion is received with this Reſtriction, that the Crown ſhall deſcend only to the Son or Sons born after their Father's Coronation, thoſe born before his Acceſſion having no Claim.

Kingdom hereditary.

Heir how educated.

ANOTHER inviolable Law is, that as ſoon as the Succeſſor is born, the Grandees cauſe him to be carried to the Province of *Zinghé* [a], on the Frontier of the Kingdom (to the Weſt,) where he is educated like the Son of a private Perſon, without giving him any Knowledge of his Birth, the Rank he is deſigned for, or inſtructing him in any Qualifications neceſſary for Government. No Perſon dare viſit him, or receive a Viſit from him. The Perſon who has the Charge of him is acquainted with the Secret of his Birth, but obliged to conceal it from him, on Pain of Death, and to uſe him as one of his own Children. The preſent King of *Whidah* kept his reputed Father's Hogs when the Grandees came to ſeek him to ſet him on the Throne of his deceaſed Father [b].

Policy of the Grandees.

IT is eaſy to ſee the View of the Grandees of *Whidah* in this Procedure and Way of educating the preſumptive Heir to the Crown. As he is called to govern a Kingdom, whoſe Intereſts and Maxims he is a Stranger to, he is obliged to conſult them on all Occaſions, and lay the Burden of Government on their Shoulders, by which Means the Power is perpetuated in their Hands, their Titles and Poſts being hereditary, and the eldeſt Son always ſucceeding to the Honours and Poſſeſſions of his Father [c].

Coronation often delayed.

THE King is not crowned immediately on his Acceſſion, or being brought from *Zinghé*. Some Months, and often Years, paſs before the Ceremony, the Time of which the Grandees fix as it ſuits their reſpective Intereſts; but ſeven Years is the longeſt Term for which it can be delayed. During all this Interval the Government is rather in their Hands, than thoſe of the King, who, however, is ſerved, viſited, and reſpected in that Quality, but is not ſuffered to go-out of his Palace.

Whidah Government.

AT laſt, when a Day for the Inauguration is agreed-on, they acquaint the King therewith, who aſſembles them in the Palace where a grand Council is held, and what the Nobles have reſolved, is confirmed by univerſal Conſent. Of this the King gives public Notice by a Diſcharge of ſeventeen Cannon about eleven o'Clock at Night, as the Council breaks-up. The Town of *Xavier* (or *Sabi*) immediately expreſſes its Joy by the loud Acclamations of the People, which ſoon ſpread from Village to Village; ſo that in leſs than an Hour the News reaches the remoteſt Parts of this ſmall but populous Kingdom.

Offerings to the Snake.

THE great Sacrificer, who is here called *Beti*, fails not to go next Morning at ten o'Clock to the Palace, and command the King, in the Name of the great Serpent, to prepare the Offerings due on this Occaſion. As this pretended ſacred Animal is dumb, he communicates his Intention by his Miniſter; and though he ſhould demand for Offerings the King's favourite Wives, he would be obliged to give them up. The Author knows not if the Serpent was ever ſo cruel, but at the Coronation of *Amar*, the preſent King of *Whidah*, in *April*, 1725, he was more reaſonable, requiring only an Ox, an Horſe, a Sheep, and a Fowl. Theſe four Animals were ſacrificed in the Palace, and afterwards carried in Ceremony to the Middle of the public [or Market] Place. On each Side of theſe Victims were placed nine ſmall Loaves of Millet, rubbed over with Oil of Palm, near which the grand Sacrificer had erected a Pole nine or ten Foot long, on the End of which was a Piece of Linen by Way of Standard, or Flag. All this Ceremony was performed to the Sound of Drums, Flutes, and Trumpets, and attended with the loudeſt Acclamations of the People. The Carcaſes of the Victims were left there, expoſed to the Birds of the Air, no Perſon being allowed to approach or touch them on Pain of Death.

King's Wives Proceſſion.

AS ſoon as theſe Victims were expoſed, and the Ceremony over, the King's Wives of the third Order (that is, ſuch who by Age, or ſome other Reaſon, are no longer proper for the King's Pleaſure [d]) came-out of the Palace to the Number of eighteen. The King's Flutes with four of his Drums marched at their Head, and they were guarded by twenty Muſketeers. The Chief of them went laſt, and carried an Image of baked Earth: This was the coarſe Figure of a

[a] *Zuigué*, in ſome Maps. [b] This Regulation muſt be in Conſequence of ſome very new Law, for it was not ſo in *Boſman*'s Time but twenty-five Years before, for then the three eldeſt Sons were at *Sabi*.
[c] *Marchais*'s Voyage, vol. 2. *p.* 41, *& ſeqq.* [d] By the Account of the King's Wives, *p.* 48. a. it ſhould be thoſe of the ſecond Order.

Slave-Coast.

Child sitting, which she laid-down near the Victims. These Women both in going and returning sang a Song, (or Hymn) which agreed well with the Music. All the Populace, as they passed, fell-back to make Way, prostrating themselves on the Ground, and shouting for Joy, which they continued to do till they re-entered the Seraglio, on which twenty Rockets were let-off, to inform the King and People of their Return.

Grandees Homage.

THESE two Ceremonies over, all the Grandees crowded to the Palace. On this Occasion they b are adorned with their most precious Jewels, attended with their Drums, Flutes, and Trumpets, and guarded by all their Slaves well armed. They enter without stripping themselves, because the King is not present, and one by one fall prostrate before the empty Throne; after which they return.

THIS Ceremony lasts fifteen Days, during which the King's Women fill the Palace with Shouts of Joy, which are attended with the Dis- c charge of Rockets. These Acclamations are catched by the People and the Grandees, who are then all in Town, and play-off Rockets in Plenty. Every three Days the King's Cannon fire as soon as Sun-set; so that there is no sleeping or any thing to be heard for these fifteen Days, but Shouts, Guns, Rockets, and Cannon.

Embassy to Ardrah.

As soon as the Grandees have performed their Homage, they depute one of their Number to go to *Ardrah* with a magnificent Retinue, in or- d der to bring one of the Grandees of that Kingdom, whose Family from Time immemorial claims the Right of crowning the Kings of *Whidah*. The Expences of this *Ardrah* Lord, with all his Train, are defrayed, and the greatest Respect paid him, on the Road. When he arrives within two Leagues of *Sabi*, he finds new Horses prepared for him, where he is intreated to repose himself with his Train; and as if he had really Need of Rest after a Journey of fifteen or twenty e Leagues, they leave him there forty Days, giving him at the same Time to understand, that neither he nor any of his Retinue must come to *Sabi* till the End of that Term: However, all this while he is visited and regaled by the Grandees of the Kingdom, who make him Presents, and divert him in the best Manner they can. The King sends him Provisions twice a Day in great Plenty, the Dishes being carried by his Wives of the third Rank, preceded by his f Majesty's Band of Music, and a Guard of ten Fusileers.

Commissioner from thence.

THE forty Days being expired, the King sends a Grandee to invite the *Ardrah* Lord to *Sabi*, assuring him, that he shall be received with all the Respect due to him, and that Lodgings are prepared for him and his Train adjoining to the Palace. The *Ardrese* receives the Envoy in State, and replies, he is willing to comply with the King of *Whidah*'s Desire, but must first be certainly informed by the King of *Ardrah*, his Sovereign, that the King of *Whidah* has repaired the principal Gate of *Offra* [a], the capital City of *Ardrah*, as he is obliged to do by the ancient Treaties between the two Crowns [b]. The King of *Whidah*, informed of this Answer, sends the proper Persons to *Offra* to make the Preparations required, which they soon do, and return with an Officer of the King of *Ardrah*, who assures the *Ardrah* Lord, in the King's Name, that the Gate is repaired, and that nothing now hinders him from executing his Commission.

Whidah Government.

Comes to Sabi.

As soon as this Answer is come, the great Men of *Whidah*, attended by their usual Train, and c a prodigious Concourse of People, go to wait on the *Ardrah* Commissioner, and conduct him in State to *Sabi*, where he is received under a Salvo of the King's Cannon, and with the Acclamation of the King's Wives re-echoed by the People. After this he is conducted to the Apartments prepared for him near the Palace, where he is splendidly treated by the Officers of the King, who sends to compliment him on his Arrival, and every Morning to know how he does. After five Days he may go abroad to see the Grandees who have visited him, but he does not wait on the King till the third Day, when he enters the Palace with the Chief of his Train, without quitting his Dress or Ornaments, and speaks to the King standing, and without Prostration.

Processions to the Serpent.

DURING these five Days the *Ardrah* Lord stays at home, the Grandees and People are employed in making Processions to the Temple of the great Serpent, to pray that this new Prince may be as good and just as his Predecessor, that he may cause Trade to flourish, and the Laws to be observed; and that he may preserve the People in their Rights and Liberties. This is the Work of each Day. The Nights are spent in feasting one another, Dancing, Acclamations, Music, firing of Guns, and such a Confusion of Noises as is enough to deafen those who are not used to such Extravagancies.

Coronation notified.

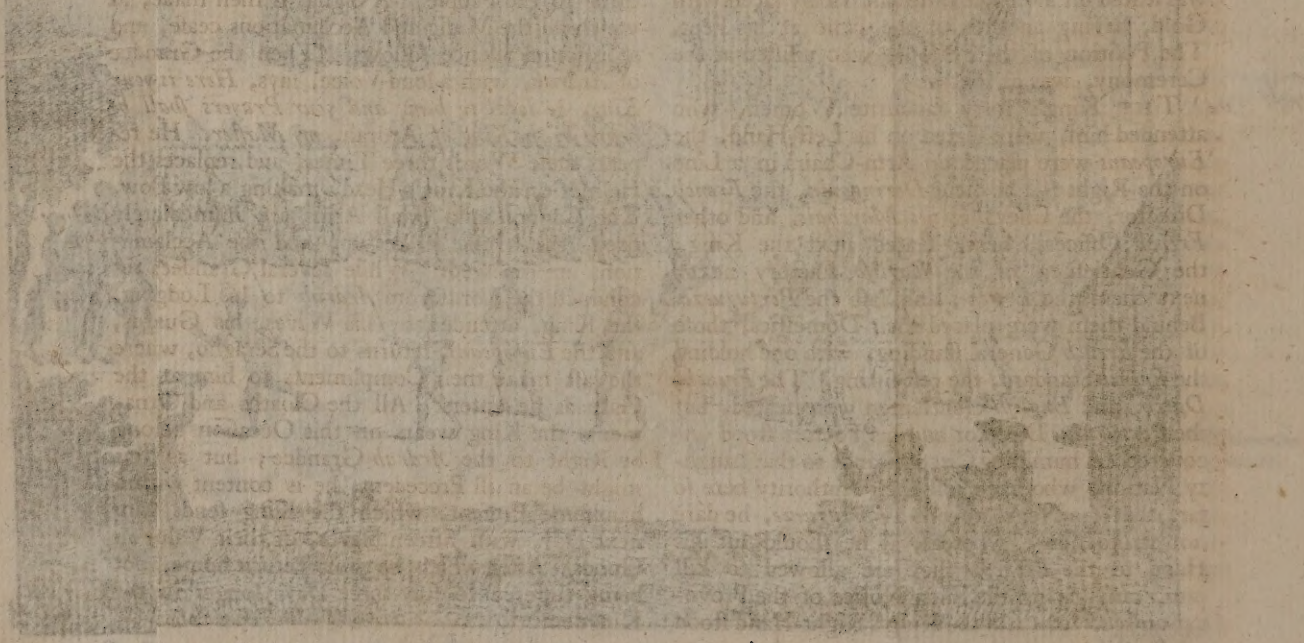
ON the fifth Day, at Sun-set, there are nine f Guns fired at the Palace, to give the People Notice, that the King will be crowned next Day; that he will show himself in Public, seated on his Throne in the Court of the Palace destined for that Purpose; and that the Gates will be open to

[a] *Labat* here is grosly mistaken, for according to his own Map, *Offra* lies near *Jaquin*, and the Capital of *Ardrah* is *Assem*. [b] *Marchais*'s Voyage, vol. 2. *p.* 49, *& seqq.*

every-

Procesion to ye Temple of ye Great Snake on Crowning ye King. From Marchais.

a. the People Sitting.
b. Beadles.
c. 40 Musketeers.
d. 20 Trumpets.
e. 20 Drums.
f. 20 Flutes.
g. 12 Kings Wives with presents.
h. Kings Valet de Chambre.
i. 12 Kings Wives with provisions.
k. 3. Dwarfs.
l. Master of the Ceremonies.
m. 12 Kings Wives with presents for his Mother.
n. Queen Mothers Chair.
o. the Queen Mother.
p. 3 Ladys of ye Palace.
q. Musick of ye Palace of ye Queens
r Great Sacrificer or High Priest.



Slave-Coast. Whidah Government.

every-body. At the same Time he sends one of his Officers to acquaint the Directors of the *European* Factories, with the Time and Place of the Ceremony, and invite them to be present.

THIS agreeable News is received with new Marks of Exultation by the People. The Grandees of *Whidah* go to spend the Night with the Lord from *Ardrah*, who is to crown the King. They converse there together, praying silently. When they are tired of Prayers, they drink and smoke to prevent their sleeping. All these are Points essential to the Ceremony.

King's Dress and Throne. To conclude, on the sixth Day, at five in the Evening, the King set-out from his Seraglio, attended by forty of his favourite Wives, richly dressed in the finest Silk Pagnes that could be found in the Magazines of his Majesty, or the *European* Companies. These Women were rather loaded than adorned with Gold Necklaces, Pendants, and Bracelets, Foot-Chains of Gold and Silver, and the richest Jewels. The King himself was dressed in the most magnificent Manner, and had on his Head a gilt Helmet, with white and red Feathers.

IN this Equipage, surrounded with his Guards, he crossed on Foot the Courts of his Palace, and went to sit on his Throne; which was placed before a large Building like a Porch, situated in an Angle of a Court [a] to the East of the Palace, on this Account called *The Court of the Coronation*. His Throne was a large gilt Arm-Chair, on the Back of which were the Arms of *France*, which shewed it was a Present from that Nation. He was seated on a Velvet Cushion, richly laced with Gold, having another of the same at his Feet. The Position of the Persons, who assisted at the Ceremony, was as follows:

Order of the Ceremony. THE King's forty favourite Women, who attended him, were seated on his Left-Hand, the *Europeans* were placed on Arm-Chairs in a Line on the Right: The Sieur *Doringouin*, the *French* Director, the Chevalier *des Marchais*, and other *French* Officers, being seated next the King; the Gentlemen of the *English* Factory next; next them the *Dutch*; and last the *Portugueze*. Behind them were placed their Domestics, those of the *French* General standing, with one holding the *French* Standard, the rest sitting. The *French*, *Dutch*, and *English* Gentlemen were seated, but the *Portugueze* Director and his Factors stood uncovered: A humbling Circumstance to that haughty Nation, who have lost their Authority here so far, that if a Negro affront a *Portugueze*, he dare not strike him; whereas, if he should lift his Hand to the *French*, they are allowed to kill him, only giving the King Notice of the Provocation received. On the King's Right-Hand stood a Grandee with an Umbrello, which was only for Show, (the Ceremony being performed at Night.) It was of the richest Cloth of Gold, the Lining embroidered with Gold, and the Edge adorned with Gold Fringes and Tassels. On the Top was a Cock of gilt Wood, big as the Life, and the Pole that supports it six Foot high, and gilt. The Officer who bore it turned it continually round, in order to cool the King. There was another Grandee, who kneeled before the b King and fanned him with a Silk Pagne, about the Size of a common Napkin. Two of the King's Dwarfs stood opposite to his Majesty, who, one after the other, represented to him the good Qualities of his Predecessor; extolling his Justice, Liberality, and Clemency, and exhorting the King not only to imitate, but surpass him. The little Creatures concluded their Harangue with Wishes for the King's Happiness, and his long Reign.

The Ardrah Lord c THESE Compliments being finished, the Grandee from *Ardrah* is sent for, whose Office it is to crown the King. He is brought in Ceremony, the Cannons being discharged, the Guns firing, the Drums, Trumpets and Flutes intermingling. He enters the Court with his Attendants, who guard him to a certain Distance; while he advances singly to the Throne, saluting the King by gently bowing his Head, but without Prostration. After this he makes a short d Speech to the King, with regard to the Ceremony he is to perform; and taking the Helmet off his Head, which he holds in his Hands, he turns to the People. A Signal is then made, at which all the Music and Acclamations cease, and a profound Silence follows. Then the Grandee of *Ardrah*, with a loud Voice, says, *Here is your King, be loyal to him, and your Prayers shall be heard by the King of* Ardrah, *my Master*. He repeats these Words three Times, and replaces the e Helmet on the King's Head, making a low Bow. The Cannon and small Arms are immediately fired, the Music strikes-up, and the Acclamations are renewed. While several Grandees reconduct the Lord from *Ardrah* to his Lodging, the King, attended by his Wives, his Guards, and the *Europeans*, returns to the Seraglio, where the last make their Compliments to him at the Gate as he enters. All the Cloaths and Ornaments the King wears on this Occasion belong f by Right to the *Ardrah* Grandee; but as this might be an ill Precedent, he is content with a handsome Present, which the King sends him next Day, with fifteen Slaves, or their Value in Goods: After which he must return home, not being suffered to stay three Days longer in the Kingdom.

Crowns the King.

[a] See the Plan.

Slave Coast.

THE King never fails to send Presents to the Grandees on the Day after his Coronation; who, in their Turn, wait on him with their Thanks and Presents of much greater Value. The Rejoicings which follow the Coronation last for fifteen Days, and end with a grand Procession to the House or Temple of the great Serpent [a].

SECT. III.

The King's Revenue, State, *and* Expences.

The Crown Lands, tilled by the public Labour. The Taxes. Fish Tax. Fine and Tolls. Slave Tax. Customs and Duties. The King's Expences. Officers of the Crown. The King's State, in giving Audience. Grandees arbitrary. Privilege of the Whites. Marks of Royalty. King's Dress and Livery.

THE King's Revenues arise from his Lands, Duties on all Things bought or sold, the Customs and Presents of the *European* Traders, Fines and Confiscations.

Crown Lands tilled by

THE King's Lands lie not only about *Sabi*, but in several Provinces of *Whidah*. All the Provisions for his Household arise from thence: But as he cannot consume the whole Produce in his Palace, he sells the Overplus to great Advantage, which renders this one of the best Revenues of the Crown. These Lands are tilled without any Expence to him, and by such free Service, that he does not so much as give the Vassals Water; nor can they sow their own Lands till the royal Work be done. This Service they are obliged to perform three Times a Year, and the Signal is three Cannon fired the Evening before they meet. On this Warning the Grandees conduct their People before the King's Palace at Day-break next Morning, where they sing and dance for a Quarter of an Hour. Half of them are armed as for Battle, with their Trumpets, Drums, and Flutes. The other Moiety have Spades, which is their sole Instrument for Tillage. The Iron of these Spades is as broad as the Hand, and is of their own Forging. It is thin, and has a Socket for the Handle, which is not strait as with us, but crooked in a right Angle [b]. This Instrument is so far convenient, that the Labourer is not obliged to stoop as he works. After these People have sung and danced some Time before the Palace Gate, while the Grandees receive the King's Orders from the first Valet de Chambre, they fly like Bucks to the Places assigned them; and while these armed sing and dance to the Music, near the Grandee, who inspects the Work, the Labourers work briskly to the Tune of the Instruments, so that it seems a Diversion rather than a Toil. They break-up the Ground in high Ridges, those of the King's Lands being higher than those of the Subjects. They plant or sow two Days after. At Night they return to sing and dance before the Palace, while the Grandees, who oversaw the Work, give an Account to the King; after which every one repairs home.

The public Labour.

Whidah Government.

As the King's Lands do not all lie round *Sabi*, but are in different Provinces, the Governors take Care of their being tilled, get in the Harvest, and lay-up the Produce in the King's Magazines without the least Expence. It is by the same Services they build and keep in Repair the King's Palace, and the Temple of the great Serpent.

The Taxes.

THE Taxes and Customs in Proportion to the Country are very considerable, the King having the Tithes of all Things sold in the Markets, or imported into the Country, of what Kind soever they be [c]. His *Whidah* Majesty does not farm them out, as is often practised in *Europe*, to the Destruction of Trade, but has above a thousand Collectors dispersed through all Market-Roads and Passages for gathering the Toll; which (every Thing whatever that is bought or sold, being liable to pay in Money or Kind) amounts to an incredible Sum. This, if all honestly paid-in, would make the King very rich; but the Collectors so largely fleece it, that scarce one Fourth comes to his Majesty: Although, if any of these should be found guilty of Corruption, the least Punishment would be the Sale of themselves, Family and Effects, for the King's Benefit [d].

THE six Custom-Houses he has at the Ferries, and at the Avenues of the Kingdom, bring him in large Duties. Those on the Frontiers not being fixed, the Officers exact as much as they can, which is a great Inconveniency to Merchants and Travellers. None are exempted from these but the *Europeans*, with the Grandees and their Domestics [e].

Fish Tax.

MARCHAIS observes, that even the Tax raised daily on Fish is more than enough to enrich a Negro King, if he received but the fourth Part of it, which is as much as the Fraud of the Officers who collect it generally allows him. The Produce of this Duty is appropriated to maintain the King's Women; such of them as approach his Person, being always richly dressed [f]. We are told by *Bosman*, that the Tolls only of two very fine large Rivers [g], one running by the two *Popos*, the other by *Jakin*, are worth an hundred Slaves each, (which yet is not above half

[a] See *Marchais*'s Voyage, vol. 2. *p.* 54, *& seqq.* [b] See the Figure. [c] *Marchais*, as before, *p.* 80, and 205, *& seq.* [d] *Bosman*'s Description of *Guinea*, p. 362. [e] *Marchais*, as before, *p.* 81. [f] The same, *p.* 188. [g] That is, the *Eufrates* and *Torri*.

Slave-Coast. what the Collectors receive) they are so plentifully stored with Fish.

Fines and Tolls. ONE Moiety of all the Fines and Tolls in his Vice-Royalties belongs to him, but *Bosman* questions if he gets a Fourth [a]. The Confiscations of Body and Goods, which are his Perquisites, yield large Sums.

MARCHAIS observes, that this State, one of the smallest in *Guinea*, without Mines of Gold, Ivory, or any valuable Commodities, is one of the richest and most flourishing on the Coast, only by the Slave Trade, which is very considerable here [b], and consequently the Profit of the King, who has five *Gallinas* of *Bûjis* a Head for each Slave sold in his Dominions.

Slave-Tax. THERE are three head Collectors over this Branch of Trade, according to *Bosman*; each of which is to receive a Rixdollar, as the King's Toll, for every Slave that is traded for: But these Gentlemen, like the rest, agree underhand with those that sell the Slaves, so that the King receives nothing of it. Indeed with respect to Slaves sold for *Bûjis* [c], better Care is taken, the Sum bargained for being paid in the King's Presence, out of which he receives three Rixdollars for every Slave: Yet some, fetching their Money by Night, or at unseasonable Hours, do contrive to cozen him; for the *Europeans*, having constant Occasion for their Help, cannot refuse them their Money whenever they demand it [d].

Customs and Duties. THE Duties on Goods, exported and imported, is a certain Revenue. Each *European* Vessel here pays him at least a Custom to the Value of twenty Slaves; without reckoning the Presents and Loans made him, which are so much lost to those who make them [e].

EACH Ship trading here, either by Toll, Trade, or Custom, pays the King about four hundred Pounds *Sterling*; and sometimes fifty Ships come hither in a Year, though, at other Times, not above half that Number [f].

THE Customs, or usual Presents, which the *Europeans* make to the King, for his Protection and the Liberty of Trade, are a large Revenue [g]. In short, *Bosman* affirms, that, if the King was not cheated, he would have a vast Income, and be a potent Prince, for this Part of the Globe. But how great soever, continues he, the King's Revenue may be, he has Occasion enough for it [h]: Besides the large Sums which he

The King's Expences.

a daily furnishes for the Destruction of *Popo*, and to subdue *Offra*, the necessary Expences of his Household, and the rich Offerings he is obliged to make to his *Fetishes*, he keeps four thousand Men continually, whom he supplies with Meat and Drink; and though he looks on his Subjects as his Slaves, yet, when he employs them, he is obliged to pay them dear enough.

Whidah Government.

THE King's Charge is likewise greatly augmented by his Presents to the *Europeans*, which, b if he likes the Persons, are considerable; their Tables being daily furnished by him with Sheep, Hogs, Fowl, Beef, or what else can be got together; besides Bread, Fruit, Beer, with their Appurtenances, and that more than enough. In *Bosman*'s Time, the King treated the *Dutch* better than any other Nation, and frequently sent them a double Portion: But since then, they have been used with very small Distinction, the Trade having been managed by the Captains of c Ships; who being ignorant of the Manners of the Natives, (a discerning, polite People) do not treat them with that Decency they require [i]. Hence the Author ventures to foretel the Ruin of the Slave-Trade here; for this Misconduct, he says, will certainly raise the Price of Slaves: But he drops the Point, for fear of angrying the Sailors, who fancy they understand the Trade as well as the Factors [k].

THE King of *Whidah* observes great State on d all public Occasions. This appears, first, in his Officers, or those who bear Commands or Employments under him.

Officers of the Crown. THE Posts, or Offices, which this King bestows, are of three Sorts: First, the Vice-Roys, here called *Fidalgos*, or *Governadors* [l], which compose the first State of the Kingdom. These in the King's Absence, and in their Vice-Royalties, command as arbitrarily, and keep-up as great State, as the King himself. The second are his e chief Captains, here called grand Captains, most of whom are also Vice-Roys. The third are the common Captains, of whom there are a great Number; and each has a particular Character, as Captain of the Market; Captain of the Slaves; a third, of the *Tronks*, or Prisons; a fourth, of the Shore: In short, for every Affair that can be thought of, the King has his f Overseer. Besides these, there are a great Number of honorary Captains, without any Offices.

[a] *Bosman*'s Description of *Guinea*, p. 362. [b] *Marchais*'s Voyage, vol. 2. *p.* 80, *& seqq.* and 187.
[c] In the Original, *Boesies*. [d] *Bosman*, as before, *p.* 362. [e] *Marchais*, as before, *p.* 187.
[f] *Bosman*, as before, *p.* 362. [g] *Marchais*, as before, *p.* 82. [h] *Marchais*, on the contrary, says, that his Revenues are the more considerable, as his Expences are small. See his *Voy. en Guinée*, vol. 2. *p.* 187.
[i] The worst of Negros would not be guilty of such Excesses among *Europeans*. [k] *Bosman*, as before.
[l] Terms taken from the *Portugueze*: The first signifies *Gentlemen*; the latter, *Governors*. This shews the Influence they must have had formerly in this Country, where now they are become so abject.

All

Slave-Coast. Whidah Government.

All these Posts are purchased, with a round Sum, of the King, who yet has the Credit of bestowing them out of his especial Favour [a].

THE greatest State Councils here are usually held at Night, unless on extraordinary Occasions [b].

The King's State

ALTHOUGH the Education of the King, while a Prince, is so very abject, yet, as soon as he ascends the Throne, he is no longer considered as a Mortal, but as a Divinity, and approached with the same Respect and Fear. No Subject is admitted to see him, unless called for, or by his Permission [c]; nor must he appear in his Presence, but kneeling or prostrate on his Belly. When they go to salute him in the Morning, they lay themselves flat before the Door, kiss the Earth thrice, and clapping their Hands, whisper some Words of Adoration: This done, they crawl forwards on all Four, where they repeat the same Reverence. With a single Word he makes them tremble, but as soon as his Back is turned, they forget their Fear, not much regarding his Commands, knowing how to appease and delude him with a Lie or two [d].

MARCHAIS says, they advance creeping to a certain Distance, till the King, by clapping his Hands softly, gives them Leave to speak, which they do in a low Tone, with few Words, and their Face always close to the Ground. No Person, adds he, not even the greatest Lords, are exempted from this slavish Ceremonial; only the Captain of the Seraglio, and the great Sacrificer, or High Priest, have a Liberty of entering the Seraglio without Leave asked; but, if they would speak to the King, they must observe the same Form.

In giving Audience.

WHEN a Grandee has obtained Audience of the King, he goes to the Palace, attended, or rather guarded by all his Men armed, with his Drums, Trumpets, or Flutes. When he reaches the first Gate, his Retinue fire there Muskets, his Music plays, and his Attendants shout. He enters thus, with all his Train, into the first Court, where stripping-off his Cloaths, Bracelets, Rings, and Ornaments, he puts-on a coarse *Pagne* made of Reeds or Grass; and in this Dress is conducted, by the King's Officers, to the Door of the Hall of Audience, where he prostrates himself, and after his Audience is over retires in the same Manner he came. During all this Time, his People, who wait for him in the outer Court, also prostrate themselves on the Ground. When the Grandee has rejoined his Equipage, he puts-on his Cloaths and Ornaments, and gives the King Notice of his Departure by his Small-Arms and the Noise of his Drums, Trumpets, &c. intermixed with the Acclamations of his Followers. This slavish Ceremonial is the Reason why the Grandees seldom wait on the King, unless on pressing Affairs [e]: For there is scarce perhaps a Country in the World, where the great Men are less dependent than here; and indeed, excepting the Shew of Power, they share the Government with the King, who, in their private Quarrels, has no Authority to interpose, but by his own Mediation and that of the *European* Directors [f].

Grandees, arbitrary.

SHOULD their People, at any Time, think the Audience too long, or suspect any Mischief has befallen their Master, they would force the King's Guards, and would soon lose all Respect for Majesty, if he was not delivered up to them. As the Guards do not exceed an hundred Men, and the Grandees generally carry six or seven hundred to attend them on these Occasions, they run no great Hazard, nor dares his Majesty proceed to any Extremities against them; and as they often make War on each other without asking his Leave, so, in case their Privileges were violated, they would all join against him [g].

ATKINS informs us, that if any Subjects want Audience, they ring a Bell to give Notice; and if admitted must prostrate before his grand *Fetishman*, or High Priest, if present, as well as his Majesty. He adds, that white People are seldom or never admitted to his Presence, but at the Times they pay their Customs [h].

ON this Occasion, *Marchais* observes, that the Directors of the *European* Companies, Captains of Ships, and, in general, all the Whites who wait on the King, either at their Arrival or Departure from *Sabi*, are exempted from this Ceremonial. They are granted an Audience whenever they desire it: They salute the King as they do the Noblemen in *Europe*. He takes them by the Hand, makes them sit down, drinks to them; and if it be the first Visit, and the Persons be Directors or Commanders of Ships, they are generally saluted with five or seven Guns, as they leave the Palace. In this Manner he received the Chevalier *des Marchais*, who had his first Audience, *January* the twelfth, 1725 [i].

Europeans *Privilege.*

IN this Place of Audience there are two Foot Benches, one broad, covered with a Cloth, and furnished with an oval Stool, according to the Custom of the Country: This is for the King;

[a] *Bosman*'s Description of *Guinea*, p. 362. [b] *Marchais*'s Voyage, vol. 2. *p.* 62. [c] The same, *p.* 43 [d] *Bosman*, as before, *p.* 365. [e] *Marchais*, as before, *p.* 44, *& seqq.* [f] The same, *p.* 200. [g] The same. [h] *Atkins*'s Voyage to *Guinea*, p. 110. [i] *Marchais*, as before, *p.* 46.

and

Slave-Coast. and the other, covered with Mats, for the *Europeans* to sit next the King and converse with him. This they do bare-headed, not by any Order, but they find it is well taken; they likewise always leave their Swords without, for the King does not like any should appear armed before him. It is diverting enough, according to our Author *Bosman*, to spend a Day here with his Majesty, for besides being very good Company, he is continually entertaining you with the best Cheer he has.

Marks of Royalty. No Person drinks out of the same Glass, or b Cup, with the King, and if it chances to touch another's Lips, he never uses it more, though it be made of a Metal to be purged by Fire. When any *Europeans* eat in his Presence, (which he is very fond of) the Table is somewhat orderly set-out and served. All his Nobles lie prostrate around on the Earth while he is present, and what the *Europeans* leave is given to them; which they eat-up very greedily, whether they like it or not, and though they have ten Times better c at home. In short, were it not for affronting the King's Diet, they would not touch it.

His principal Grandees eat daily in his Presence; but no Man is permitted to see him eat, nor any Woman, except his Wives, which, the Author thinks, was intended, at first, to pass the King as a God upon the People; however, he drinks before every-body.

No Person is permitted to know the King's Lodging-Place: *Bosman* once asked his greatest d Minion *Carter* [a], where the King lay a-Nights; he answered with another Question, *Where does God lodge? Just as much is it possible*, says he, *to know the King's Bed-Chamber.* This, probably, is done to preserve a deep Respect among the People; and that upon any sudden Invasion the King might have Time to save himself by Flight.

Dress and Royalty. The King is very magnificently cloathed, in Silk, or Gold and Silver Stuffs; but he is dressed e better than ordinary when he goes to visit any of the *Europeans*, which he can easily do unseen, all their Dwellings being built round his Palace. His Train, *Bosman* thinks, is mean, being attended only by his Wives [b].

The Colour of Red is so peculiar to the Court, that none but the King, his Wives, or Domestics, are allowed to wear it, either in Silk, Cotton, Wool, or Thread. The King's Wives always wear a Scarf of it, six Fingers f broad and two Yards long, above their *Pagnes*, which they tie before and let the Ends hang down [c].

Whidah *Government.*

SECT. IV.

The King's Houshold, *Course of* Life, *and* Funeral.

The King's Course of Life. His Wives: Death to touch, see, or approach them; yet treated as Slaves, and sold as such. The King's Sons. Great Confusion at the King's Death. New King chosen. Funeral of the Kings. Human Victims: The King's Favourite sacrificed. The two last Kings. Character of the first: His Way of Living: His Sons: Marries his own Daughters. The late King. Disagreement among Authors. Revolution in Whidah.

King's Course of Life. THE Ignorance and low Estate in which the King of *Whidah* is brought-up, makes him, when he comes to the Throne, generally c give a Loose to Pleasures, especially as he finds his Condition so surprizingly altered [d].

These Monarchs are pretty idle in their Palace. They never stir-out but three Months after their Coronation, to visit the great Serpent; nor ever enter the Hall of Audience, but when the Directors and the other Grandees have Business with him, or when he is to administer Justice to his Subjects. All the rest of his Time is spent in the Recesses of the Seraglio, attended by d his Wives [e]. Of these he has always in waiting, six of the first Order, richly dressed and adorned with Jewels, who kneel at his Side, their Faces bowed to the Ground. In this Posture they entertain and strive to divert him: They dress him, wait on him at Table, and by all Methods, rival each other who shall please him most. When he inclines to be alone with one of them, he touches her gently and claps his Hands together. Immediately the five others retire, and having e shut the Doors, keep Watch till the happy Lady relieves the King. Six others relieve these, and are constantly succeeded by new Mistresses, as soon as the King gives the Signal.

His Wives. The King's Wives are distributed into three Classes. The first is composed of the most beautiful young Women among them, whose Number is not fixed. She by whom the King has the first Son, is at their Head, and considered as the Queen, or (as they stile it) the King's great f Wife. She commands in the Seraglio, having none to controul her but the King's Mother, whose Authority is more or less, as her Influence with the King rises or falls. This Queen-Mo-

[a] *Phillips* calls him *Charter*. See Vol. II. *p.* 412.
[b] *Bosman*'s Description of *Guinea*, p. 360, *& seq.*
[c] *Marchais*'s Voyage, vol. 2. *p.* 77. [d] The same, *p.* 43. [e] The same Author, *p.* 79, says, their Number is about two thousand; or, to speak properly, as many as he has a Mind to take. *Atkins*, p. 110, says, they are about a thousand; others, three thousand.

ther

Slave-Coast.

ther has a separate Apartment at Court, with a Revenues for her Support, and when she is in Power, she never wants large Presents. She must however remain a Widow, not being allowed to marry again.

THE second Class consists of those who have had Children by the King, or whom Age or Disease has rendered unfit for the Royal Pleasures. The Number of these is also indeterminate.

THE third or lowest Class is formed of the Women who serve as Slaves to the King or his b Wives; yet they are looked-on as the King's Wives, and, on that Account, it is Death for them to have an Affair with any Man, or to leave the Seraglio without Leave [a].

Death to touch,

IF any one happens barely to touch any Part of the Body of one of the King's Wives, designedly, or by the most unforeseen Accident in the World, his Head, or at least his Liberty is thereby forfeited, and he is doomed to perpetual Slavery: Wherefore, all who live near the King's c Houses call out aloud, that his Wives may know there is a Man thereabouts [b].

ACCORDING to *Marchais*, they are so delicate on this Point, that if, in passing the Street, a Man should accidentally touch one of these Women, she must enter the Seraglio no more; both she and the Man are instantly sold: But if it appears there was any premeditated Design in their touching each other, the Woman is sold, but the Man is put to Death, and all his Effects d confiscated to the King. On this Account, those who enter the Courts of the Palace, where the King's Wives are numerous, constantly cry-out *Ago*, *Ago*; that is, *Make way*, *retire*, or *take Care*; and the Women always keep on one Side.

See, or approach them.

FOR the same Reason, (as is before-mentioned) the King is served by his Wives in his House, not permitting any Man to enter the Walls thereof, unless to repair it, or do what the Women cannot; on which Occasion, they e retire to another Part of it. When the Workmen are tiling the King's House, they continually call-out, that the King's Wives may, during that Time, keep within; for if they should happen to see them only, it would be imputed to them as a Crime.

So when the King's Wives go to Field to work, as they do daily by Hundreds, they are certain, whenever they meet a Man, to cry-out *Stand clear*: After which, he either immediately f falls on his Knees, or flat on the Ground, and waits their passing by him, without presuming so much as to look at them [c].

PHILLIPS observed, that when the King's Women appeared, all other Negros quitted the Path; and that if any of the *English* happened to be walking in their Way, they would stop, call to them, and make Signs with their Hands for them to go aside. As they passed, they would salute them by bowing their Heads, and kissing their Hands; laughing often very loud, and staring at them as if they were so many Monsters [d].

Whidah Government.

NOTWITHSTANDING all this Honour paid the King's Wives by others, his Majesty has very little Respect for them himself. They attend him on all Occasions like Servants, and execute all his Orders in the Place of his Residence, like Constables, or Bailiffs. What is worst of all, as they are in effect his Slaves, so he sells them for such to the *Europeans* at Pleasure: So that their Apartments may rather be called Slave-Houses than a Seraglio. *Marchais* affirms, that when the King has no Slaves in his Prisons, he takes without Ceremony as many of his own Wives as he thinks fit, who are on the Spot stamped with the Mark of the Company that buys them, and sent to *America* [e]. *Phillips* confirms this, declaring, that often when Ships were in great Strait for want of Slaves, and could not be supplied, the King, who then reigned in 1693, would sell three or four hundred of his Wives to complete the Number [f].

Yet treated as Slaves,

IT is not to be doubted that *Phillips* speaks by Experience; but it does not appear that the *Dutch* met with such Cargos of Queens: For *Bosman*, who was at *Whidah* about the same Time with that Author, says only, that the King, on Account of the least Disgust or Trifle, sometimes sells eighteen or twenty of his Wives: Yet, continues he, this does not at all diminish their Complement, for three of his principal Captains, Governors of his Seraglio, daily supply their Places with fresh Ladies. Whenever they see a beautiful Virgin, they immediately present her to the King, which none of his Subjects dare refuse or contradict. When a Lady thus presented happens to please him, he does her the Honour to caress her once or twice, after which she is obliged to pass the Remainder of her Life like a Nun: For which Reason the Women are so far from being greedy of the Honour of being the King's Wives, that some prefer a speedy Death before such a miserable Life.

And sold as such.

ABOUT two Years ago, these Captains attempting to kidnap a beautiful young Girl, she not chusing a Nun's Life, fled from them, and as they pursued her, threw herself, through Desperation, into a deep Well, in which she was stifled [g].

[a] *Marchais*'s Voyage, vol. 2. *p.* 62, *& seqq.* [b] *Bosman*'s Description of *Guinea*, p. 345. [c] The same, *p.* 345. [d] *Phillip*'s Voyage to *Guinea*, *p.* 222. [e] *Marchais*, as before, *p.* 82. [f] *Phillips*, as before, *p.* 219. [g] *Bosman*, as before; and *Marchais*, as before, *p.* 65, 82, 180.

WE

Slave-Coast. WE muſt not forget to take Notice of one very notable Privilege, which, *Atkins* tells us, the King gives entirely to his Women: Namely, that of making and ſelling their Country Beer, called *Pitto* [a], (or *Pitow.*)

King's Sons. WITH regard to the King's Children and their Education, Authors differ. *Boſman* ſpeaks as if they were all bred up in the Palace till of Age; and ſays, the eldeſt Son of the King, in his Time, lived at *Sabi*: But, according to *Marchais*, the Heir is educated at a Diſtance from Court, in a very abject Way, and unacquainted with his Condition. Both theſe Authors declare the Crown to be hereditary, or, at leaſt, elective in the Royal Family; but *Phillips* makes the Grandees Candidates on this Occaſion: He affirms, that the King's Sons, after grown to any Stature, do not come near him but in private, for fear of giving Umbrage to the great *Kaboſhirs*, each of whom expects after his Deceaſe to be elected; and that they pay thoſe great Men as much Reſpect as the meaneſt Subjects do [b].

Great Confuſion THE King of *Whidah* being only attended by Women, when he dies, his Queen, or great Wife, gives Notice of it to the Grandees, who are obliged to keep it ſecret for three Months. During this Interval, they meet and agree which of the King's Sons the Crown ſhall devolve to, if the eldeſt be judged unworthy to ſucceed, as it happened in 1725. When theſe three Months are expired, the King's Death is publiſhed, and ſerves for a Signal, or general Permiſſion to the People to do whatever they pleaſe: All Laws, Order, and Government ſeem to ceaſe. Thoſe who have Enemies to be revenged on, or Paſſions to gratify, take this Time to commit all Sorts of Diſorder and Exceſs: So that wiſe People keep at home; ſince, if they go abroad, they are expoſed to be robbed, or beaten, or perhaps killed. None but the Grandees and *Europeans* can ſtir-out with Safety; and they take Care to do it ſo well armed and attended as not to fear the Inſults of the Populace.

At the King's Death. THE Women keep cloſe for fear of Outrages, and the Diſorder and Tumult is horrible. Luckily it laſts but four or five Days from the Publication of the King's Death, which Time the Grandees employ to ſeek the Prince [c], who is deſtined to mount the Throne, and bring him to the Palace. Immediately the Cannon are diſcharged, to let the People know there is a King, and immediately Things return into their former Order: Trade revives, the Markets are opened, and every-body Minds their Buſineſs as before [d].

BOSMAN takes Notice of this Time of Confuſion. There is a very odd Cuſtom, ſays that Author, on the King's Death; for then every-body falls a ſtealing his Neighbour's Goods as hard as he can, which is done with an entire Impunity during the Interregnum; but as ſoon as the new King is confirmed, he publiſhes an Edict forbidding it, which is ſtrictly obeyed. And if the Commanders cannot agree in electing a King, however, to prevent the Continuance of this Diſorder, they tell the People they have choſen one, and, in his Name, publiſh the fore-mentioned Proclamation. *Whidah. Government.*

THE ſame Author adds, that the chuſing, or confirming a new King ſeldom continues long in Diſpute; for the eldeſt Son no ſooner hears of the King's Death, than he immediately makes his Intereſt among his Friends, to take Poſſeſſion of his Predeceſſor's Court and Wives. The younger Brother's Party always take Care to have him near at Hand, with the ſame View, becauſe whoever ſucceeds, needs not doubt the reſt; for the Commonalty will not eaſily conſent, after that, to have him dethroned [e]. *New King choſen.*

IT being the Cuſtom to eraſe the Palace of the deceaſed King [f], they employ the three Months after his Deceaſe in building a new one, for the Reſidence of the new King, and in removing thither all his Wives, which fall to the Succeſſor; none but the Mother of the deceaſed King, and that of the preſent, being exempted from the Law.

Funeral of the King. AS ſoon as the new King is in Poſſeſſion of the Palace, he gives Order for his Father's Funeral. Of this the People have Notice, by five Cannons fired at Day-break, five at Noon, and five more at Sun-ſet. Theſe laſt are followed by frightful Shrieks all through the Palace, from whence no Woman is permitted to ſtir. The great Sacrificer, who has the Direction of the Ceremony, cauſes a Grave to be dug, fifteen Foot ſquare and five deep. In the Center of which he ſinks another Cavity, eight Foot ſquare, covered over Head, in the Midſt of which the Body of the deceaſed King is placed with great Ceremony. He then chuſes eight of his favourite Wives, who are dreſſed in their richeſt Apparel, in order to attend him in the other World, and are loaded with Victuals and Drink for his Uſe. In this Manner they are conducted to this Vault, or Tomb, in which they are ſhut-up alive, or rather ſoon ſmothered by the Earth thrown into the Cavity.

Human Victims. AFTER theſe Women, are brought the Men, who are appointed for the ſame Purpoſe. The Number of theſe is not fixed, but depends on the Pleaſure of the King and the grand Sacrificer.

[a] *Atkins*'s Voyage, *p.* 111. [b] *Phillips*'s Voyage, *p.* 219. [c] It is ſtrange they ſhould not do it in the three Months before.
[d] *Marchais*'s Voyage, vol. 2. *p.* 73, *& ſeq.* [e] *Boſman*'s Deſcription of *Guinea*, p. 366.
[f] If ſo, how can they conceal his Death from the People?

Slave-Coast.

As no-body knows on whom the Lot may fall, a the Domeſtics of the late King, both Men and Women, endeavour to get out of the Way at theſe Seaſons, and return not till the Ceremony is over. One only of the King's Officers is infallibly bound to attend him out of the World, and this Perſon goes by the Name of his Favourite. He has no Manner of Employment about the Palace, nor is he allowed to enter it, but when he has ſome Favour to aſk. He then makes his Requeſt to the grand Sacrificer, who b informs the King of it, and nothing is refuſed him, let him aſk what he will.

King's Favourite

THIS Perſon has a Right to take in the Markets whatever he pleaſes for his own Uſe, and no-body can oppoſe him in this but the *Europeans*. He is dreſſed in a long Robe, with wide Sleeves [a], and a Hood much like the *Benedictines*. He may have it of white Linen, or Chints, or Brocade, and when he appears abroad, he carries a Cane in his Hand. He is greatly reſpected, and c exempted from all Taxes, Duties, or Services of any Kind. His Life is happy, if it did not depend on that of another; but it muſt be imbittered by the Thoughts that it ends with that of his Maſter. As ſoon as ever the King dies, he is cloſely watched, and is the firſt who loſes his Head after the King's favourite Wives are ſmothered in his Grave.

Sacrificed.

ALL thoſe who are killed to ſerve the King in the other World, have their Heads cut-off, and, d by the grand Sacrificer's Order, their Bodies are laid with their Heads by them, and buried round the King's Vault. They raiſe over them a Heap of Earth, terminated like a Pyramid, on the Top of which they place the King's Arms, which he uſed in his Life-time, ſurrounding them with a great Number of *Fetiſhes*, or ſmall Figures of Earth, which ſerve for tutelar Deities, to watch the Place. When this is done, they demoliſh the Palace [b], except the outer Wall, e and rebuild it again, according to the Taſte, or Pleaſure of the new King [c].

ATKINS remarks, that there is a large Dole made to the People on the Demiſe of one Prince and the Acceſſion of another, who has a large Sword delivered to him by a grand *Fetiſhman* [d].

The two laſt Kings.

WE meet with an Account of only two or three Kings of *Whidah*; the firſt is mentioned by *Phillips* [e], who has a good deal about him and his Court. He was a ſpare Man, of a mean A- f ſpect, and middle Stature, but ſprightly Temper, and, in 1694, or 95, about ſixty Years of Age, as that Author gueſſed. This was probably the ſame who reigned three or four Years after, when a *Boſman* was in the Country. This Author's Account of him, and his Way of living, compared with that given by *Phillips*, will furniſh the Reader with ſeveral Particulars relating to the State of the Kings of *Whidah*, not to be found in what has been already ſaid upon that Subject.

Whidah Government.

THE King, in *Boſman*'s Opinion, was aged *Character of the firſt.* ſome Years above fifty, but as vigorous and ſprightly as a Man of thirty-five. He was the moſt civil, generous Negro that Author ever b knew: But ſome raſcally Flatterers, by continually buzzing Leſſons of good Huſbandry in his Ears, (not to ſave Expences, but to ſecure the Savings to themſelves) had ſo changed him at length, that he grew obſtinate and humourſome in trading with the *Dutch*. At firſt he left it to them what to offer; but afterwards he would have every Thing his own Way, demanding the choiceſt and moſt vendible Part of their Goods for his Slaves. This fell very hard on the Mer- c chant, ſince he is obliged to give him one Third, one Fourth, or one Fifth at leaſt extraordinary for every Slave; and the beſt Goods being gone, the reſt go-off to a Diſadvantage.

ONCE, or, at moſt, twice a Year he goes a- *His Way of living.* broad, when he appears in a Sort of ſplendid Retinue, more eſpecially accompanied by his Wives, who amount to above a Thouſand, each dreſſed in her moſt ſumptuous Attire. At theſe Times all his moſt beautiful Wives, who are continually d ſhut-up very cloſely, may be ſeen, and with them a rich Treaſure of Coral worth more than Gold. In this Progreſs he is not attended by one Man, but notifies to all his Grandees where he intends to divert himſelf. Thither they repair to wait for him, ſtill taking Care to keep far enough off his Wives, being allowed no greater Favour than to ſee them as they paſs by. The reſt of the Year his Majeſty abides at home, indulging no other Pleaſure than what his Wives afford him; ex- e cept when he goes to the Place of Audience to be informed by his Captains if any thing has happened, or to impart his Commands to them.

THIS done, he goes to the Place of Audience appointed by the *Europeans* to talk with them about Trade, where the Author had ſpent many Days with him in one Sort of Game or another, to all which (as is uſual here) he is ſtrangely addicted. They played for an Ox, Hog, or Sheep, *&c.* but never for Goods or Money; and he al- f ways ſent the Author his Loſings, without deſiring his Winnings [f].

His Sons.

THE King's Children, beſides the ſmall ones, yet kept within Doors, were, three Sons, and one Daughter, all very handſome, eſpecially

[a] See the Figure. [b] Above, it is ſaid, by the ſame Author, to be demoliſhed and rebuilt within the three Months next after the King's Death. [c] *Marchais*'s Voyage, vol. 2. *p.* 74, *& ſeqq.* [d] *Atkins*'s Voyage, *p.* 110. [e] See Vol. II. *p.* 405, *& ſeqq.* [f] *Boſman*'s Deſcription of *Guinea*, p. 360, *& ſeq.*

the

Fig. 1. p. 17

Fig. 1. Dress of ye Grandees.
Fig. 2. Dress of ye King's Wives.
from Marchais

Fig. 2. p. 17

Fig. 3. AGOYE, God of Councils. p. 26

Fig. 4. the King's Favorite. p. 50

King's Sepulchre.
Fig. 5. p. 49

Slave-Coast.

the eldeſt, who was the moſt beautiful Negro *Boſman* ever ſaw. By Birth he is Heir apparent to the Crown, but of ſuch a roguiſh, perverſe Principle, that it was to be hoped he will not ſucceed, ſince the Land would ſuffer very much by it.

HE had his Emiſſaries in all Quarters to ſteal from the *Europeans* as well as the Blacks; nor did he ſpare even his Father. He never ſtirred out of his Houſe till the Evening, at which Time *Boſman* had often the Honour of a Viſit from him. His Reaſon for keeping home all Day was, on one Side, Haughtineſs, ſcorning to ſhew himſelf to the Commonalty, and on the other, to avoid the Neceſſity of appearing in his Father's Preſence.

THE King's ſecond Son was very like his Father, whom he imitated in all Manner of Civility, wherefore the Grandees made their Court to him. Whence the Author concluded, that after the King's Demiſe, the Country would be involved in a civil War, for that the Majority would ſet-up the younger Son, while the eldeſt would oppoſe him with foreign and domeſtic Force. In ſuch Caſe *Boſman* hoped the *Europeans* would eſpouſe the Party of the younger Brother, as they did the preſent King, whoſe good Diſpoſition induced the *Dutch*, *French* and *Portugueze* to drive his eldeſt Brother out of the Country, and fix him on the Throne [a].

Marries his Daughters.

THIS King married two of his own Daughters, but they dying quickly after, he imagined the Gods that Way puniſhed him for his Crime, which has drawn from him an Oath never to repeat it for the future. To prevent Temptation, in the Author's Time he married his only Daughter to the *Engliſh* Company's Factor at *Whidah*. *Boſman*, once talking freely with his Majeſty by Way of Jeſt, impoſed a Sort of Fine on him for not making him the firſt Offer of the Princeſs. The King willingly paid the Fine, adding withal, that though his Daughter was married, ſhe was at his Service if he had a Mind for her, ſince one Word was ſufficient to call her home. Thus, it ſeems, this King's Daughters are very cheap; but the Miſchief is, ſays *Boſman*, that marrying a King's Daughter in this Country is no great Advantage, elſe I would long ſince have been happy that Way [b].

The late King.

THIS King's Succeſſor ſeems to be he who reigned in 1721, when *Atkins* was at *Whidah*, who ſays, that he was fattened to a monſtrous Bulk, and had never been out of his Palace ſince he became King, which was nigh twelve Years. Some ſay this is, continues that Author, becauſe a large Dole being due to the People on the Demiſe of one, and the Acceſſion of another Prince, his Covetouſneſs keeps him within Doors: Others ſay, there is wanted a Sword, the Emblem of his Power, which ſhould be, but is not yet, delivered him by ſome grand *Fetiſhman* beyond *Jakin* [c].

Whidah Government.

IN 1725, according to *Marchais*, a new King, named *Amar*, aſcended the Throne, on which Occaſion the younger Brother was exalted in Prejudice to the Elder. But this Circumſtance ſeems to be contradicted in the next Page, where the ſame Author ſays, that the preſent King of *Whidah* kept the Hogs of his reputed Father with whom he was educated: In which Caſe he muſt have been the eldeſt Son or Heir, ſince none elſe, by his own Account, are educated in ſuch an abject Manner.

Diſagreement

THERE is even very great Reaſon to doubt, if there was a new King enthroned in 1725, although *Marchais* (or his Editor for him) affirms, that he was preſent at the Coronation, of which we have already given the Detail: For according to the Account of *Smith* and *Snelgrave*, the King, who reigned in 1726 and 27, muſt be the ſame who ruled when *Atkins* was at *Whidah* in 1721, the firſt agreeing with the laſt, that the King was the largeſt and fatteſt Man he ever ſaw [d]; the latter ſays, the King came to the Crown when he was fourteen Years of Age, and that he was paſt thirty at the Time of the Revolution in 1726 [e]. This will place his Acceſſion to the Throne in 1710, but a Year later than what reſults from *Atkins*'s Remark, that he had been King twelve Years in 1721.

Amongſt Authors.

FOR a farther Account of this King, and the Revolution aforeſaid, occaſioned by his Luxury and ill Conduct, the Reader may conſult what has already been related by *Smith* and *Snelgrave* [f].

Revolution in Whidah.

SECT. V.

The Forces, Arms, *and* Wars *of* Whidah.

Forces of Whidah. *The Natives great Cowards. Their Diſcipline bad. Way of fighting, and treating Enemies. Their Arms: Guns: Bucklers: Bows and Arrows: Swords: Clubs: Darts: Aſſagayes. Their Wars. Invaded by* Afferi, *or* Aforro. *He is poiſoned.*

Forces of Whidah.

THE King of *Whidah* can eaſily, without any new Expence, raiſe two hundred thouſand Men. The Grandees are obliged for this Purpoſe to furniſh their reſpective Quotas properly armed, and theſe Troops muſt find their own Proviſions, though it is probable the King ſup-

[a] *Boſman*'s Deſcription of *Guinea*, p. 366. [b] The ſame, *p.* 346. [c] *Atkins*'s Voyage, *p.* 110.
[d] See before, Vol. II. *p.* 479. b. [e] The ſame, *p.* 488. [f] See the ſame, *p.* 479, and 488.

Slave-Coast.

plies them with Powder and Ball. An Army so numerous and easily maintained might render this Prince very formidable, if the Natives were stout [a]: But indeed they are so weak and harmless, that they would not venture to attack five Thousand well armed Men, though but Negros of the *Gold-Coast*, nor scarce face them.

FOR this several Reasons might be assigned: As first, they are so strongly bent to Trade and Agriculture, that they never think of War. In the next Place, they want able Commanders; for if they are forced into the Field, they entrust the Command of their whole Army to a worthless Person, never standing for any Proof of his Courage: But the chief Cause is the Fear of Death, which generally prevails, and makes them such incredible Cowards, that most of them run away before the Enemy appears. If any of the chief Men happen to have any Share of Courage, and go into the Field, Affairs move somewhat better; but the other Heroes (by whom the inferior will not be commanded) no sooner perceive any thing coming against them, than they trust to their Heels for Safety; and it is commonly observed, that the Commander in Chief is at home before his Soldiers, if he be but moderately nimble, without regarding, in general Flight, what becomes of his Army: However he is assured, that his Men will not stay long behind. Hence one may judge what Heroes they are in attacking other Countries. But to say the Truth, continues our Author, they shew some more Courage in the Defence of their own Country as long as possible [b]. We know not on what Foundation *Bosman* speaks so much in their Behalf: But Experience shews the contrary, since they lately suffered their Army to be routed, and Country subdued by a Handful of the King of *Dahomé*'s Troops [c].

Natives, great Cowards.

Their Discipline bad.

PERSONS acquainted with Discipline would be shocked to see their Manner of disposing their Troops for a Battle, which is so disorderly, that two thousand *European* regular Troops would easily defeat two hundred thousand Negros. They never carry any Artillery to the Field, having neither Camels nor Horses to draw it, nor any Sieges to employ it in: Besides, they might easily lose it in their Marches. It is strange the Negros should be so cowardly at home, who in *America* are often so desperately bold, that they will face the greatest Dangers as heroically as a *Cæsar*. Perhaps the Reason is, that here the Fear of Slavery, which is the Fate of all Prisoners of War, intimidates them; and there Desperation, or the Hopes of freeing themselves from that Misery, animates. For all their Cowardice and Fear, they may seem to be fond of War, which they make so often, and for such trifling Reasons, that they can never be said to be at Peace: Let who will reconcile the Paradox.

Whidah Government.

THEIR Manner of fighting is thus: Each Grandee leads his own Men, of whom they form large Bodies, or Platoons, but without Rank or Order. When they are more numerous than the Enemy, they strive to surround them: When both Sides are equal, the War is soon over. Each Party retires as it can, without Fear of being pursued in their Retreat. When they cannot do this, and chance to be posted so, that they cannot easily retire, the Danger makes them desperate. They know they must conquer or die, or be made Slaves. They begin with Shouts, Scolding, and Menaces. They fire their small Arms; their Drums and Trumpets make a terrible Noise. In a Moment the Sky is covered with a Cloud of Arrows. They advance closer to each other, lancing their Assagayes and Darts, and shielding themselves with their large Bucklers, so that their Heads can scarce be seen. Thus the Battle grows hot, the Noise increases, and they come to close Fighting with their Sabres and Knives. Their Fury is then so great, that they seldom give or take Quarter, so that the Slaughter is generally very bloody. At last the weakest Side takes to Flight: The Conquerors pursue, and make as many Slaves as they can; after which, they return to the Field of Battle, and strip the Dead of their Waist-Cloth, which is soon done. These and their Arms they carry-off, with their Enemies Heads, which they cut-off as Tokens of their Valour.

Way of fighting.

THE King, who remains with his Wives in the Seraglio, receives his victorious Army seated on his Throne, praises and rewards them for their Services, and takes the Tenth of the Slaves they have made. After this each returns home, fixes up the Heads he has brought, and then sells his Slaves to the *Europeans*. Sometimes the Relations of the Persons inslaved propose to buy them, but the Owners hold them always at so exorbitant a Rate, that rarely any are redeemed.

And treating Enemies.

THEY reckon it no Dishonour to throw-down their Arms, and run from an Enemy, their Grandees usually setting them a good Example this Way. If they can get home safe, they fear no Reproach.

THE *Whidah*-Blacks have one great Advantage of their Neighbours, that they are well provided with Fire-Arms, which they know very well how to use. And if they were but well trained

[a] *Bosman*'s Description of *Guinea*, p. 395; and *Marchais*'s Voyage, vol. 2. *p.* 188. [b] *Bosman*, as before. [c] See before, Vol. II. *p.* 490. c.

and

Slave-Coast. and officered, they would soon be Masters of all the Nations round them [a].

Whidah Government. gros are almost as much afraid of these as of Muskets [d]. According to *Marchais*, some of the Balls or Knobs (which are three or four Inches Diameter) are armed with Nails, having round or square Heads. These are a Kind of Maces, much like those used by the Savages of North *America*.

Their Arms. THE Arms of the *Whidah*-Negros consist in a few Muskets, Bows and Arrows, fine well-made Hangers, and strong beautiful Assagayes; but the principal Weapons on which they most depend, are a Sort of Clubs [b].

Guns. THEIR Guns, as well as Powder and Ball, they have from the *European* Traders, whose Imprudence in this Respect is very great, as they furnish them with Weapons to destroy themselves. The only Piece of Wisdom shewn on this Occasion is, that the Guns they sell them are none of the best; but the Negro Workmen know very well how to mend them, and keep them in Order. They handle them well, and fire true; so that they want only Courage and Conduct.

Darts. THEIR Darts are generally about four Foot long. The Shaft is bigger in the Middle than at the Ends, which augments the Force of the b Stroke, and makes the Aim more certain. The Point is of Iron bearded, which makes the Wound more dangerous, on account of the Trouble of extracting the Dart. Those that are pointed with Wood, are made the same Way. It does not appear, that the *Whidah*-Negros have the Method of poisoning their Arrows as they do on the Western and *Gold Coasts*.

Bucklers. THEY all wear Bucklers four Foot at least long, and near two broad; some covered with Ox-Hides, others with Elephant's Skins: But as these Materials render them heavy, the *Whidah*- c Blacks seldom use them, but make others of Bulrushes, well wrought, and so close, that no Arrows can pierce them.

Assagayes. THEIR Assagayes differ from their Darts only in Length, and the Shape of the Point, which is like those of our Half-Pikes, whether of Iron or Wood. They use both these last Weapons with great Address, and will hit a Crown at thirty Paces Distance. They rarely miss their Aim, if they shoot at a Mark. Each Soldier, who has not a Gun, is armed with a Buckler, a Sabre, or a Club, an Assagaye, and two or three Darts [e].

Bows. THEIR Bows are large and strong, commonly about five Foot long, made of hard, tough Wood, of which they have Plenty in the Forests near the *Eufrates*. The Trees of these Woods are too numerous to be respected as Divinities. Their Arrows are of Reeds, the Point, which is firmly ingrafted and fixed, is of Iron, which they forge d themselves, or of Wood hardened in the Fire, after it is shaped.

Their Wars. *PHILLIPS* informs us, that the *Whidah*-Blacks are constantly at Wars with the *Ardrah* and *Allampo* Men, the *Quamboers* [f] and *Achims*. All the Plunder is Men and Women to sell for Slaves. This Author had seen nine or ten Bags full of Men, Women and Childrens Heads at a Time brought to the King's Town (or *Sabi*) by the Soldiers returned from Ravaging, who, in great Scorn, would fling and kick them about, shouting for Joy of their Success against the Enemies. He adds, that there are but few of them without a Jaw-Bone, or Piece of Skull of some great Man, whom they say they have killed, hanging at the e Handle of their Sword, which much resembles one of our Pruning-Bills.

Swords. THE *Europeans* furnish them with Sabres or Hangers, some strait, others crooked, and broad at the End. The Handle, as usually, has no Guard. These Weapons are large and heavy, which shows the Strength of those who use them. The Blades are three Foot long, and those their own Smiths make are yet sharper and heavier. Such as cannot afford them of Steel, have them of Wood in the same Form, but more clumsy and heavy. They do not cut, but are very fit for breaking a Skull or an Arm.

THE same Author gives an Account of the Wars of *Afferi*, or *Aforri*, against *Whidah*, somewhat different from that already extracted from *Bosman* and *Marchais*, as follows:

Clubs. INSTEAD of these they sometimes use wooden Clubs [c]. These, according to *Bosman*, are about a Yard long, and five or six Inches thick, very round and even, having a Knob at the End, the Breadth of an Hand and three Fingers thick. Every Man is provided with five or six of these.

Invaded by Afferi. ABOUT the Year 1692, the King of *Whidah* was in great Dread of one *Afferi* [g], a neighbouring and warlike Prince, who used to trade with the *Europeans* on the *Allampo-Coast* for Slaves, and f was in great Esteem with them, being of a more generous and noble Disposition than is usual among the Negros. Upon some Disgust, *Afferi* made War upon the *Whidah*-Blacks, gained many Battles over them, and declared, that before he

THESE Clubs are made of very heavy Wood, and they are so dexterous in throwing them, that they will hit their Enemy at several Paces Distance, and wherever it falls it bruises very much, and breaks Limbs. The *Gold-Coast* Ne-

[a] *Marchais*'s Voyage, vol. 2. *p.* 188, *& seqq.* [b] *Bosman*'s Description of *Guinea*, p. 396. [c] *Marchais*, as before, *p.* 192, *& seqq.* [d] *Bosman*, as before. [e] *Marchais*, as before, *p.* 195, *& seqq.*
[f] Or, *Aquamboers*. [g] By *Bosman*, *Aforri*. See before, *p.* 3.

sheathed

Slave-Coast.

sheathed his Sword, he would conquer the Country and cut-off the King's Head. This put the old Monarch in great Terror, and finding his Forces not able to withstand this furious Invader, resolved to accomplish by Treachery what he could not effect by Strength. To this Purpose, he set all his Engines at work; and, at length, corrupted two Negros in *Afferi*'s Army to poison their gallant Leader, which put a Period to all his Conquests: Yet still, his Name was so terrible to the King of *Whidah*, that, *Phillips* observed, he could not hear it mentioned without some Consternation upon his Spirits [a]. We cannot determine, whether this Relation of *Phillips*'s, or that of the other two Authors is most exact: We shall only observe, that *Phillips* was at *Whidah* several Years nearer the Time when the Transaction happened.

He is poisoned.

SECT. VI.

ACCOUNT *of the* Malays, *a People trading at* Whidah.

Their Origin uncertain. They frequent these Coasts. Their Character and Country. Commodities and Dress. Their Arms. Luminous Copper. Their Commerce. Religion and Language. Their Discovery proposed. Originally from Malakka. *Their Persons.*

Their Origin uncertain.

IT is not exactly certain whence the People above-mentioned came, though they have traded to *Ardrah* for many Years. Not a Negro in these Parts has ever had the Curiosity, or Courage, to go to their Country with them to be informed.

THE first of this Nation that appeared in *Whidah*, was in the Year 1704. They were but two, tall, well-made, with a good Mein. One of them was tawny, the other black. They could both write, and took-down an exact Account of what they saw, as well the Price of Goods, of which they informed themselves exactly, as the Manners and Customs of the People. This Curiosity and Exactitude in enquiring was fatal to them. They were put in Prison at *Whidah*, after sending back the Interpreter and Servants they had brought from *Jakin*, for fear of offending the King of *Ardrah* by detaining his Subjects. As to the *Malays*, being suspected as Spies, sent by their King to examine the State and Situation of *Whidah*, in order to conquer it, they were privately made away with.

Frequent these Coasts.

THE *Whidah* Negros, who trade to *Ardrah*, have, since that Time, had an Opportunity of knowing these People there, and in the Countries to the North-East. They have found that they are honest People, peaceable, and inclined to deal justly; so that there is an advantageous Commerce to be carried-on with them, they bringing with them good Slaves, loaded with different Sorts of Commodities, which sell well. This favourable Account of them obliged the King and Grandees of *Whidah* to give them Assurances of their being well received at *Whidah*; that they should have Liberty to trade there with all Security: Which Engagements have been confirmed by Oath, in the Name of the grand Serpent. This has brought some of them to *Xavier*, and at *Jakin* the Chevalier *des Marchais* had an Opportunity of seeing them.

Whidah Malays.

Character and Country.

THESE People speak the *Arabic*, and write it well. They are lively, well skilled in Trade, and honest. They are brave, diligent, and curious. As to their Religion, the same Author was not certain, but thought it probable they were *Mohammedans*. They do not travel on Foot, like the *Whidah* Negros, but have Horses as large as our Coach-Horses, which they never shoe, as they have black, hard Hoofs, though they are of different Colours.

THEY are three Moons, that is, ninety Days, in travelling from their Country to *Ardrah*; which, reckoning ten Leagues a Day, makes nine hundred Leagues: But as it is probable, in so long a Journey, they rest one Day in three, to ease their Slaves, who are loaded with Provisions and Goods, it may be computed, that their Country is not above six hundred Leagues from *Ardrah*.

Commodities and Dress.

THEY have Cotton Cloths, Muslins, and Calicos, or Chintzes of *Persia* and *India*. They do not get these from the *Europeans*, whom they are wholly Strangers to; so that they must have them from the *Moors* of *India*, or the *Arabs*. Consequently they lie near the *Red-Sea*, or the Frontiers of *Abissina*.

THE *Malays* are dressed in long, wide Robes, plaited, which hang down to their Heels, with long, broad Sleeves, much like the Gowns of the *Benedictines*. A large peeked Cap is fastened to this Robe, with which they cover their Head on Occasion. These Gowns are of Woollen or Cotton Cloth, white or blue, for they wear no other Colours. They use Leather Sandals, and have Girdles or Sashes of Linen or Muslin, with large Handkerchiefs hanging to them, and Bags which serve for Pockets, pending at their Breast over their Gowns. With these Girdles they tuck-up their Robes, when they get on Horse-back. They shave all the Head, but are very careful to let their Beards grow, as they pride themselves in having them long and large.

[a] *Phillips*'s Voyage, *p.* 220.

THEY

Slave-Coast.

Their Arms.

THEY carry no Arms on a Journey, but a Knife in a Sheath, fastened in their Girdle, and a Sabre three Foot and an half long, including the Handle. These Sabres are shaped like our Battledores for Shuttle-cock. The Blade is flat, and sharp at both Edges, and the Handle round. They get the Iron in their own Country, and temper it themselves. These Blades are so well wrought, that they can roll them up and carry them under their Arm like a Book. When they strike with the flat Side of it, it bends and is useless; but when they strike with the Edge, the Blade gives a terrible Blow. Some of these *Malays* at *Ardrah* have had Guns, which they also make in their own Country. They are shorter than ours, or rather are a Kind of Blunderbusses, which carry two-Ounce Balls. Their Powder is not so good as the *French*, yet they do not chuse the latter; perhaps because their Guns are too weak for it, without reflecting, that to remedy this, they need only take a less Quantity. Those who have seen their Fire-Arms, say they carry well, and that the Workmanship is like the *European*, but not so neat.

Luminous Copper.

THE Country of the *Malays* abounds in Metals, as Gold, Silver, Lead, Copper, Pewter, and Iron. Their red Copper is of a peculiar Kind. They make large Rings of it, which they wear on the fore-Finger of the right-Hand. These Rings are Phosphoruses, which being exposed on a Table or on the Ground, in a dark Place, give as great a Light as two Wax-Candles: So that they use no other Lamps in their Country. *Marchais* bought one of these Rings for about the Value of two Crowns in Goods, and found it answer on Trial. He intended to have brought it to *Europe*, but had the Misfortune to lose it. Rings of this precious Metal would be very useful, instead of Candles, on-board Ships, in Warehouses, and other Places where there is much Danger of Fire.

Their Commerce.

THE *Malays* do not sell one another: The Slaves they use at home, or bring to sell at *Ardrah* and *Whidah* are Strangers they buy on the Road, or get from the neighbouring Countries. They are much valued, being robust and serviceable. They always come loaded, either with Elephants-Teeth, Cottons, or *Indian*-Calicos. For these they take nothing in Exchange but Brandy, in Anchors of four Gallons, and *Bujis*. Of late they also buy some *European* Toys. They understand Trade well, and are not easily cheated, though they are very upright and just in their Dealing.

Religion and Language.

IT is not easiy to know their Religion, though some pretend to have discovered that they are

a circumcised. But this is no decisive Proof, as that Rite is practised almost all over *Africa*, by *Jews*, *Mohammedans*, and *Pagans*. What gives some Suspicion they are *Jews*, is their abstaining from certain Meats, and their killing and dressing themselves whatever they eat; and yet this is also practised by the *Mohammedans*. The *Malays* drink Brandy and Wine freely. Whidah Malays.

THEY speak pure *Arabic*, pray to God several Times a Day, have neither *Fetishes* nor *Grigris*, b and use no Ablutions before Prayer. They read and write extremely well.

Their Disposed.

THE Affection which the *Malays* shew to the *French*, preferably to other *European* Nations, might encourage the Company to settle an advantageous Trade with them, and make a Discovery of their Country. For this End it would be necessary, that the Person sent should understand the *Arabic*; know how to take the Latitude, and compute the Distances of the Places c they pass through; and above all, be sober, intelligent Men, able to bear Fatigue, and encouraged by the Hope of a Reward, proportioned to their Trouble. The Author, who was of Opinion that these People inhabited near the *Red-Sea*, or the East Coast of *Africa*, if he could have quitted his Ship, would have undertaken the Journey [a].

THESE *Malays* are mentioned by several other late Voyagers to the same Parts; particularly *Atkins*, *Snelgrave* [b], and *Smith*; which last undertakes to give an Account of their Original. d

Originally from Malakka.

THE *Malay* People, says this Author, were originally Natives of the Peninsula of *Malakka* in the *East Indies*, but being of a rambling Temper, many of them settled on *Sumatra*, the Spice-Islands, and in other Parts: But the *Dutch* becoming Possessors, and punishing with Death such Natives as they found trading with any other Nation but themselves, many of the *Malays*, to e avoid their Oppression, removed to foreign Coasts, especially about Cape *Guardafuy* in *Africa*, towards the Mouth of the *Red-Sea*. From hence it is that they take such surprizing long Journeys across that vast Continent, to *Guinea*; where they exchange Slaves with the *Kaboshirs*: By which Means, *Malayans* come, now and then, to be exposed to Sale at *Akkra* and other *European* Forts.

Their Persons.

As to the Persons of the *Malays*, the same Author observes, that they differ very much f from the *Guinea* Negros, being right *East Indians*, of a tawny Complexion, with long, black Hair. They all wear long Trowsers and Jackets; can write and read, and speak the *Malayan* Language [c].

[a] *Marchais*'s Voyage, vol. 2. *p.* 219, *&* *seqq.* *p.* 136, *&* *seqq.*

[b] See before, *p.* 498.

[c] *Smith*'s Voyage,

Slave-Coast.

ATKINS says, the *Malays* are black *Turks*, a inhabiting about the Middle of *Africa*, with whom the *Whidah* Blacks communicate by Trade. From them also, he thinks, they took their Circumcision [a]: But this is not probable, in case the *Mallays*, or *Malays*, be really originally from *Malakka*, as *Smith* affirms, though on what Authority he mentions not; for doubtless the Circumcision here, as well as on the *Gold* and other Coasts to the West, is of a much longer Standing than the Migrations of the *Malays* beforementioned.

Whidah Vegetables.

CHAP. VII.

NATURAL HISTORY.

SECT. I.

Trees, Roots, *and other* Vegetables.

Seasons at Whidah. *Soil and Trees. Palm-Tree. Pardon-Tree.* Polon-*Tree, its Cotton.* Kola-*Fruit. Indigo. Roots and Sallading. Uncommon Pease. Corn. Strong-Beer.*

Seasons.

THE rainy Season begins about the Middle of *May*, and ends the Beginning of *August*. This is a malignant Time, which created Sickness even among the Negros aboard *Phillips*'s Ship, who happened unluckily to arrive in *Whidah* Road in that Season. While the Rains last, the Natives themselves will hardly be prevailed upon to stir out of their Huts. As for the *English* Sailors, they suffered much; for the Showers that fell descended more like Fountains than Drops, and were as hot as if warmed over a Fire. The same Author observes, that the Air, which is confined in a close Place in this Country, appears as intensely hot to an *European*, as if he sucked-in the Heat at the Mouth of an Oven in *England*; therefore, to give them some cool Air, they have Negro Boys to fan them all Night, with large Fans made of Skins [b].

Soil and Trees.

THE Soil of *Whidah* is red and very fruitful, a Proof of which is the same Ground yielding annually three Crops. Yet one meets with but few Trees from the Sea-Coast till you pass the *Eufrates*, and those bear no Fruit.

HOWEVER, as barren as they are, it would be an unpardonable Crime to cut one down, or even lop-off a Branch, since the Natives respect them as Divinities. Strangers, as well as Natives, are subject to this Law. Some *Dutchmen* having one Day ventured to fell a Tree, the Natives rose, took Arms, and massacred them, pillaging the Effects they had left ashore, by way of Damages for the Injury.

b *LABAT* is of Opinion, that this Consecration of the Trees here, was a politic Contrivance of their Kings to preserve the few that remained from total Destruction [c].

BESIDES all those Fruit-Trees mentioned on the *Gold-Coast*, here are Abundance of Tamarinds, and some Fruit-Trees unknown; but their Fruit is so ordinary as not to be worth describing.

HERE are great Numbers of Palm-Trees the whole Country over, but their Wine is drawn-
c off and drank by very few. They cultivate them only for the Oil.

Pardon-Tree.

NOR are the Pardon-Trees wanting at *Whidah*: But the Negros preferring Beer to Wine, they are not much esteemed; only their Wood being very durable, they are felled for Building.

BESIDES the before-mentioned, here are no Fruits: But the Author dares engage, that all Sorts of *African*, as well as *European* Fruits, might be produced here, the Land being so fer-
d tile and the Inhabitants industrious [d].

MARCHAIS differs much from *Bosman*, in respect to Fruit-Trees. He says, that besides the Palm and Date Trees, which thrive well on account of the sandy Soil, here are Lataniers, Cocoa, Citron, and Orange-Trees, which are covered with Fruits and Flowers at all Seasons of the Year, excellent in their Kind. Here are also Banana-Trees of several Sorts, and the Fig-Trees brought from *Europe* thrive wonderfully.

Polon-Tree.

THE *Polons* (or Cheesemonger-Trees of the *American* Isles) are plenty here, and bear a
e short Down, but very fine, which, when well carded, makes beautiful Work. An *English* Director here had a Piece of Cloth made of it, which being dyed scarlet, succeeded so well, that it was not to be matched for Colour, Fineness, Beauty, or Strength. This Down, or Cotton, might be very usefully employed in the Fabrick of Hats and Stuffs, which would be both beauti-
f ful, light, and warm.

[a] *Atkins*'s Voyage, *p.* 116. [b] *Phillips*'s Voyage, *p.* 215; and 205. [c] *Marchais*'s Voyage, vol. 2. *p.* 14, [d] *Bosman*'s Description of *Guinea*, p. 393.

HERE

Fig. I. Vol. III. p. 57

WHIDAH PEASE

Fig. II. Vol. II. p. 330

THE COTTON TREE

the Flower

the Cod Open

Fig. III. Vol. II. p. 238

THE MANIOK ROOT

Patatas

N.° 88

G. Child Sculp.t

Plate XI. Vol. III. p. 57

Slave-Coaſt. Kola Fruit.

HERE is likewiſe a ſmall, red Fruit, without Name or Figure, which he thought might grow in *France*, and for that Purpoſe he had gotten ſome of the Kernels, or Seeds, which were like thoſe of Pears. This Fruit, being chewed without ſwallowing, has this Property, that it makes the bittereſt, or ſoureſt Things taſte ſweet after it [a].

THIS muſt needs be the *Kola*, which *Boſman* mentions in his Account of the *Gold-Coaſt*, but takes no Notice of, as a Fruit of *Whidah*. This Fruit, according to him, grows on lofty Trees, and is rather larger than a Walnut, being furniſhed with much ſuch a Shell. The Kernel is divided into ſeveral Parts, of which ſome are red, others white. Not only the Negros, but ſome of the *Europeans* are infatuated to this Fruit. It is chewed for the Sake of the Juice, the Remainder being ſpit-out. It has a very harſh Taſte, almoſt bitter, and draws the Chewer's Mouth very near cloſe. Its ſole Virtue is diuretic, but its Admirers pretend it helps to reliſh the Palm-Wine, though both Reaſons could not engage the Author, who calls it a wretched Fruit, to uſe it. It is commonly eaten with Salt and *Malaghetta* Pepper. The Natives call it *Buſi* [b], and the *Dutch*, *Kool* [c], or Cabbage, although, *Boſman* thinks, it ought rather to be termed the *African Betel*, or *Anka*, which it exactly agrees with in Virtue and Taſte [d].

Indigo.

BOSMAN thinks, the Soil is as fit for Sugar-Canes and Indigo, eſpecially the laſt, as any Part of the World. This Dye is already very plentiful, and equals, if not exceeds, that of *Aſia* and *America*. All the Cloths of the Inhabitants are dyed with it, but being ignorant of the true Way of uſing it, they ſpend four Times as much as needs, and the Indigo would yield more in *Holland*, than the Cloth which it dyes.

Roots and Sallading.

POTATOS are their Bread Kind, eat with all Sorts of Victuals. Here are alſo Yams, but neither in ſuch Plenty, nor ſo good as on the *Gold-Coaſt*, nor are they much valued here.

ONIONS and Ginger grow, though but in ſmall Quantities, eſpecially the former. All other Roots, produced on the *Gold-Coaſt*, grow here alſo.

BOSMAN ſowed Cabbage, Carrots, Turneps, *Spaniſh*-Radiſh, Radiſhes, Parſley; and they grew and ripened as well as in *Europe*. In ſhort, he ſays, the chief Sallad-Gardens in the World are in *Whidah*.

HERE are ſeveral Sorts of ſmall Beans in very great Plenty. Of one Species the *Dutch* make Oil-Cakes, here called *Akraes*, as light as thoſe in *Holland*, and Perſons who are uſed to them like their Taſte well enough [e].

Whidah Vegetables.

MARCHAIS takes Notice of a peculiar Sort of Peaſe here, the Seed of which he brought away. They produce ſmall Trees, like thoſe that bear the Pimento, or red Pepper, and ſeldom exceed eighteen or twenty Inches high. They reſemble theſe ſo nearly in Shape, Bark, and Leaves, that there is ſcarce any knowing the Difference. They bear no Flower [f]. The Peas grow in a Bag, or Membrane, almoſt as ſtrong as Parchment, placed beneath the Stem, amongſt the Roots, which yield Nouriſhment to the Plant. This Bag contains from an hundred and twenty to an hundred and fifty Peas, tender, eaſily digeſted, and well taſted as the *European*, which make excellent Soup. When the Leaves begin to grow yellow, they pluck-up the Plant, with the Roots, and open the Bag to extract the Peas. When they would have them very tender, like our firſt green Peas, they pull-up the Plant before the Leaves grow yellow, or wither. If they want them ripe, they wait till the Plant grows quite dry.

Uncommon Peaſe.

THEY ſow theſe Peaſe at the End of the rainy Seaſon, and they are fit to gather in ſix Weeks. The Author is of Opinion, that they might have ſeveral Crops of them, if they would take Care to water them after ſowing [g].

Corn.

HERE are three Sorts of Corn: Firſt, the *Great Milhio*, which, though not ſo large as that on the *Gold-Coaſt*, yet is as good; but the Negros here do not make Bread of it, uſing it only for Bear, for which Reaſon much is not ſown.

SMALL MILHIO, or Maiz, which is like that on the *Gold-Coaſt*, is what chiefly ſerves to employ this Nation. It is ſowed twice a Year, though much more at one Time than the other. In the beſt Seed Time the Land is ſo thick ſown, that, as is before-hinted, ſcarce a Foot Path is left unplanted. Hence a prodigious Produce may be conceived, and yet at the End of the Year, they rather fall ſhort of what they want than have any Overplus; partly by their being ſo very populous, and partly by ſelling very large Quantities to both the *Popos* and the neighbouring Countries. For which Reaſon, one barren Year occaſions an incredible Famine here; ſometimes Freemen have ſold themſelves for Victuals; others ſet their Slaves free, perfectly diſcharging them of their Slavery, becauſe they could not keep them in Victuals. An *Engliſh* Ship here, at that Time, got his whole Cargo of Slaves,

[a] *Marchais*'s Voyage, vol. 2. *p.* 203, *& ſeqq.* [b] In the Original, *Boeſi.* [c] A Corruption, perhaps, of *Kola.* [d] *Boſman*'s Deſcription of *Guinea*, p. 307. [e] The ſame, *p.* 393. [f] See the Figure. [g] *Marchais*, as before.

Slave-Coast. without parting with any other Merchandize than Victuals.

Strong Beer. HERE is also a third Sort of *Milhio*, like the last, which does not grow on Stalks, but like Oats in *Holland*. Its Grain is reddish, and must continue in the Ground seven or eight Months before it is full ripe. This is not eaten, but mixed with the *Great Milhio*, to brew withal, the Negros believing it strengthens the Beer.

THE Negro Women are well skilled in brewing Beer, one Sort of which is so strong, that it does not yield to the *Dutch* strong Beer: But then you must pay a Rixdollar for a Pottle of this, which of the common Sort will cost only three Pence. All People here, the Slaves not excepted, drink only Beer; for their Water being drawn-out of Wells twenty or thirty Fathom deep, and but six or eight Foot wide, so that no Sun can reach it, it is raw and cold as Ice, and consequently very unwholsome in this hot Country; for drinking it but a few Days only, unavoidably brings-on a Fever; and the good Beer being too hot, an *European* cannot do better than mix them in equal Quantities, which makes a pleasant and wholsome Drink.

No Ovens. THERE is not one Oven in the whole Country, the Natives never using them, boiling even their Bread [a].

SECT. II.

Of Beasts, Birds, *and* Fishes.

1. Beasts, *wild and tame.*

Deer and Hares. Monkeys. Horses. Oxen and Cows. Hogs. Snakes: Harmless Kind.

Deer and Hares. THERE are not many large wild Beasts about *Whidah*, but farther Inland there are Elephants, Buffalos, Tygers [b], and several Sorts of Deer, of which last Sort there are some at *Whidah*, but not many, the Country being so populous. Here is also a Sort of Hares in great Plenty, of the same Species with those found at *Apam* and *Akkra*, which are not unlike the *European* [c]. But *Marchais* says, neither they nor the Rabbets have so good a Relish.

Monkeys. *WHIDAH* is the Country of Monkeys. Here are all Kinds of them, and they are equally mischievous. Those near *Jakin* are very pretty, tractable, and ready to learn whatever is taught them, provided you keep them in Awe with the Whip; for their natural Bias to Unluckiness can be checked no other Way but by frequent Correction [d]. *Whidah Beasts.*

NOR are Horses wanting here, though they do not much excel those upon the *Gold-Coast*. The Author, designing to have gone by Land to *el Mina*, bought five or six for less than four Pounds *Sterling* each [e]. *Horses.*

PHILLIPS says, that he never saw Horses any where else in *Africa*; and that the few to be found here are very small, wild, and of no Use but to eat, the Natives being very fond of Horse as well as Dog's Flesh [f]. Yet *Marchais* affirms, here are neither Horses, Camels, Asses, Mules, nor any Beasts of Burden, or for the Saddle, all Burdens being carried by Men [g].

THE tame Quadrupeds, as Oxen, Cows, Goats, Sheep, and Hogs, do not differ from those of the *Gold-Coast*, but are much better, more fleshy, and of a more agreeable Taste, by reason here they have very fine Meadows, and as good Grass as in *Europe*. Nor are they dear, for an Ox or a Cow may be bought for ten, a good Sheep for two, a Goat for one, and a Hog for two Rixdollars [h]. *Phillips* says, the Cows, which are very small, sold for six or seven Bars of Iron each, Value about twenty Shillings in *England* [i]. *Oxen and Cows.*

IT is not easy, according to *Marchais*, to account for the Smallness of the *Whidah* Oxen and Cows, they never being wrought, (like those of the *Sanaga*, which are large) and having excellent Pasture. The Beef is fat, tender, and nourishing [k].

ACCORDING to *Phillips*, the Hogs are large, and make excellent Pork, it eating sweeter and whiter than the *English*: And indeed it cannot be but good, for the poorer Sort of Negros have more Regard to their Hogs than to themselves, and feed them better. A well-grown well-fed Hog was bought for seven Bars, which went as far in victualling the Men aboard as two Kine of five and six Bars each [l]. *Hogs.*

MARCHAIS, on the contrary, speaks very ill of the Hogs. He says, that as they feed on the Filth and Ordure of their Streets, their Flesh is neither so wholsome nor well-tasted as the Pork of other Countries. Although fat, it is hard to digest, and apt to breed Distempers in *Europeans*, but does not offend the Stomachs of the Negros, which are so hot, that they can digest any Thing. The same Author affirms, that the Veal and

[a] *Bosman*'s Description of *Guinea*, p. 391, *& seq.* [b] *Phillips* says, *p.* 223, that he was told there was great Store of Elephants, Lions, Tygers, Leopards, *&c.* up the Country. [c] *Bosman*, as before, *p.* 249, and 390. [d] *Marchais*'s Voyage, vol. 2. *p.* 210, *& seq.* [e] *Bosman*, as before, *p.* 389. [f] *Phillips*'s Voyage, *p.* 215, and 228. [g] *Marchais*, as before, *p.* 211. [h] *Bosman*, as before. [i] *Phillips*, as before, *p.* 231. [k] *Marchais*, as before. [l] *Phillips*, as before.

Kid

Slave-Coast.

Kid are good, but their Sheep very indifferent, a tasting of Suet [a]: Whereas *Phillips* says, that the Goats, as well as Sheep, are but small and poor [b].

Snakes.

HERE, for want of a more proper Place, let us mention the Snakes, of which there are two Sorts, one black and poisonous, the other quite harmless, and worshipped by the Natives, of which an Account has been already given from Authors [c]. According to *Atkins*, the latter, which are yellow, and marbled here and there, have a narrow Swallow, but dilatable (as all of the Ser- b pent Kind are) to the Thickness of your Arm on feeding. They are said to kill the black and poisonous Reptiles, and destroy various Species of Vermin injurious to their Fields and Corn [d]. *Snelgrave* describes this as a peculiar Kind of Snake, very big in the Middle, rounding on the Back like a Hog, but very small at the Head and Tail; which renders their Motion exceeding slow. He adds, that their Colour is Yellow and White, with brown Streaks, and their Bite quite [e] harm- c less.

Harmless Kind.

PHILLIPS has seen black Snakes [f] here of a prodigious Bigness, one as thick as an ordinary Man's Thigh. He never heard they were ravenous, or did any Harm, any more than the Allegators; nay, the Blacks assured him they would not, and that he need not fear them. They often came into his Room through the Holes in the Walls and Thatch; and sometimes crawled upon the Bed while he was in, which almost d frighted him out of his Senses: But as three or four Negro Boys always lay by his Bed-Side, they would come upon the least Call, and carrying them in their Arms to the next Field, put them down very gently. They would do the like if they saw them lying in the Paths. The Author was told, that the killing one of them had cost the Lives of some white Men [g].

2. Birds *of various Kinds.*

The Crown-Bird. Uncommon Birds. Parrots. Wild Fowl. Partridges. Turtle-Doves. Bats. Poultry. Birds of Prey. Musquitos.

Crown-Bird.

BIRDS of all Kinds are very numerous here. The Crown-Bird found at *Whidah*, and in the whole Country of *Ardrah*, and also a few at and about *Akkra*, is not half so beautiful as that of *Guinea* [h]. Their Legs and Body f are about the Size of a Stork; and they are called *Crown-Birds* from the great yellowish Tuft, or Crown, intermixed with speckled Feathers, strutting like Hog's Bristles, with which their Heads are adorned. Their Bodies are chiefly covered with black Feathers, and their Wings furnished with large red, yellow, white, and black Quills: Their Heads are beautified with purple Spots, half a Thumb's Breadth on each Side; and the fore Part of their Head being very closely covered with a perfect black, downy Sort of Feathers, looks like black Velvet at a Distance. Whidah *Birds.*

THESE Birds seem to be in great Esteem in *Europe*, since we are incessantly solicited (says the Author) by some Gentlemen to send them over; and I have been told, that the King of *England* [i] was pleased to accept one as a Present from them. But for my Part, I cannot perceive any such extraordinary Beauty in them; for, besides their Head and Neck, there is nothing very rare, the rest of their Body being rather disagreeable than fine [k]. The next Bird, in the same Plate, is also of this Country. The Body is about as big as a Chicken; his Legs and Neck short; his Eyes and Eye-Lids hairy, like those of Men; his Bill short and thick; his Colour black and blue, intermixed; his Legs and Beak are very strong, and very fit for Prey [l].

Uncommon Birds.

THE most singular Bird here has been described in the Account of the Western Parts of *Africa*, by the Name of red, blue, black or yellow Birds [m]. The Sieur *Brüe* brought some of these to *Paris*, but one Circumstance escaped his Observation, perhaps, because not found in those Birds on the *Sanaga*, *viz.* that they change their Colour every Moulting; so that such as are black this Year, become blue or red the next, and the Year following, yellow or green. They never assume any but these five Colours, and those of the liveliest Dye. They are but of one Colour e at a Time, and never speckled, or variegated. The Country is full of them, but they are tender, and difficult to be transported.

Parrots.

HERE are also many Parrots, all grey, with some red Feathers on the Head, the Tips of their Wings and Tails. They are easily tamed, and learnt to talk.

Wild Fowl, Partridges.

THE wild Fowl here, are red Partridges, Pheasants, Thrushes, Turtles, Pintados, (or *Guinea*-Hens) wild Ducks, Teal, Woodcocks, Ortolans, and Ring-Doves, all good in their Kind.

[a] *Marchais*'s Voyage, vol. 2. *p.* 37, and 211. [b] *Phillips*'s Voyage, *p.* 221. [c] See before, *p.* 28.
[d] *Atkins*'s Voyage, *p.* 113, and 117. [e] *Snelgrave*'s Voyage, *p.* 11. [f] These, he says, are the same which the Natives worship. Others say, the black Snakes are noxious Reptiles. *Phillips* seems to mistake one for the other. [g] *Phillips*, as before, *p.* 223, & *seq.* [h] See the Figure, Vol. II. Plate LXXI. N° 4.
[i] *William* the Third. [k] *Bosman*'s Description of *Guinea*, p. 364, & *seq.* [l] The same, *p.* 391.
[m] See before, Vol. II. *p.* 359. a.

Slave-Coast. Their Partridges have not the Reliſh of ours in a *Europe* [a].

BOSMAN ſays, this whole Country ſeems covered with wild Fowl. Here are Geeſe, Ducks, Snipes, and twenty other Sorts of edible Birds, all very good and cheap.

IF you give a Negro Orders over-Night to go a ſhooting next Day, you have, without fail, one or two Diſhes of wild Fowl, which a Dozen of Pipes will pay for.

Turtle-Doves. HERE are ſuch Abundance of Turtle-Doves b throughout the whole Country, that *Boſman*'s Aſſiſtant, who was a good Markſman, would undertake to ſhoot an hundred in a Day, betwixt ſix and nine in the Morning, and three and ſix in the Afternoon [b].

Bats. ACCORDING to *Phillips*, there is a prodigious Number of monſtrous Bats, which, in the Day-time, lodge themſelves in the great Trees: Among theſe, once ſhooting at Random with Bird-Shot, there dropped-down above a Dozen, which were c moſt hideouſly deformed, and as big as one of our Black-Birds [c]. *Marchais* obſerves, that if Bats were eaten here as in the *Eaſt Indies*, there would be no Danger of ſtarving; for there are ſuch Flocks of them, that they darken the Sky after Sun-ſet. At Day-break they faſten to the Tops and large Boughs of the Trees, hanging to one another ſo, that at a Diſtance they look like a Swarm of Bees, or a Cluſter of Coco-Nuts. It is a Diverſion by a Shot to break the String, d and ſee the Confuſion they are in at the Light. They are commonly as big as Pullets. They often enter the Houſes, when the Negros kill them; but though they have good Stomachs, they will not eat them, having them in a Sort of Abomination [d].

Poultry. HERE, as on the *Gold-Coaſt*, is no great Variety of tame Fowl, there being only Turkeys, Ducks, and Chickens; of the two firſt Sorts not many, but of the laſt an incredible Plenty; which, though e ſmall, are yet very fat and good. The Price in Goods about ſix Pence each, which is but three Pence in Money: But the cheapeſt Way of buying Proviſion, is with long Pipes; for you may value every Pipe at two Pence, or ſometimes four Pence; ſo that for three Pipes you may have the beſt Pullet [e].

PHILLIPS ſays, *Muſcovia* Ducks are not ſo plenty here as on the *Gold-Coaſt*, and that they could buy three or four of the tame Fowl, which f were of the Bigneſs of Chickens, for a *Gallina of Kowrie*, or one for a Knife [f].

Whidah Fiſh. LASTLY, here is a ſufficient Number of Birds of Prey, though not ſuch great Variety as on the *Gold-Coaſt* [g]. *Phillips* obſerves, that the *Birds of Prey.* Muſquitos here are very troubleſome. When *Muſquitos.* ſtung by one of them, the Place grows much inflamed, riſes in a Knob, and itches exceedingly. The beſt Remedy the Author could find to allay the Inflammation, was to rub the Parts affected with Lime-Juice or Vinegar, which, though for the preſent it produced a Smart, gave Eaſe in a ſhort Time: But to keep them off in the Night, as well as to cool the Air, the *Europeans* have Negro Boys to fan them with large Fans made of Skins [h].

3. Sea *and* River-Fiſh.

Sea-Fiſh plenty. Monkey-Fiſh: Its Fins and Skin. River-Fiſh. Crocodiles and Allegators: Much reſpected at Whidah.

Sea-Fiſh plenty. ALTHOUGH the Sea runs violently high here, yet the Road of *Whidah* abounds with Fiſh, and the Negro Boatmen venture without Fear to catch them with the Line, (for they cannot uſe Nets) taking great Quantities. But the Sharks, who are numerous on the Coaſt, rob them of a great Part of their Prey.

MARCHAIS catched two extraordinary Fiſhes here. The firſt, named the *Moon-Fiſh*, has been already deſcribed [i]; the ſecond is called the *Monkey-Ape*, or *Monkey-Fiſh*, and not without Reaſon. *Monkey-Fiſh.* It is taken with the Line, or by harpooning, if it come near enough the Ship to be ſtruck. It is a large Fiſh, ſome being nigh ten Foot long, and between three and four broad, from the Extremity of the Neck till within a Third of its Length, when it diminiſhes inſenſibly, ending in a long, round Tail. It is from this Tail and its Head that it has gotten the Name. The Head is round, with little Eyes, and Hair on the upper Lip like Whiſkers, and a ſhort Chin. The Neck is very diſtinct from the Body, and on the Top of the Head it has a round Excreſcence like a Crown. It has four Fins, and two other Excreſcences. The largeſt of theſe latter is at the Extremity of the Neck, ſhaped like a *Spatula*, ſtrong, broad, and long; that at the Root of his Tail is a little ſmaller.

HIS four Fins reſemble the Beard or Whiſkers *Its Fins.* f of a Whale. The two foremoſt may be called Hands, on account of the Power Nature has given them, ſince he can join them below his

[a] *Marchais*'s Voyage, vol. 2. *p.* 209, *&c ſeqq.* [b] *Boſman*'s Deſcription of *Guinea*, p. 390. [c] *Phillips*'s Voyage, *p.* 223. [d] *Marchais*, as before, *p.* 208, *&c ſeq.* [e] *Boſman*, as before. [f] *Phillips*, as before, *p.* 221. [g] *Boſman*, as before, *p.* 391. [h] *Phillips*, as before, *p.* 215. [i] See Vol. II. *p.* 731.

Slave-Coaſt.

Belly, or above his Neck; or carry any thing to his Mouth with them. The hinder Fins are placed beneath the Middle of his Belly, and are leſs than the former. Theſe have no extraordinary Qualities. This Fiſh is very lively, and ſwims very ſwift. When he ſhews himſelf on the Surface of the Water, before he takes the Hook, his Motions are very diverting; he comes near it, eyes it, taſtes it with the Edge of his Lips, and quits it. After ſeveral Evolutions, he ſwallows it; but when he finds himſelf catched, he makes a thouſand Gambols that divert the Spectators.

And Skin.

THIS Fiſh has no Scales, but a Skin ſpotted with ſmall Pimples like that of the Shark. It is black, and ſhining like a Jay, while the Fiſh is alive; but loſes its Luſtre after it is dead. The Fleſh is good, but not over delicate, taſting like lean Beef. The young ones are the beſt. The Food it lives on is Fiſh and Sea-Graſs. Conſidering the Colour, and the Coaſt where it is found, the Name of *Negro-Fiſh* would become it better than that of *Monkey* [a].

River-Fiſh.

THE freſh Rivers afford Store of good Fiſh, ſome very large, of which the King would often preſent Captain *Phillips* [b].

As the two Rivers [c], which croſs the Kingdom of *Whidah*, are full of excellent Fiſh, the Natives neglect the Fiſhery at Sea more than their Neighbours, who want that Advantage. Fiſh is cheap here. d

THESE Rivers alſo afford a great Quantity of Shrimps, Craw-Fiſh, Lobſters, Scollops [d], and other Shell-Fiſh. They alſo yield large fat Eels, Mullets, a Kind of white Fiſh like our Pike, and even Soles, Thornbacks, *&c* [e]. Theſe latter muſt come from the Sea, and are found near the Mouths of the Rivers, where the Water is brackiſh, and are reckoned better in their Kind than thoſe gotten in the Sea.

Crocodiles and Allegators.

IN the *Eufrates* there are found Crocodiles, (which are very deſtructive to the Fiſh) Sea-Cows, or Lamentins, and River-Horſes. The Negros cannot endure the latter, on account of the Havock they make in their Fields. They frequently kill them with their Guns, and feaſt on the Fleſh, which is a great Dainty with them. The Teeth they ſell [f].

PHILLIPS obſerves, that near adjoining to the King's Palace, (at *Sabi*) there are two pretty large Ponds full of Allegators, which the King highly eſteems as a Piece of great Magnificence. Of theſe the Author had ſeen ſeveral on the Banks of the Ponds running themſelves, and others with their Snouts out of the Water, the largeſt not above four Yards long. He has ſometimes thrown a Lump of Earth (for he does not remember to have ſeen a Stone in the Country, except *Kanki*-Stones, which are imported) at thoſe on the Banks; and when ſtruck, they would gape very wide, ſcream-out, run to the Edge of the Pool and plunge-in. A dead Goat being thrown-in among them, they have in an Inſtant tore it to Pieces, fighting very furiouſly for it. He would have ſhot at ſome of them with Balls, but the Negros would not give him Leave. The Blacks have a great Reſpect for this hideous Monſter, it being their Neighbour the King of *Great Ardrah*'s *Fetiſh*, or God, as the Snake is the God of the *Whidahs* [g].

Whidah Kingdom.

Much reſpected.

SUPPLEMENT [h].

An ACCOUNT *of the* European *Forts*; *and of* Sabi, *or* Xavier, *the Capital of* Whidah.

Town of Gregoué, *or* Gregwa. French *Fort, when erected.* Engliſh *Fort. Other Factories. Pleaſant and populous Country.* Sabi, *or* Xavier *Town: Populous, but ſtinking. The King's Palace. Hall of Audience. Furniture of the Palace. King's Wives Town. The Armory. Factory of the* French, Engliſh, *and other* European *Nations.*

THE Town or Village of *Gregoué* [i], *(Gregwa)* which gives Name to one of the twenty-ſix little Provinces of the Kingdom of *Whidah*, is about a League and an half from the Road of *Whidah*, on the other Side of the River of *Jakin*, ſomewhat beyond the Moraſs. The Country between this Place and the Sea being low and marſhy, Perſons are carried from the Port on Mens Shoulders in a Hamock, faſtened to a Pole; the Bearers being relieved from Time to Time by freſh Porters [k], who in ſome Places are up to the Shoulders almoſt in the ſwampy Ground [l].

Gregwa Town.

GREGOUE is pretty large, and the Inhabitants rich, as being all Boatmen or Fiſhermen, and living near the *European* Settlements. The Houſes are of Earth, or Branches interwoven, with a Plaiſtering or Coat of Clay, a Foot thick. Each Family has ſeveral Huts, for the Huſband never places two Wives together beneath one Roof. They believe this neceſſary, to keep Peace

[a] *Marchais*'s Voyage, vol. 2. *p.* 19, *& ſeqq.* [b] *Phillips*'s Voyage, *p.* 221. [c] *Eufrates* and *Jakin*. [d] *Poupars*. [e] Two more are named, *Surmuletes* and *Anges*. [f] *Marchais*, as before, *p.* 207. [g] *Phillips*, as before, *p.* 203. [h] This ought to come in, *p.* 11, in Place of Sect. II, which ſhould be numbered III. [i] *Barbot* calls this Village, *Pelleau*, or *Pilleau*, p. 324. [k] See before, *p.* 12. [l] *Barbot*'s Deſcription of *Guinea*, p. 324.

amongſt

Slave-Coast.

amongst them; for the Women here, as elsewhere, are jealous, clamorous, and ill-natured, when they suspect the Man distributes his Kindness unequally.

French Fort.

THE *French* and *English* have each a Fort at the West End of *Gregoué*. The first is the Westermost, and is composed of four Bastions, with broad, deep Ditches: But has neither covered Way, Glacis, nor Palisado, except an Outwork, like a Half-Moon, which covers the Gate, and shuts with a Drawbridge [a]. This Fort has thirty Cannons mounted on the Bastions and Curtains, principally on the Side next the *English* Fort. The four Sides of Building, which form a square Place of Arms, serve for Magazines, or Warehouses, Apartments for the Officers, Barracks for the Garison, and a Slave-House [b], for so they call the Place they keep the Slaves in till they are embarked. In the Middle of the Square is a Chapel, where Mass is said when they have a Chaplain here. The Fort is commanded by a Lieutenant, placed here by the *French* Director-General, residing at *Xavier*, or *Sabi*, the Capital of *Whidah*. The Garison consists of ten white Soldiers, two Sergeants, a Drum, two Gunners, and thirty *Bambaras* Slaves belonging to the Company.

When erected.

THE *French* Factory at this Place was established in 1671, by one *Carolof*, with Consent of the King of *Whidah* [c]; who besides granted him the Permission of trading in this and Part of the *Ardrah* Country, which had then revolted and put itself under his Protection [d].

English Fort.

THE *English* Fort is governed by a Lieutenant, under the Director General at *Sabi*. It lies about a Musket-shot to the East of the *French* Fort, and is square. Instead of Bastions, the Angles are covered with round Bulwarks [e]. It has a broad, deep, dry Ditch, without covered Way or Palisados. It has also a Draw-bridge, and mounts twenty-six Guns [f]. It is called Fort *William*.

As this Factory (which was built by Captain *Wiburne*, Sir *John Wiburne*'s Brother) stands low near the Marshes, it is a very unhealthy Place to live in; the white Men the *African* Company send there, seldom returning to tell their Tale. It is about two hundred Yards in Circumference, and enclosed with a Mud Wall, about six Foot high, having the Gate on the South Side: Within is a large Yard, a Mud thatch'd House, where the Factor lives with the white Men; also a Store-House, a Trunk for Slaves, and a Place where they bury their dead white Men, called, very improperly, *The Hog-Yard*: There is also a good Forge, and some other little Houses. To the East, are two small Flankers of Mud, with a few Pop-Guns and Harquebusses, which serve more to terrify the poor ignorant Negros, than to do any Execution. While *Phillips* was here, the Factor made a wide, deep Ditch round the Factory, and had his Carpenters to make a Draw-bridge over it, which has rendered it now pretty secure: For before, it was enterable every rainy Time, the Walls being washed down, and when the Rains where over, built-up again [g].

Whidah Kingdom.

THE *Portugueze* have no Fort at *Gregoué*, but the King has given them a Lot of Ground for one, about four Musket-shot to the South of the *English* Fort. Their Director resides at *Sabi*, in a large House near that of the *French*. The *Dutch* have no Fort in this Country, nor would the Kings of *Whidah* ever permit them to have one, knowing their incroaching Humour. Their Director resides in a House adjoining to the King's Palace at *Sabi*. As to the rest, these Forts at *Gregoué* serve only to secure the Merchandizes from the Negros, who often go a-roding, and when they find an Opportunity to plunder, distinguish neither Friends nor Foes [h].

Other Factories.

IT is ridiculous to say, that the *Europeans* here owe their Security to their Forts, which could only resist a sudden Attack: But they would prove of little Service should the Natives resolve to take them; for, besides being weak in themselves, they could receive no Supplies, or Assistance, by Sea, on account of the Bar, which is in the Hands of the Negros; and all Hopes of Supplies by Land would, in this Case, be cut-off. The only Security the *Europeans* have here, is the Interest of the Negros; who have Sense enough to know, that they get more by their Residence and Trade, than could accrue by pillaging their Factories and driving them out of the Country; but for this, their Forts had probably been demolished before now. The Case is different on the *Gold-Coast*, as the Fortresses there are considerably stronger, and being seated on the Sea, may be constantly relieved from thence [i].

No Security.

ABOUT half a Mile from the *English* Factory there is a *Krûm* (or Town) of Negros, who call themselves *Mine-Men*, and assist the *Dutch* Ships, that come here, in their Business.

PHILLIPS observes, that from the Factory to the *King's-Town*, it is about four Miles, pleasant and populous.

Country pleasant and populous.

[a] See the Plan in the Map, Plate LXXIV. [b] *Snelgrave*, p. 115 of his *New Account of some Parts of* Guinea, says, these Houses were all covered with Rushes, according to the Custom of the Country. [c] See an Account of this Settlement in the Sieur *d'Elbée*'s Voyage, inserted hereafter. [d] *Barbot*'s Description of *Guinea*, p. 324. [e] See the Prospect and Plan, Plate LXXXII. [f] *Marchais*'s Voyage, vol. 2. *p.* 33, *& seqq.* [g] *Phillips*'s Voyage, *p.* 215. [h] *Marchais*, as before, *p.* 35. [i] The same, *p.* 192, *& seq.*

through

Fig. 1. P. 62.

S.W. Prospect of William's Fort at Whidah.

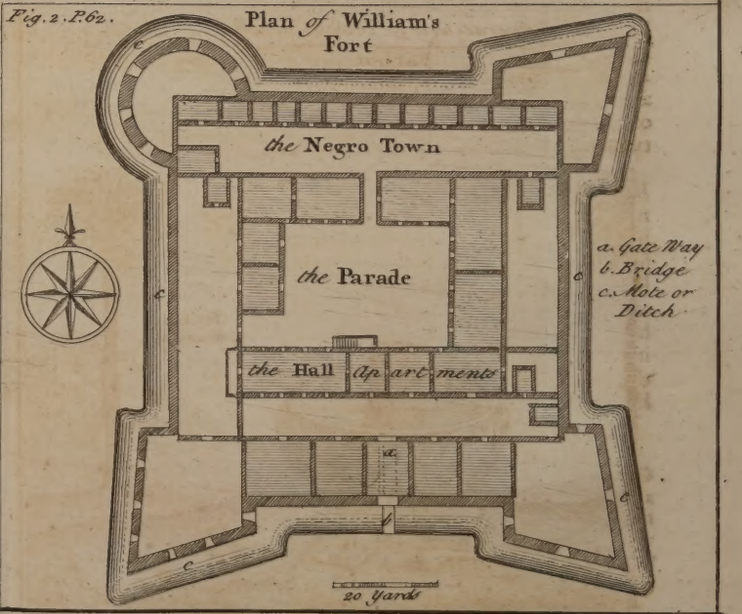
Great Popo, or Torri Bay from Barbot

Fig. 4. p. 27. & Vol. 2. p. 666.

Several Sorts of Fetisos from Barbot

Fig. 2. P. 62.

Plan of William's Fort



N.° 85.

N. Parr Sculp.

Pl. 8. Vol. 3. P. 62.

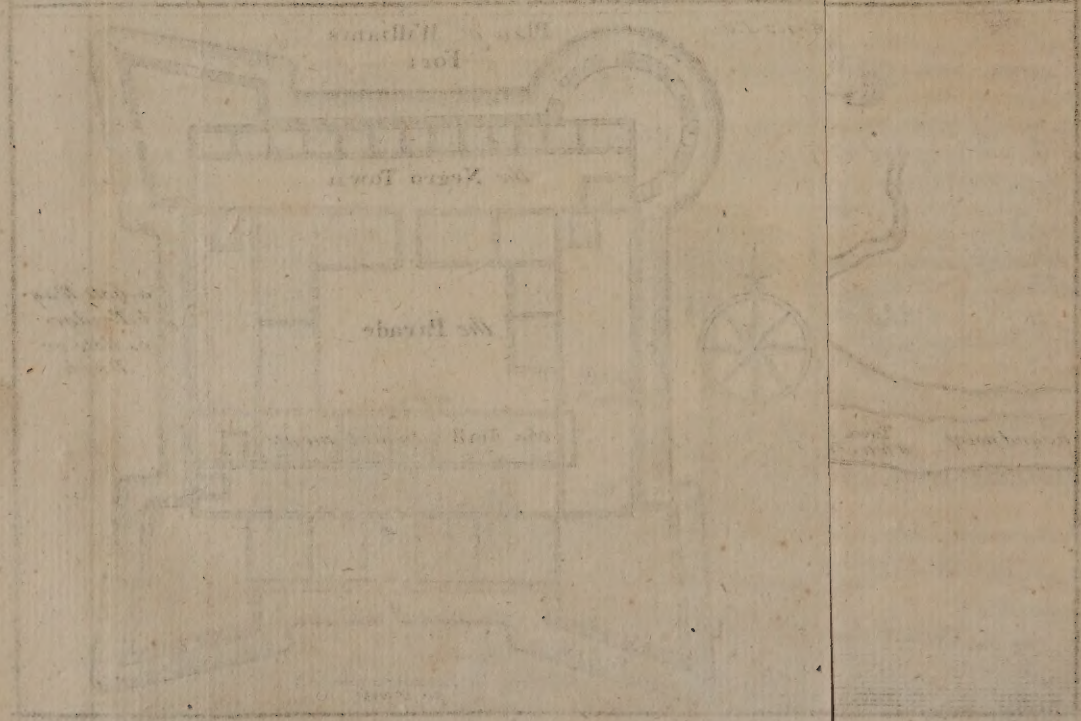


Fig. I

Whidah Arms, & Musick *from* Marchais

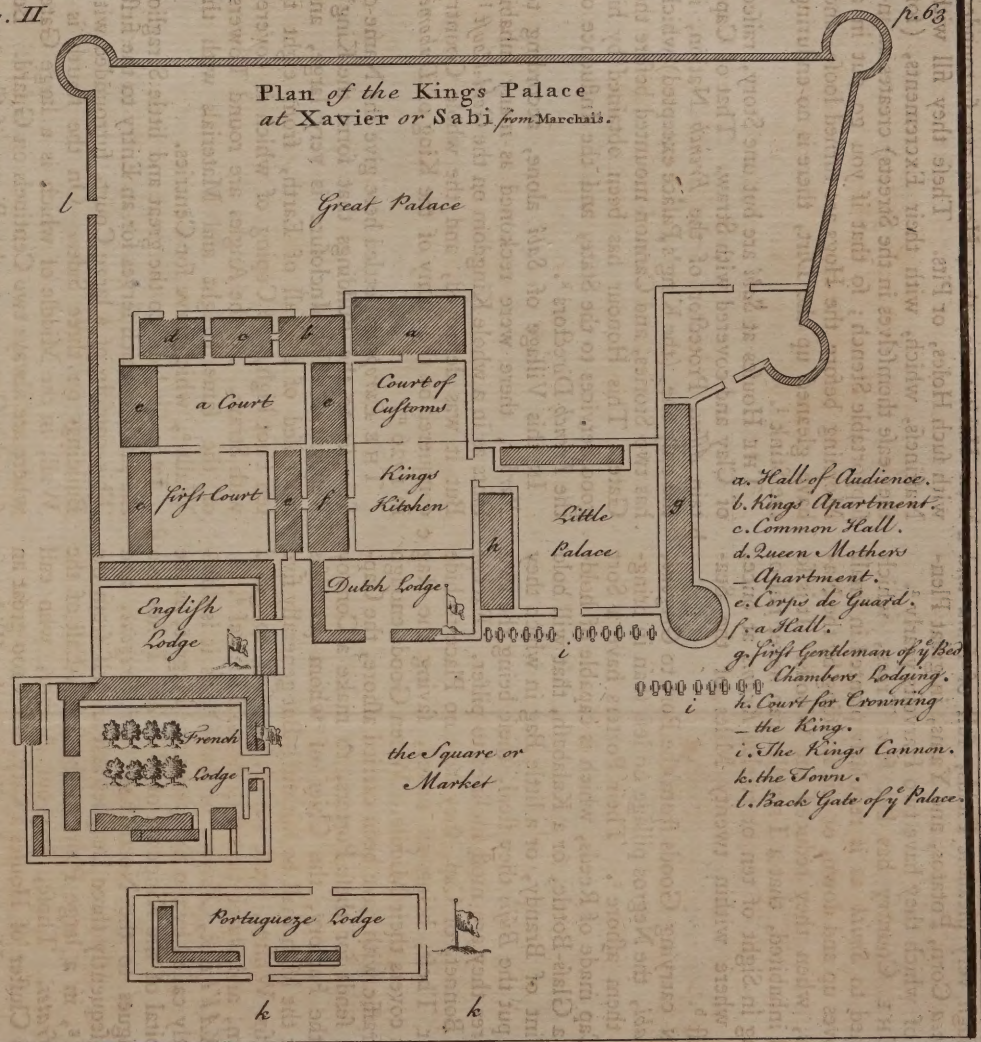
p. 22
53. 87

1. this Spiral flute, is the Kings Musick P. 23.
2 An Earthen Pot, which makes a Drum for the Kings Women.
3 An Ozier Basket filled with Bujis or other Shells, a Royal Instrument.
4 Gongon, a Sort of Bell used in War.

Fig. II

p. 63

Plan of the Kings Palace at Xavier or Sabi *from* Marchais.



a. Hall of Audience.
b. Kings Apartment.
c. Common Hall.
d. Queen Mothers Apartment.
e. Corps de Guard.
f. a Hall.
g. First Gentleman of y^e Bed Chambers Lodging.
k. Court for Cronning the King.
i. The Kings Cannon.
k. the Town.
l. Back Gate of y^e Palace.

G. Child Sculp^t.

Slave-Coast. through very pleasant Fields, full of *India* and *Guinea* Corn, Potatos, and Yams, in great Plenty, of which they have two Harvests yearly [a].

THE Country has but few Trees, which seemed to *Smith* as if regularly planted in small Groves up and down, or left standing by the Natives, when they reduced the Woods. It is so well inhabited, that a Traveller can never fail of being in Sight of ten or twelve *Krâms* at once, any where within twenty Miles of the Sea-Coast [b].

Thievish Porters. IN carrying Goods from the Port to *Gregoué*, or *Sabî*, the Negros pillage no less than in bringing them ashore [c]. Their Porters have a Sort of Cap made of Reeds, which is capable of holding a Glass-Bottle, or a Kalabash, that will hold a Pint of Brandy, or a little Bag in which they can put the *Bûjîs* they steal, these being the two Wares they are most inclined to pilfer. Except this Bonnet, or Cap, they have no Place to hide their Theft, being all naked, saving the Rag that covers their Middle. When Goods enough to traffic with have been carried ashore, the Captain sends for these Porters, to make a Convoy to the Factory, the Chief of whom promises that the Men shall be faithful: But generally five or six Whites, well armed, are sent to guard them, and watch that they do no Mischief [d].

Sabî Town. *XAVIER*, *Xabier*, or *Sabié* [e], as it is differently called by the *Europeans* and Negros, is the Capital of the Kingdom of *Whidah*. It lies two Leagues to the North-East [f] of *Gregoué*, and consequently three Leagues and an half from the Sea [g], in a large Plain to the South-East of the *Eufrates*. Those, says our Author, who call this Cluster of Houses a City, do it too great an Honour. However, he allows it that Title, as being the Residence of the King, and the Directors of the *European* Nations who trade here [h]. Each Family has a Spot of Ground, inclosed with a Wall, proportioned to the Number of Houses contained in it. All these Inclosures are separated from each other; so that the intermediate Spaces may be considered as Streets, or Alleys, according to their Breadth or Distance, though properly it has none. They are often so narrow, that scarce two can walk abreast; and where they are wider, they are so full of Holes, that it is dangerous to go along them, especially at Night. As the Negros build with Earth, which they dig-up as near as possible to their Habitations, their Houses are surrounded with such Holes, or Pits. These they fill with Nastiness, which, with their Excrements, (for they ease themselves in the Streets) creates an insupportable Stench; so that if you go out in a Morning before the Hogs are turned loose, and have gleaned up the Dirt, there is no enduring the Stink [i].

Whidah Kingdom.

THE Houses at *Sabî* are but one Story, raised of Clay and covered with Straw. That of Captain *Assou*, Protector of the *French* Nation, is the only one, (the King's Palace excepted) which has two Stories, and Cannon mounted before the Gate. This Honour has been obtained by his good Services to the State, and the Influence of the *French* Directors [k].

IN this Village of *Sabî* alone, according to *Barbot*, there were reckoned as many Inhabitants as in a whole Kingdom on the *Gold-Coast* [l]: But it was destroyed, and the whole Country conquered by the Army of the King of *Dahomé*, in 1726 [m].

The King's Palace. THE *Europeans* settled here give the Name of *Seraglio* to the Buildings that form the King's Residence. This Inclosure is very large, and composed of a Wall of Earth, from eight to ten Foot high, the Coping of which is covered with Straw. At the Angles are round Towers, of the same Height and Materials with the Walls [n], which serve for Centries.

IT is divided into the great and little Seraglio, the last of which serves for an Entry to the first. This consists of a large Court, surrounded with Buildings on three Sides. On the fourth is a Wall, in the Middle of which is a large Gate, where are always two Centinels on Guard. Before this Gate are twelve Pieces of Cannon on Sea-Carriages; and opposite the Tower, or Centry-Box, at the Corner, are nine more in Battery, like the former. The Apartment of the King's first Valet de Chambre takes up all the left Side of this Court. From this Court, you enter into the Court of the King's Kitchens; and from thence into a third, called the Court of the Customs, because here the King's Duties are paid, as well the Taxes he receives from his Subjects, as those the *Europeans* pay for the Liberty of Trade.

Populous, but stinking.

Hall of Audience. THE End of this Court is taken up by a spacious Apartment, which serves for a Hall of Audience. The King's Throne is a large Arm-

[a] *Phillips*'s Voyage, *p.* 216. [b] *Smith*'s Draughts of *Guinea*, Plate 28. [c] See before, *p.* 11. a. [d] *Marchais*'s Voyage, vol. 2. *p.* 29. [e] *Barbot*, p. 325, calls it *Savi*; *Atkins*, and others, *Sabee*. The first says, it stands at the Entrance of a Wood. [f] In the Original, South-East. [g] *Atkins* makes it only six Miles from the Sea; others, as *Barbot*, *Phillips*, &c. reckon it four from *Gregoua*. [h] See a farther Description, Vol. II. *p.* 479, and 490. [i] *Marchais*, as before, *p.* 36, & *seq.* [k] The same, *p.* 186. [l] *Barbot*'s Description of *Guinea*, p. 327. [m] See Vol. II. *p.* 479, and 488. [n] See the Plan, Plate LXXIX.

Chairs,

Slave-Coast.

Chair, placed on an Alcove, covered with a *Turkey* Carpet. All the reſt of the Floor is covered with Mats and Arm-Chairs ſet for the *Europeans*, who are admitted to Audience. The Cuſtom here is to admit no *Europeans* into the inner Part of the Palace, but the Author found Means to be excepted from this Rule, and to draw the Plan of it. All theſe Buildings are only one Floor raiſed from the Ground, and made of red Clay, which forms ſtrong Walls. The Roofs are of Straw, or Palm-Leaves, ſo cloſely interwoven, as to ſecure them from Wind and Rain, as well as the Heat, which is exceſſive here [a].

Furniture of the Palace.

THE King's Palace is well diſpoſed, and furniſhed much like thoſe in *Europe*, the Apartments having magnificent Beds, Arm-Chairs, Canopies, and Mirrors; in a Word, all that go to embelliſh a Houſe according to the Mode of this Country. The Negro Grandees and rich Merchants ſtrive to imitate him, and have alſo Cooks taught by *Europeans*; ſo that when Strangers dine with them, they find no Difference between their Tables and thoſe of the People of Diſtinction in *Europe*. Perhaps they may be reconciled to the foreign Dreſs in Time. They are already brought to provide *Spaniſh*, *Canary*, *Madera*, and *French* Wines. They love Brandy and fine Drams, and know how to chuſe the beſt. They uſe Sweetmeats, Tea, Coffee, and Chocolate, and their Entertainments have no Sign of the ancient Barbarity that prevailed here. Their Table-Linen is fine, and they have Sideboards of Plate and China; ſo that they are not only civilized, but polite: But the common People are not much improved [b].

ATKINS ſays, the Palace is a dirty, large Bamboo Building, a Mile or two round, wherein the King keeps near a thouſand Women [c].

King's Wives Town.

HOWEVER, according to *Phillips*, the Women reſide not in the Palace, but in a Town (as he calls it) near the ſame, conſiſting of about forty Houſes walled round. He adds, that none are permitted to ſee them, but an old *Kaboſhîr* [d], who has the Charge of them, and the King himſelf. The Author was aſſured by Captain *Tom* [e] the Interpreter here, that the Number of his Wives are near three Thouſand: This, he ſays, was very probable, conſidering that each *Kaboſhîr* had from ten to twenty, more or leſs, according to his Pleaſure [f].

Whidah Kingdom.

CLOSE by the King's Palace is an old rotten Houſe he called his Armory, wherein are ſix old Iron minion Guns, about five hundred Weight each, moſt diſmounted, and much out of Kelter. Theſe he values himſelf much upon, though they are fit for no Service, but to create an Eſteem and Dread in his poor ignorant Subjects, by firing them ſometimes as they lie on the Ground, which was done to welcome the Author upon his firſt Arrival [g].

King's Armory.

French Factory.

THE Factories of the *European* Nations, where the reſpective Directors reſide, are on the Left of the King's Palace, and are here called *Hotels*, or *Palaces*. The *French* Factory is the largeſt and beſt built. It conſiſts of a great Court, ſurrounded by uniform Buildings, in the Middle of which is a Kitchen Garden, with ſome large Orange-Trees growing naturally. Over the Entry is a Building, and on each Side a Guard-Houſe, on which is ſet-up the *French* Flag. In the inner Yard, behind the principal Lodging, is another ſmall Garden, a Forge, Kitchen, and other Offices fitting for a Factory. The Director here keeps conſtantly an elegant Table for the Captains of Ships and Officers; to which he often invites the Grandees of the Country, and the King's Officers, whoſe Intereſts may be of Service to the Company [h].

Engliſh, and others.

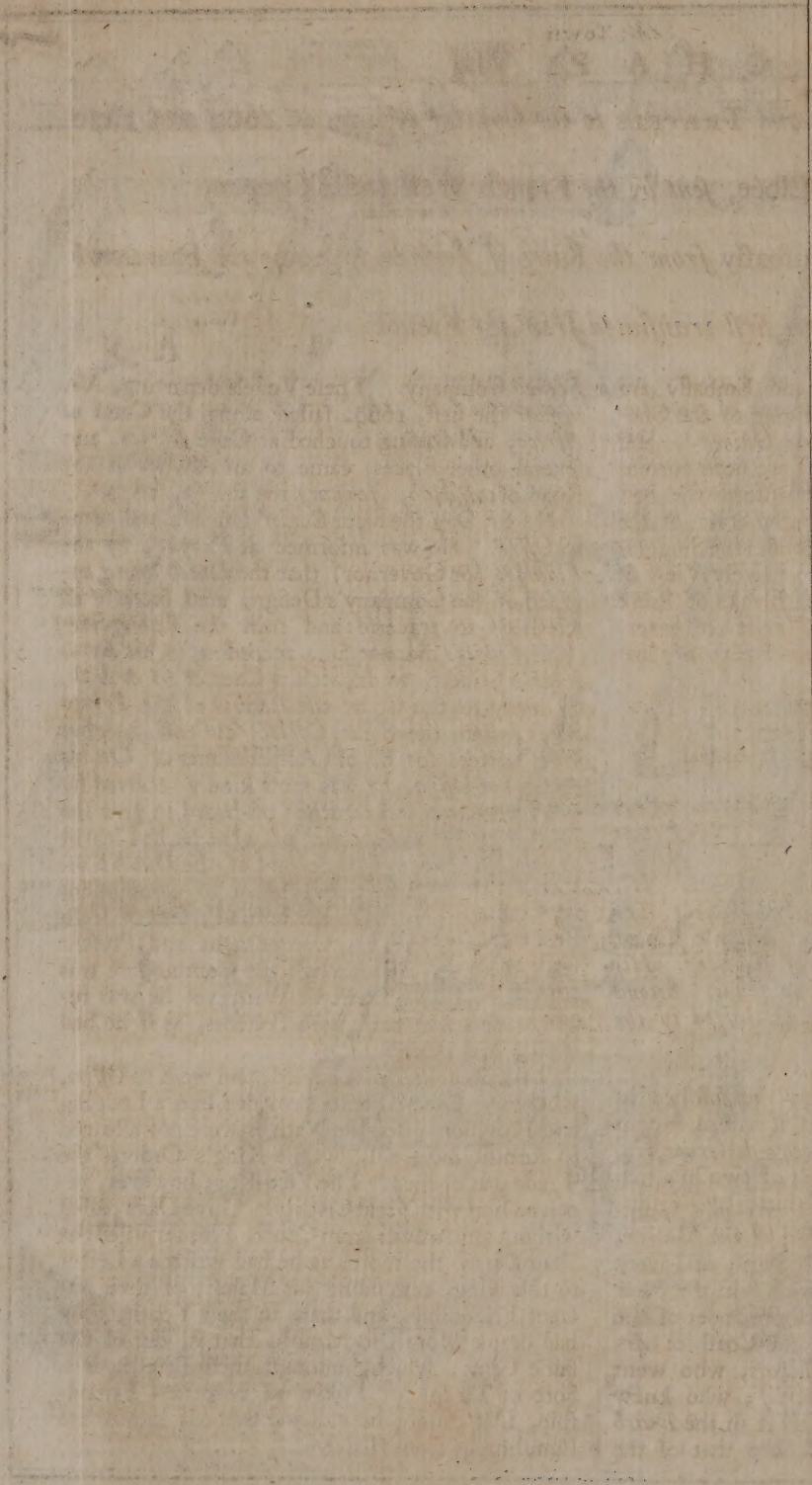
THE *Engliſh* Factory joins the *French*, from which it is divided by a ſlender Wall. It lies near the Palace, to which it alſo joins. The *Portugueze* Factory lies on one Side of the *French*, divided by a ſmall Street, and oppoſite to it, joining the Entry of the King's Palace, is that of the *Dutch* Factory. All theſe Buildings lie round the great Market-Place, and the Houſes of the Town lie ſcattered round theſe Buildings [i].

BOSMAN ſays, that the *Dutch* Lodge, which the King cauſed to be built for him, was very large, containing three Warehouſes, and ſeven Chambers, beſides a beautiful Court within, adorned on each Side with a Piazza; but that the Lodgings of the reſt of the *Europeans* were very mean and inconvenient [k].

[a] *Marchais*'s Voyage, vol. 2. *p.* 36, *& ſeq.* [b] The ſame, *p.* 71, *& ſeq.* [c] *Atkins*'s Voyage, *p.* 110. [d] In the Original, *Cappaſhier*. [e] This was a ſenſible *Gold-Coaſt* Negro, who having ſerved one of the Factors a long Time as his Boy, had learned *Engliſh*, and was then one of the greateſt Men in the King of *Whidah*'s Court. [f] *Phillips*'s Voyage, *p.* 219. [g] The ſame, *p.* 220. [h] In 1727 or 28, a Fire happened in the Fort, which burnt all the Houſes, and diſmounted the great Guns. *Smith*'s Voyage, *p.* 199. [i] *Marchais*, as before, *p.* 39, *& ſeq.* [k] *Boſman*'s Deſcription of *Guinea*, p. 365.

CHAP.

N°. 86. N. Parr Sculp. Pl. 9. Vol. 3. P. 64.



Slave-Coast.

1670. d' Elbée.

CHAP. VIII.

A VOYAGE *to* Ardrah, *and* TRAVELS *to the Capital* Aſſem, *in* 1669 *and* 1670.

By the Sieur d' Elbée, *ſent by the* French Weſt India *Company.*

To which is added, An Embaſſy *from the* King *of* Ardrah *to* Louis *the Fourteenth.*

Now firſt tranſlated from the French.

Preamble. THE following Voyage and Embaſſy are inſerted in the ſecond Volume of the Chevalier *des Marchais*'s Voyage to *Guinea* [a], and contain ſixty-two Pages. They are both curious Pieces in their Kind. The firſt affords the beſt Account extant of *Aſſem*, and the State of the King of *Ardrah*. The ſecond, beſides the Singularity of a Negro Embaſſy, gives a lively View of the Manners and Genius of the Blacks of Rank and Figure, intermixed with a Variety of entertaining Incidents peculiar to an Event of that Nature.

SECT. I.

The Sieur d' Elbée's Voyage *to* Ardrah.

Deſign of the Voyage. Arrival at Praya. *Proceed to* Offra. *Meſſage from Court. The Prince viſits the* French. *Goes to the Sea-Side. Order of his March. Interview with* d' Elbeé. *His Perſon and Behaviour. Several Wives. The Prince's Dreſs. Journey to* Aſſem. *Great* Foro. Du Bourg's *Audience of the King. His Majeſty's Anſwer. Liberty to trade. Second Journey to Court. The* French *lodged in the Palace.*

Deſign of the Voyage. THE *Weſt India* Company, eſtabliſhed in 1664, finding the Want it had of Negro Slaves, equipped two Veſſels at *Havre-de-Grace*, *viz.* the *Juſtice* and the *Concorde*, each of two hundred and fifty Tons, and carrying thirty-two Guns. The Sieur *d' Elbée*, Commiſſioner of the Marine, was named Commodore of theſe Ships, and went on-board the *Juſtice*; having with him the Sieur *du Bourg*, who was appointed Commander of the intended Fort and Factory on the Coaſt of *Ardrah*. Amongſt the under Factors, who went on this Expedition, was one *Carlof*; who knew the Country by having reſided there in the *Dutch* Service, and was now entered into that of the *French* Company. Theſe Veſſels departing, *November* the firſt, 1669, ſailed along the Coaſt of *Africa*, and having touched at Cape *Blanco*, and ſeveral other Places, came to an Anchor in the Road of *Ardrah*, *January* the fourth, 1670 [b].

Arrive at Praya.

NEXT Day the Sieur *Carlof* landed, and went to *Offra*. He was informed at *Praya* [c], by the *Fidalgo*, (or Governor) that the *Dutch* being appriſed of the Company's Deſign, uſed ſecretly all Methods to traverſe and ruin the Enterprize. This *Fidalgo* did not fail, according to his Sovereign's Orders, to diſpatch a Courier to *Ardrah*, to notify to the Court the Arrival of the *French* Ships; and the Sieur *Carlof* ſent-off another with Letters for his old Acquaintances. On his Arrival at *Offra*, he was moſt kindly received by the Vice-Roy, and returned on-board to give the Sieur *d' Elbée* an Account of what he had learnt by this Journey. The Second of the *Dutch* Factory came on-board the *Juſtice* to compliment the Commodore, and made him a Preſent of freſh Proviſions. Both his Compliment and Preſent were received; and though the Commodore was convinced of his ſecret ill Will, yet he was regaled, and ſent-back with Preſents, as if he had been a real Friend.

Proceed to Offra.

THE Sieur *du Bourg* landed, and went to *Offra*, where the *Engliſh* Factor provided him a Lodging and Proviſions; for the Natives were not allowed to furniſh any, till, by the King's Order, the Trade was opened. The Vice-Roy, however, received him with great Civility. Three Days paſſed without any Anſwer from Court. This ſurpriſed the Sieur *Carlof* the more, as he had written a Letter to the King, reminding his Majeſty of their ancient Friendſhip, and that, in their Youth, they had drank Mouth to Mouth, that is, out of the ſame Glaſs; which, amongſt theſe People, is a Sort of Pledge or Token of perpetual Friendſhip, that cannot be violated without immediate Puniſhment from Heaven.

[a] *P.* 230. [b] *Marchais*'s *Voy. en Guinée*, vol. 2. *p.* 231. [c] Or, the *Landing-Place*, the ſame as is called, by *Barbot* and others, *Little Ardrah*, or, *The Port of Little Ardrah*; alſo, *Jakin* Road.

Slave-Coaſt.

IN the mean Time were landed the Company's Preſents for the King. Amongſt theſe was a fine gilt Coach, with a magnificent Set of Harneſs; which Sort of Carriage had been introduced here by the *Portugueze*.

Meſſage from Court.

IT is the Cuſtom of the Court of *Ardrah* to make Strangers wait a long Time for an Anſwer. The King, in Conſideration of his former Friendſhip for the Sieur *Carlof*, was pleaſed to ſhorten the Time. The Deputy-Captain of his Majeſty arrived at *Offra*, *January* the ſixteenth, ten Days after the Date of the Letters. He waited on the Sieur *Carlof* (who was at the Sieur *du Bourg*'s Lodging) in the King's Name, and told him, that Prince was over-joyed to find any of his old Friends alive, who were worthy to ſee him: That he ſhould have that Honour immediately; and that the King, to ſhow his Remembrance of their former Friendſhip, would not receive his Preſents before-hand, as he did thoſe of other Nations: He added, that the King was well diſpoſed to favour the *French*, and grant them the ſame Privileges enjoyed by other Nations, and even greater; and that his Majeſty had commanded the Prince his Son, and the great Captain, to repair as ſoon as poſſible to *Offra*, to meet him, and conduct him to Court.

The Prince viſits them.

THIS News, which the *French* took Care to publiſh, greatly mortified the *Dutch*. Two Days after, the hereditary Prince, and the great Captain of Trade, arrived together at *Offra*. The Sieur *du Bourg*, attended by the Sieur *Carlof*, went immediately to viſit the Prince. The Meeting paſſed in mutual Compliments, and, as it was late, no Mention was made of Buſineſs. Next Day the Prince, attended by the great Captain, returned the Viſit; and after the firſt Civilities, told him, that he was ſent by the King his Father to conduct him to *Aſſem*, or *Great Ardrah*, but that firſt he would entertain and drink with him at the Sea-Side; from whence, returning to *Offra*, he would proceed to Court.

AFTER this Viſit, the *French* had the Liberty of buying from the Natives what they wanted, not only aſhore, but for the Veſſels in the Road, although they wanted little, having been ſupplied plentifully by the Coaſt-Negros in the Night.

Goes to the Sea-Side.

JANUARY the twentieth, the Prince was carried to the Sea-Side, where a large Tent had been erected for him. He was attended by the great Captain of Trade, the Sieurs *du Bourg* and *Carlof*, the *Engliſh* Factors, and the under Clerks of the *Dutch* Factory. He arrived at the Shore about nine in the Morning. As ſoon as he appeared, the Sieur *d' Elbée*, who was on-board, ſaluted him with four Diſcharges, of twelve Guns each, at ſmall Intervals; after which, he went aſhore. As ſoon as the Boat came near Land, the Prince ſent ſome of his Retinue, who took him on their Shoulders, and brought him aſhore; others lifted-up the Boat with all the Crew, and ſet it down twenty Fathom from the Sea with as much Dexterity as Strength. Theſe Negros were all large, robuſt Men, but quite naked, except a Cotton-Cloth round their Waiſt. 1670. d' Elbée.

AFTER the Sieur *d' Elbée* had advanced ſome Paces, an Officer deſired him, in *Portugueze*, to ſtop where he was. He did ſo, and all the People, who had crowded to ſee him, retired out of Reſpect, ſo that he remained alone with his Attendants and the Negro Officer.

Order of his March.

SOON after they perceived approach a Company of Negros, who carried Sticks crooked, in the Shape of an S, at the End of which were fixed little Banners, which they ſported with, playing a thouſand Tricks of Dexterity. After theſe came the Drummers, their Drums being painted and taper at each End. They beat well, and made an agreeable Cadence. Theſe were followed by others, who bore Inſtruments of poliſhed Iron, like ſmall Bells; on which they made with Rods a Jingling, in Concert with the Drums. Next came a large Troop of Comedians, or Players, ſome dancing, others ſinging, and ſhewing ſeveral antic Poſtures, ſome telling diverting Stories; and amongſt them ſome had Braſs and Ivory Trumpets of different Sizes, whoſe Sounds kept Time with the other Muſic. All theſe compoſe the Prince's Band of Muſic, and always attend him, when he appears in State. They paſſed in good Order by the Sieur *d' Elbée*, entertaining him with their beſt Flouriſhes. The Officers of the Prince's Houſhold appeared next, at ſome Diſtance at the Head of his Guards, who marched with their Muſkets on their Shoulders, and had by their Sides Sabres with gild Handles. Theſe were followed by the great Equerry, or Maſter of the Horſe, who walked ſingle, richly dreſſed, his Hat on his Head; and bearing on his Shoulder the Prince's Sabre, as the Sword of State is carried before the Doge of *Genoa*. The Prince came next, having borne over his Head a large Umbrella. He walked ſlowly, leaning on two of his Officers. The great Captain (or General) of Horſe marched at his right Side, and the great Captain of Trade on his left. He was followed by ſeveral of the Nobles, or Grandees, and the Proceſſion cloſed with above ten thouſand Negros [a].

Interview with d' Elbée.

WHEN the Prince approached within ten Paces of the Sieur *d' Elbée*, he ſtopped, and then the Officer, who attended the latter, told him, it was Time to advance. He did ſo, ſaluting, with a low Bow in the *French* Faſhion, the Prince, who

[a] *Marchais*'s Voyage, vol. 2. *p.* 232, *& ſeqq.*

preſented

Slave-Coast. presented him his Hand; and *d'Elbée* gave his to a Hands, or to let them drop from their Mouths, 1670.
the Prince, who squeezed it gently, looking at under Pain of losing the Prince's Favour. No d'Elbée.
him steadfastly without speaking. *D'Elbée* was Drink was served-up, or called for, while Dinner
silent a Moment to express his Respect, and then lasted, which was a pretty long Time: The
made him his Compliment in *Portugueze*; which Prince doing the Honour of his own Table with
the Prince, out of State, had interpreted, though great Politeness, and keeping-up the Conversa-
he both understood and spoke the *Portugueze* tions with Spirit. *D'Elbée* found him much bet-
well. He made use of the same Interpreter to ter acquainted with the Situation and Affairs of
tell the Sieur *d'Elbée* for Answer, that he was *Europe* than one would well imagine. He asked
glad to see him: That he would employ all his several Questions of that Gentleman, which dis-
Credit with the King his Father in his Favour; b covered his Penetration, and the Delicacy of his
and that he thanked him for his obliging Offers. Genius.
After this, he took him by the Hand, and made THE last Course being ended, Water was *Several Wines.*
him walk by his Side beneath his Umbrella. He served-up in Crystal Glasses to wash; after which,
would see the Boat which brought him ashore. He the Guests were presented with clean Napkins
examined it with Attention, and taking the Flag of fine Cotton-Cloth, neatly folded. The At-
which it had, caused it to be set-up before his tendants then brought Palm-Wine, Sack, Port,
Tent, where was drawn-up a Company of an hun- and *French* Wines, of which the Guests drank
dred Musketeers, whose Pieces were in good Or- moderately: For though the Prince invited them
der. They had all Sabres and Pouches. These often to take their Glass, yet he was not for urg-
Marks of Distinction nettled the *Dutch*, as they c ing any to take more than he inclined; contrary
had never been treated with such Honours. in this to the impolite Custom of many in *Eu-*
His Person. THE Conversation between the Prince and *rope*. He frequently made the Sieur *d'Elbée* drink
Sieur *d'Elbée*, though carried-on by the Inter- out of the same Glass with him at the same Time,
preter, was very polite; and the Prince discovered which is the highest Mark of Respect and Friend-
in it a great deal of Vivacity, though at the same ship amongst these People. The Difficulty is,
Time he preserved much Gravity. He was of a to conceive how two People can drink together
large Stature, and very lusty, without being fat, at once out of the same Glass, unless their Glasses
or unweildy. He was handsome, had good Eyes, are different from the *French*, or like some in
fine Teeth, and a pleasant Smile. There was in *Italy*, which are eight or ten Inches broad, and
his Person an Air of Grandeur and Dignity, tem- d not above an Inch deep. While the Prince dined
pered with a Sweetness, that at once gained him beneath his Tent, his Attendants were treated in
Love and Respect. Dinner-time being come, they several Arbours raised for that Purpose; and after
placed in the Middle of the Tent fine clean Mats, them the *French* Soldiers and Sailors that came
round which they placed square Cushions of Da- ashore with *d'Elbée*. These being served, Victuals
mask, on which the Prince seated himself; placing were distributed to the Populace assembled to see
at his Right-Hand the Sieur *d'Elbée*, and on his the Ceremony.
Left the Sieurs *du Bourg* and *Carlof*, with the THE Sieur *d'Elbée*, on his coming-out, caused
English Factors. The Entertainment consisted of several Handfuls of *Búsis* to be distributed to the
several Sorts of Meats, roasted and boiled; as People, from whom he received loud Acclama-
Beef, wild Boar, Goats, Pullets, and other Fowls, e tions. After this, Trade was opened, and the
with Ragouts made with Palm-Oil, not very a- *French* had full Liberty to deal with the King's
greeable but to those used to them. They had Subjects.
no Dishes or Plates but *Kowis*, that is, half Ka- THE Prince appeared to be about thirty, or *The Prince's Dress.*
labashes, painted with so bright a Vernish, that thirty-five. He had on but two Pagnes, both of
they looked like the finest Tortoise-Shell. which trained on the Ground; one was of Satin,
And Beha-viour. DURING their Repast, two Officers constantly the other of Taffety, with a broad Taffety-Scarf
fanned the Prince with Fans of scented Leather. tied like a Belt. The rest of his Body was naked.
All the Officers, who served the Prince, did it He had on a Hat with red and white Feathers,
kneeling, and with great Reverence. On one and red Pumps on his Feet.
Side of the Prince, a little behind, were three f AT the Sieur *d'Elbée*'s taking-Leave in the
Persons, whom he called to him, and in whose Evening, the Prince shewed him new Civilities,
Mouths he put Pieces of Bread and Meat[a]. The promising him his Protection to the *French* Na-
Sieur *d'Elbée* was informed these were his Fa- tion on all Occasions, and would even see him to
vourites. These People have a nice Task, not his Boat; which a Number of stout Negros took
being allowed to touch these Morsels with their on their Shoulders and carried into the Sea, be-

[a] The Savages of *Canada* and *Louisiana*, in *North America*, use the same Ceremony to those they would honour.

Slave-Coast.

yond the large Waves. The Commodore saluted a the Prince with several Huzzas, and his Ship with four Salvos of twelve Guns each [a].

Journey to Assem.

MEAN Time the Prince placed himself in his Hamock, which was carried by two lusty Negros. The Sieurs *du Bourg* and *Carlof* also got into theirs; and like him had Umbrellas carried over their Heads. The Prince set-out thus attended by his Guards, his Music, and a great Crowd of People. It was late before they reached *Offra*. The next Day, *January* the twenty-first, b the Prince, attended by the two grand Captains, paid a Visit to *du Bourg*, and invited him to accompany him to *Assem*, causing Hamocks to be given to him and *Carlof*. They set-out the twenty-fourth, and as they travelled in the Prince's Company, had the Advantage of seeing the Country by Day, which is a Privilege denied to all Strangers. The Prince gave them a grand En-

Great Foro.

tertainment at *Great Foro*, a large Village, which lies half Way between *Offra* and *Assem*; and as c they set-out late, it was Night when they arrived at the Capital. They were conducted to an Apartment in the King's Palace, designed for the *French*, where the King sent them their Supper.

MEAN Time *d'Elbée* landed the Merchandizes, which were carried from the Shore to *Offra* by Negros. These had twenty *Bûjis* for the Journey: A small Rate for Porterage, but proportioned to their Burdens, which never ex- d ceed two Bars of Iron, or a Weight equivalent, which they call *Tonjé*. The Bar of Iron here is but nine Foot long, two Inches broad, and one Fourth thick. From *Offra* to *Assem* they transported the same Way the King's Presents, and the Goods designed to trade with the Grandees.

Du Bourg's Audience.

JANUARY the twenty-seventh, the Sieur *du Bourg* had his first Audience of the King, in which he appeared under the Character of Embassador, (from *Louis* the Fourteenth) and in that e Quality was introduced by the Prince, the grand Priest [b], and the two great Captains of Trade and Horse. The King made him sit down on a Bed of Cotton, placed near his Arm-Chair. *Du Bourg* made his Compliment in *Portugueze*, which, though the King understood, and spoke in Perfection, yet he had his Address explained by his two Interpreters, *Matteó* and *Francisco*, who kneeled at his Feet. The Office of Interpreter here is very considerable, but the least Mistake f or Falsification is as much as their Lives are worth.

THE King having given an obliging Answer to the Sieur *du Bourg*'s Compliment, the latter presented his Majesty the Coach and other Pre- 1670. sents sent him by the Company; after which he d'Elbée. intreated his Permission to build a Lodge or Factory at *Offra*; engaging, that four Ships should be regularly sent every Year to trade in his Dominions.

The King's Answer.

THE King replied, that with respect to Trade, the *Dutch* sent more Ships annually than he could load; that the last Year some had been forced to go away without their Cargos; that there were then actually six on the Coast, and four at *el Mina*, who only waited Advice from their Factory to come there, so that he wanted neither Ships nor Merchandize; that the *Dutch* had made him very considerable Offers to contract an Alliance with him, in order to have an exclusive Right to trade in his Dominions; and that he had the greater Reason to comply therewith, as the *English* seemed to neglect his Commerce, and the *French*, who had formerly traded with him, kept their Words no better, which was a Fault he could not accuse the *Dutch* with.

Factory settled at Offra.

HIS Majesty added, that notwithstanding all this, the great Things he had heard of the King of *France*, and of the Care one [c] of his Ministers shewed to extend Commerce, had raised in him a Fondness to merit the Esteem of so great a Prince, by treating his Subjects well; for which End he had given Order to his great Captain for Trade, to build the *French* a Factory at *Offra*; to protect their Commerce, and give them all the Encouragement in his Power. After this, the Boxes of richest Goods were brought, of which the King had his Choice, and the Sieur *du Bourg* left the Prices to his Majesty. This Compliment produced a good Effect, and gave him an high Esteem for the *French*. *Du Bourg* falling sick here, left the Direction of the Trade in the Hands of *Carlof*, who immediately raised the Price of Slaves to eighteen Bars a-Head, which e before never exceeded twelve. This was a Piece of Policy designed to ruin the *Dutch* Trade, who chose rather to keep their Goods on their Hands, than not get as much by them as they had done before.

Liberty to trade.

THE Sieur *Carlof* sent Presents to the Queen-Mother, and the Queen; after which he traded for about three hundred Slaves, which he bought from the Prince, the grand Priest, and the great Captains. These Slaves he sent on board his f Ships. The Deputy-Captain of Trade also conducted seventy-five, which the King paid for the Goods he had taken.

FEBRUARY the eighth, Proclamation was made through the Country of the Liberty of

[a] *Marchais*'s Voyage, vol. 2. *p.* 236, *&c seqq.*

[b] Called, in the Original, *Marabou*, for *Marbût*, but improperly.

[c] M. *Colbert*, or *Pontchartrain*.

Trade

Slave-Coast. Trade for Slaves granted by the King to the Company. As this Trade was settled at *Offra*, the King's Receivers fixed the Duties there, the same as at *Assem*. Slaves bought from the King paid no Duty. By *March* the first, the *Justice* having her Cargo completed, was ready to sail, but waited for her Consort.

Second Journey to Court. In order to forward Matters, the Sieur *d' Elbée* took a second Journey to Court, attended by the Sieurs *Carlof* and *Marriage*, with his Domestics. The Vice-Roy of *Offra* furnished them with Hamocks and Porters; but as the Prince was not in their Company, they were obliged to travel only by Night, for the Reason already mentioned: Yet as the Weather was clear, and the Moon shone bright, they could observe, that the Country was flat and level, well cultivated, and full of Towns and Villages. The Captain of Strangers, who conducted them, and was carried in a Hamock at the Head of the Company, took Care to take them through no Towns, but always turned-off the Road purposely leaving them at some Distance.

Lodged in the Palace. They arrived before Day at *Assem*[a]. During the Time of the Sieur *d' Elbée*'s Stay, he visited the Town and adjacent Parts, attended by two of the King's Officers. On his Arrival, he was carried to the *French* Apartment in the Palace, where the King immediately sent him all Sorts of Refreshments; as Meat boiled and roast, Bread of different Kinds, as well as Liquors. The Prince, the grand Priest, and other Grandees did the same, so that he had Provisions enough for two hundred People. As soon as it was Day, he was visited by all the Grandees. The Prince sent to excuse himself from seeing him, on account of the Death of one of his Children. He was confined and saw no-body, which with them is a Mark of extreme Grief[b].

SECT. II.

The VOYAGE *continued.*

Audience of the King. His Person and Dress. Raising a Fort refused for good Reasons. Goods bespoken by him. Reverence paid him. The Palace and Gardens. D' Elbée's Visit to the Prince, and chief Priest, who shews his Wives. Pretends to Fore-Knowledge. His Person and Dress. Extent of Ardrah. *Dress of the Men, and Women. The King's State. Bloody-minded Priest. The King's Wives. Their Religion, and* Fetishes. *Women, how instructed. Fatiguing Exercise. Commerce of* Ardrah, *how carried-on. Goods for Importation. End of the Voyage.* 1670. d' Elbée.

Audience of the King. THE King visits no-body, but as a particular Mark of Favour, he gave the Sieur *d' Elbée* an Audience the same Day, as soon as he had dined. He was conducted by the two great Captains of Trade and Horse, who marched at his Side. The King was in one of his Gardens, seated in a Damask Arm-Chair, beneath a b Gallery.

THIS Prince, called *Tozifon*, appeared to be about seventy, tall and lusty in Proportion; his Eyes large and lively; his Countenance shewed his Penetration, Judgment, and Wisdom. The Vivacity of his Genius appeared in his Answers during the long Audience. He was dressed in two Pagnes, like under Petticoats, in the *Persian* Mode, one over the other. The undermost was of Taffety, the other of pricked Satin; a broad c Taffety-Scarf served him for a Belt or Girdle. The rest of his Body was naked. He wore on his Head a Sort of Night-Cap of fine Linen, edged with Lace; and over it a Crown of Wood, black and shining like Ebony, of a fragrant Smell. In his Hand he held a small Whip, the Handle of which, of black Wood, was loaded with Ornaments, and the Cord or Whip of Silk, or *Pite*[c].

THE Sieur *d' Elbée* approaching with three profound Reverences, the King presented him his d Hand; and taking-hold of the Commodore's, cracked his Thumb three Times as he shook it, which is an extraordinary Mark of Friendship. He then caused Mats and Cushions to be brought, for *d' Elbée* and his two Officers to sit on, the Domestics waiting on the Outside of the Gallery.

Raising a Fort, refused for good Reasons. THE Sieur *d' Elbée*, after the usual Compliments, intreated the King, that he would allow the *French* to build a Factory in their own Way, the e one built being too little, and otherwise incommodious; and that he would give his Orders for the Safety of the Director and Factors at *Offra*. The King replied, he took those Officers under his Protection, and would take particular Care they should be safe, and have no Cause of Complaint; that he would issue his immediate Orders, that the Debts, due by his Subjects to the Company, should be discharged in twenty-four Hours: That with regard to the Factory at *Offra*, he would f give Directions to the Prince and the two great Captains to go in Person there and augment the Buildings; but that he could not allow them to build a Factory in their Manner. "You will "(says the King) make a House, in which you

[a] For its Description, see the Geography hereafter.

[b] *Marchais*'s Voyage, vol. 2. p. 242, & *seqq.*

[c] The same, p. 248, & *seq.*

"will

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"will put at first two little Pieces of Cannon; a "the next Year you will mount four, and in a "little Time your Factory will be metamor- "phosed into a Fort, that will make you Master "of my Dominions, and enable you to give "Laws to me." He accompanied these Arguments with so many apt and witty Similes, and with such an Air of good Humour and Pleasantry, that Sieur *d' Elbée* could not be displeased at so obliging and politic a Refusal.

THE King added, that he wondered the Kingdom of *France* being so large and full of able Workmen, the Company should load their Vessels with common Merchandizes, like those brought by the *English* and *Dutch*. *D' Elbée* answered, that this first Voyage being only to try the Trade, the Company had judged it proper to send only the same Sorts of Goods with the *English* and *Dutch*; but that for the future they would supply his Majesty with whatever was rare and curious; desiring he would be so good to name such Things as would be agreeable to him. The King named a *French* Silver-hilted Sword and Cutlass, large Mirrors, the finest Linen, and Lace Shoes and Slippers of Velvet and Scarlet Cloth, scented Gloves, Silk Stockings, and some other Things; which the Commodore promised to bring or send him by the first Vessels should sail after his Return to *France*. After this Conversation, the Sieur *d' Elbée* made his Majesty a Present of a Fowling-Piece, and a Pair of Pistols mounted with Silver. The King received this Present very agreeably, inviting him to go-see the Prince his eldest Son; saying, that on his Account the Prince would receive his Visit, though at such a Time of Mourning. After this, he took the Sieur *d' Elbée* by the Hand, and dismissed him with such Marks of Favour as he had never shown to any *European* before.

Goods bespoken by him.

Reverence paid him.

THIS King is so reverenced by his Subjects, that except his Son and the chief Priest no-body must appear before him, but with his Face prostrate to the Ground [a], not even daring to look-up; only when obliged to answer, they raise their Head a little, but lay it down as soon as they have done speaking, as was done by the two great Captains of Trade and Horse at this Audience. Only the Prince and chief Priest are exempted from this Submission. These speak to the King standing, and have a Privilege of entering the Palace at all Hours, Day or Night, without being sent for.

THE Sieur *d' Elbée* having, by the King's Favour, been taken to see the Palace and Gardens [b], visited all the Apartments, except that of the Womens, where no-body is permitted to enter.

1670. d' Elbée.

THE Sieur *d' Elbée* and his Company were conducted to the Prince, by the great Captain of the Horse, at the Head of an hundred Troopers, who were armed with Blunderbusses and Sabres. Their Horses were large and strong, but ill bitted; the Saddles small and flat [c], with Stirrups in the *Portugueze* Fashion. These Horsemen had but one *Pagne*; a pointed Cap like our Dragoons, and Leather Boots, or Buskins, that came half Way up their Leg; with large Spurs that had but one Point. The Sieur *d' Elbée* and his Retinue were in Hamocks, and he had an Umbrella carried over his Head.

D' Elbée's Visit

THE Prince did not reside in the Capital, but in a Town a small League distant. As the Town of *Assem* has but one Gate, they were obliged to take a Compass round the Walls to get into the Road.

THE Prince received the Sieur *d' Elbée* with a great deal of Politeness, and on his Account dispensed with the Ceremonial, which admits no Person of Distinction to see Company during the Time of Mourning. The Hall where he gave Audience was large, and covered with a *Turkey* Carpet. The Prince was seated on a Mat. He caused others to be brought for the Sieur *d' Elbée*, and his two Officers. After an Hour's Conversation, in which he assured the *French* Nation of his Protection and Friendship, he called for Liquors, and drank Mouth to Mouth with the Sieur *d' Elbée*, causing Liquors to be presented to the others; after which he rose-up. The Sieur *d' Elbée* took his Leave and returned to the Town the same Way he came, alighting at the House of the chief Priest, who had invited him to Supper.

To the Prince.

HE was received here with the greatest Politeness. The Floor of the Hall where they eat was covered with a large *Turkey* Carpet, on which were spread fine, clean Mats, which served for Table-Cloths. The Guests were served on fine *Delft* Plates, with Napkins twice as large as ours. The Entertainment consisted of boiled and roast Meat, and Ragouts in their Way, with Variety of Wine and Liquors. The great Priest forgot nothing to regale his Guests; As he knew they were not used to sitting on the Ground, he had provided Satin and Taffeta Cushions, to accommodate them more at Ease. This Entertainment was heightened by Music, which began about the Middle of the Repast. Voices, like those of little Children, were heard, as coming from a great Distance, accompanied with

And chief Priest.

[a] This must be understood of Subjects only.

[b] See the Geography hereafter.

[c] Rases.

the

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the Tinkling of little Bells, which the Sieur *d'Elbée* obſerved with the greater Attention, as he found a Harmony in them [a].

Who ſhews his Wives.

THE great Prieſt, who ſpoke *Portugueze* perfectly well, aſked the Sieur *d'Elbée* what he thought of theſe Voices? He replied, They are little Children, who ſing well and keep good Time to their Inſtruments. *They are my Wives*, ſays the Prieſt, *who give you this little Diverſion: It is not the Cuſtom here to ſhow our Wives to any; but to convince you of the Eſteem I have for the* French, *I will give you that Satisfaction if you pleaſe.* The Sieur *d'Elbée* returned him Thanks, and when Supper was over, the Prieſt conducted him and his Company up to a high Gallery, which had a Window looking into the Hall where they ſupped. Theſe Women were there to the Number of between ſeventy and eighty. They had only Petticoats, or *Pagnes*, of Taffeta, which covered them from the Waiſt downwards, leaving the upper Part naked. Some of them had Taffeta Girdles. They ſat on Mats, at the End and Sides of the Gallery, pretty cloſe to each other, and one by one.

Pretends to Fore-Knowledge.

THE Arrival of the Pontiff and Strangers ſeemed to give them neither Emotion nor Curioſity. They continued their Singing and Muſic, ſtriking with little Rods on their Bells of Iron and Metal, which were cylindrical and of different Sizes. Their Modeſty on ſo uncommon an Occaſion, was very commendable [b].

AT the Corner of this Gallery was a Figure the Bigneſs of a Child of four Years old, and all white. *D'Elbée* aſking what Image it was, the Prieſt told him it was the Devil's: *But the Devil is not white*, ſays *d'Elbeé*. *In making him black*, anſwered the Prieſt, *you commit a Miſtake; for I can aſſure you he is very white, having ſeen and ſpoken with him ſeveral Times. It is ſix Months ſince he informed me of the Deſign you had formed in* France *to open a Trade here. You are obliged to him*, added he, *ſince, purſuant to this Advice, we have neglected the other* Europeans, *that you might the ſooner have your Cargo of Slaves.* *D'Elbée* believed what he thought proper [c], but would not diſpute the Point with the Prieſt.

His Perſon and Dreſs.

THIS great Prieſt was about forty; tall, well-made, and of an agreeable Aſpect. He wore the ſame Dreſs with the King's principal Officers; that is, two large *Pagnes* of Silk Stuff, or Brocade, one over the other; a large Scarf like a Belt; Cotton Drawers, pretty long; Sandals, or a Kind of Pumps of red *Spaniſh* Leather; a Cap, or *European* Hat; a large Coteau, with a gilt Handle, faſtened at his Girdle, and a Cane in his Hand. This he quits when he enters the King's Apartment, whoſe Prime Miniſter he is, not only as to what regards Religion, but in Affairs of State. He is the only Officer who has a Right to enter the King's Apartment by Day, and to ſpeak to him Face to Face without Proſtration. He ſhowed the Sieur *d'Elbée* all the Civilities imaginable, waiting on him to the Gate of his Palace, which he would not re-enter till he had ſeen him in his Hamock. The ſame Night, he was carried back to *Offra*, with the ſame Eſcorte which had attended him to *Aſſem*.

1670. d'Elbée.

Extent of Ardrah.

THE Dominions of *Ardrah* are not conſiderable towards the Sea, ſince the Kingdoms of *Whidah* and *Popo* have been diſmembred from it. Their Extent along the Coaſt is not above twenty-five Leagues, but they run a great Way inland, as their Bounds Eaſt and Weſt are the Rivers *Volta* and *Benin*, which are an hundred Leagues aſunder. Its Extent to the North and North-Eaſt is yet greater: However, they ſay it can raiſe but forty or fifty thouſand Men, which is a ſmall Number to two hundred thouſand, which the King of *Whidah* can aſſemble: But it muſt be conſidered, that the Troops of the King of *Ardrah* are not Militia, like thoſe of *Whidah*, but regular Troops, conſtantly kept-up, who only want Fire-Arms and good Officers, to be able to recover the revolted Provinces, and other Countries the King of *Ardrah* has a Title to.

Dreſs of the Men.

THE People can neither write nor read. They uſe ſmall Cords tied, the Knots of which have their Signification. Theſe are alſo uſed by ſeveral ſavage Nations in *America*. The Grandees however, who all underſtand the *Portugueze* Language, both read and write it well; but they have no Characters of their own [d].

ALL Men of Rank here wear two Petticoats of Taffeta, or other Silk. They have alſo Silk Scarves in the Form of a Shoulder-Belt. They uſually go bare-headed and bare-foot, though they may wear Caps or Hats, and Sandals or Buſkins of Leather, except in the King's Palace. The common People are covered from the Waiſt to the Knees with a Piece of Serge, which makes two Foldings, and the Ends croſs over the Navel. The Labourers and poorer Sort have only a Scrap of Cotton-Cloth, or Mat, which covers their Nudities, and the reſt is all naked.

And Women.

THE Women of Condition have Petticoats

[a] *Marchais*'s Voyage, vol. 2. *p.* 249, *& ſeqq.*

[b] *Labat* ſeems to believe, that the Prieſt, who bragged of an open Correſpondence with the Devil, had faſcinated their Eyes ſo as not to ſee the *French*.

[c] The *Jacobin* diſcovers more Underſtanding on this Occaſion, by denying that the Devil knows what is to come, unleſs by Conjecture, and the Knowledge his great Age has given him.

[d] *Marchais*, as before, *p.* 254, *& ſeqq.*

and

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and Scarves like the Men, and as they ſeldom ſtir abroad, they have generally nothing on their Feet or Head. The poor Women wear ſhort *Pagnes*.

THEY have an odd Cuſtom here. If a married Woman proſtitutes herſelf to a Slave, and the Maſter of the Slave be a greater Man than the Maſter of the Woman, the Woman becomes his Slave; but if, on the contrary, the Woman's Huſband be of greater Dignity, the Adulterer becomes his Slave [a].

The King's State.

ALL the Officers of the King's Houſhold take the Title of Captain, joined to the Name of his Office. Thus the Maſter of the Houſhold is called Captain of the Table; the Purveyor, Captain of the Victuals; the Cup-bearer, Captain of the Wine, *&c.* No Perſon ſees the King eat; and when he drinks, an Officer makes a Signal, with two Iron Rods, that all thoſe preſent may proſtrate themſelves on the Ground. It is Death even to ſee him drink, though inadvertently. The Officer who preſents the Cup turns his Back, and gives it in that Poſture. They ſay this is done to prevent any Charms or Sorcery at that Time. A young Child, a great Favourite of the King's, having fallen aſleep by him, and awaking at the Noiſe of the Rods, had the Misfortune to look at the King while he was drinking: The great Prieſt ordered the Infant to be killed on the Spot, and ſome Drops of his Blood ſprinkled on the King's Cloaths and Body, to prevent any ill Conſequences. The King is always ſerved on the Knee; and the ſame Reſpect is paid the Diſhes, either carried to or from his Table, thoſe who ſtand in the Officer's Way being obliged to proſtrate themſelves as they paſs. It is ſuch a Crime even to look at the King's Victuals, that the Offender is puniſhed with Death [b], and his Family made Slaves [c].

Bloody-minded Prieſt.

King's Wives.

THOUGH the King has a great Number of Wives, yet but one has the Title of Queen, who is ſhe that bears him the firſt Son. Her Authority over the reſt, whom ſhe treats rather as her Servants than Companions, is ſo great, that ſhe ſometimes ſells them for Slaves, without conſulting the King, who is forced to wink at the Matter. An Affair of this Kind happened while the Sieur *d'Elbée* traded here. The Queen having been refuſed by the King ſome Goods or Jewels ſhe had an Inclination for, ordered them up privately; and in Exchange ſent eight of his Wives to the Factory, who were immediately ſtampt with the Company's Mark and ſent on board. Theſe poor Princeſſes had ſunk under ſo ſevere a Stroke, if the Sieur *d'Elbée* had not ſhown them ſome Diſtinction, by treating them in a kind Manner [d]; ſo he carried them in good Health to *Martinico* [e].

d' Elbée.

The Religion.

As to their Religion, it is a confuſed Heap of Superſtition, hardly worthy that Name. Their Notions of a Supreme Being are extremely confuſed and obſcure: They have no Temples, nor any Form of Worſhip; they offer neither Prayers nor Sacrifices. They are only concerned about what relates to this Life, having no Idea of a future State.

THIS *Tozifon*, King of *Ardrah*, who was bred in a *Portugueze* Convent at *St. Thomas*, and ſeemed no Way inclined to the Religion of his Country, might poſſibly have been brought over to the *Romiſh* Faith, if it were not through Fear of the High Prieſt; whoſe Authority is ſo great, that he might dethrone him if he attempted to introduce a new Religion. It is this Prieſt who aſſigns every Family the *Fetiſhes*, or Idols, they muſt worſhip, to ſave them from the Evils of this Life.

Their Fetiſhes.

THE King's *Fetiſhes*, as well as thoſe of the State, are certain large, black Birds, like Crows in *Europe*. The Palace Gardens are full of theſe, who are well fed, but by no Means ſo reſpected as the Serpents are at *Whidah*. They only imagine, that if one of them ſhould be killed, ſome great Misfortune would happen to the State. Private Perſons have their particular *Fetiſhes*, ſome a Mountain, others a Tree; ſome a Stone, a Piece of Wood, or ſuch like inanimate Body, which they behold with Reſpect, but without offering either Prayers or Sacrifices. This Religion, you ſee, is very commodious, and no Way loaded with Ceremonies.

Women, how inſtructed.

THERE is but one Ceremony in all the State, the Deſign and Reaſons of which are not well known. The great Prieſt has a Houſe in each Town, where he ſends the Wives of free People, by Turns, to learn certain Exerciſes [f], which might be ſuppoſed of a religious Kind, if there was any Religion in the Country. Here they ſtay five or ſix Months, and are inſtructed by old Women, who learn them a Sort of Dance and Song. They make them enter by Companies, Day and Night, into a Hall deſtined for this Purpoſe, and after fixing to their Arms and Feet ſlight Irons and Pieces of Copper to make a Noiſe, they oblige them to dance and ſing with all their Force. The Dance conſiſts in ſtamping

[a] *Marchais*'s Voyage, vol. 2. *p.* 265. [b] It is to be preſumed, that the Cooks and Officers, who carry the Diſhes, are exempted from this Law. [c] *Marchais*, as before, *p.* 363, *& ſeq.* [d] This was for his own Sake, not theirs; yet this *Jacobin* would give it the Gloſs of Compaſſion. [e] *Marchais*, as before, *p.* 266, *& ſeq.* [f] This Cuſtom ſeems to be of the ſame Kind with that of educating or inſtructing Women in *Whidah*, already deſcribed, *p.* 36.

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with their Feet, and a violent Agitation of their Body, which is very fatiguing and difficult to support. This they accompany with a Singing intermixed with Cries, which ſound like Howlings in Time and Meaſure.

Fatiguing Exerciſe.

THEY purſue this extravagant Exerciſe till they drop-down with Faintneſs, when their old Miſtreſſes ſubſtitute, in their Place, a new Band of Scholars, who continue the Diverſion, to the great Diſturbance of thoſe who live near ſuch roaring Seminaries. The Sieur *d'Elbée* had this Misfortune, and could get no Reſt, Night or Day, till he removed. He found, at *Aſſem*, ſome Chriſtian Negros, who came to beg Chaplets of him, and ſeemed deſirous of hearing Maſs; but he had not brought his Chaplain with him. It is probable theſe Negros had been baptized by the *Portugueze* during their Settlement in *Ardrah*; for there were none of that Nation here then [a].

Commerce of Ardrah.

THE Trade of *Ardrah* is Proviſions and Slaves, of which laſt about three thouſand are annually exported. They are of different Sorts: Some are Priſoners of War; others are Contributions levied on the Countries tributrary to the King of *Ardrah*: Some are Criminals, whoſe Puniſhment is commuted into Slavery: Others are born Slaves; ſuch are the Children of Slaves, of whatever Kind they be: Some are Debtors, who being inſolvent, are ſold for the Benefit of their Creditors. All who diſobey the King's Orders are irrecoverably condemned to Death, and their Wives and Relations, to a certain Degree, become the King's Slaves.

How carried-on.

THE King has his Choice of all Goods, whether for the Payment of his Duties, or for the Slaves he ſells. He is commended for paying very exactly and borrowing nothing, as the other Negro Kings do. Next to the King, the hereditary Prince, the chief Prieſt, and great Captains have the Choice of Goods, and the Right of firſt ſelling their Slaves. As to the People, there is a regulated Tariff for Trade; the Price of Goods and Slaves being ſettled ſo, that there are ſeldom any Differences, and when they happen, they are ſoon adjuſted by the King.

ALL Veſſels, great and ſmall, pay the ſame Duty of fifty Slaves; which, at eighteen Bars a-Head, amount in Goods to nine hundred Bars, *per* Ship. Beſides this, there is a Duty of two Slaves for Watering, and four for Wood; but if you take neither in, you are not obliged to pay [b].

Goods for Importation.

THE Goods proper for the Slave-Trade here, are large white Beads [c]; large cryſtal Pendants; large gilt Hangers; coloured Taffetas; ſtriped and pinked Silks; fine Handkerchiefs [d]; Iron-Bars; *Bijis*; Copper Bells of a cylindric, or conic Form; long Coral; Copper and Braſs Baſons of all Sizes; Guns; Brandy; large Umbrellas; Looking-Glaſſes in gilt Frames; *China*, and *India* Silks and Taffetas; Gold and Silver in Duſt, and *Engliſh* and *Dutch* Crowns. As the beſt Slave may be had for ten of theſe laſt, there is a great deal gained by them. 1670. d'Elbée.

End of the Voyage.

THE Cargo of the *Juſtice* being compleated, and Proviſions, Wood, and Water taken-in for ſix hundred Slaves, the Sieur *d'Elbée* left the *Concord* behind. She wanted her full Complement, and ſet-ſail, *March* the thirteenth, 1670, for *St. Thomas*, to get more Proviſions for ſo long a Voyage as that to *Martinico* [e].

SECT. III.

An EMBASSY *from the King of* Ardrah *to* Louis *the Fourteenth, in* 1670.

1. *The Embaſſador's Arrival and Audience.*

The French *inſulted by the* Dutch. *Apply to the King. The King's Anſwer: He appoints an Embaſſador. They come to* Martinico. *Arrive at* Dieppe. *The Embaſſador enters* Paris: *Viſited by the Directors of the Company: His polite Replies: Conducted to Court; and to Audience of the King: His Speech to* Louis *the Fourteenth. The King's Anſwer.*

The French *inſulted.*

THE *Dutch*, who beheld, with an envious Eye, the new Settlement of the *French* at *Ardrah*, and their Favour with the King, began to apprehend the Ruin of their Trade. They had hitherto concealed their Reſentment, being kept in Awe by the two *French* Ships in the Road: But on the Sieur *d'Elbée*'s Departure, there being but one left, whoſe Captain, the Sieur *Jamain*, was dead, and two *Dutch* Ships coming-in, they began to ſhow their Animoſity, by attempting to take-down the *French* Flag of the Factory at *Praya*; pretending the *Dutch* only ought to enjoy that Privilege. While the Sieur *Mariage*, the *French* Director, with his People, ran to oppoſe this Violence, the *Fidalgo*, or Governor of the Town, haſted to interpoſe his Authority, in order to prevent Things from coming to Extremity. He repreſented to both Parties how much his Maſter would be offended at ſuch Proceedings; adding, that he would never ſuffer ſuch Diſputes in his Dominions, but would baniſh the Aggreſſors [f].

[a] *Marchais*'s Voyage, vol. 2. *p.* 260, *& ſeqq.* [b] The ſame, *p.* 258, *& ſeqq.* [c] *Margriettes.*
[d] *Mouchoirs a glands.* [e] *Marchais*, as before, *p.* 265. [f] The ſame, *p.* 267.

Slave-Coast.

Apply to the King.

THESE Remonſtrances checked the Fury of the *Dutch*, and prevailed on them to refer the Matter to the King's Deciſion. Each Party diſpatched an Expreſs to Court, and received, in return, the King's Order to repair thither, without preſuming to make any Innovations, either as to the Flag or Trade. This Affair perplexed the King and Council, and the two Factors arrived at *Aſſem* before the King had determined how to proceed. A new Accident had like to have embroiled Matters worſe: The *Dutch* Factor pretended to have the Precedency of the Sieur *Mariage*; who replied, That if he offered to go before him, he would run him through the Body. The hereditary Prince wiſely prevented the Quarrel, by giving his right Hand to the Sieur *Mariage*, and his Left to the *Dutchman*, and ſo conducted them to their Audience.

THE King, imitating his Son's Expedient, placed the *Frenchman* on the Mat on his right Side and the *Dutchman* on the Left; after which he gave them Leave to ſhew their Reaſons. The *Dutchman*, after a long Harangue, inſiſted on the long Time his Nation had been ſettled there, though he could not deny but the States General, his Maſters, always acknowledged the Superiority of the *French* Flag. *Mariage* replied briſkly to what the *Dutchman* ſaid, and mortified his Pride greatly, by reminding him of the Original of his Republic, and to whom they were indebted for their Liberty. Words grew hot on both Sides, when the King interpoſed, and after commanding Silence, ſpoke to this Effect.

The King's Anſwer.

"LET your Maſters regulate the Point of "Precedency and the Right of Flags between "you; ignorant as I am of their Power, it "does not become me to decide in this Matter; "you muſt addreſs yourſelves to them. Al"though the Date of the *Dutch* Settlement in "my Country ſeems to intitle them to the Pre"ference, beyond a new Comer, yet the great "Things I have heard of the King of *France*, "and the Extent of his Dominions, incline me "rather to break-in a little on the *Dutch* Rights, "than be wanting in the Reſpect due to ſo great "a Prince. I therefore forbid you both to ſet"up Flags, or enter-into any new Diſputes, till "you have the Deciſion of your Superiors. "And as I am deſirous of knowing fully the "Grandeur of the King of *France*, and to aſ"ſure him of my Regard, I name for my Em"baſſador to him, my Royal Interpreter *Matteo* "*Lopez*[a]; whom (addreſſing himſelf to the "Sieur *Mariage*) I deſire you will grant a Paſ"ſage in your Ship, hoping you will take Care of "him, and have him ſafely conducted to your King's "Court. In the mean Time, it is my Pleaſure, "that you embrace before me, that you eat to"gether, and promiſe to live in good Harmony."

Lopez's Embaſſy.

THE two Factors found this Deciſion too equitable not to comply with it: They embraced each other, and were treated by the Prince, in one of the Apartments of the Palace, with great Magnificence; the King ſending them Meats from his own Table, and his own Wine, and would have given them his Company if the Ceremonial had allowed it. After this, he granted a long Audience to the Sieur *Mariage*, at which only the Prince and *Lopez*, the Embaſſador, were preſent; who, as the Veſſel was almoſt ready to ſail, had but a few Days to prepare for the Voyage.

THE Preſents which the King of *Ardrah* ſent to the King of *France*, were rather valuable for their Novelty, than any Thing elſe. They conſiſted in two Hangers wrought in this Country; two *Aſſagayes* neatly wrought; a Veſt; and a Carpet made of the Bark of Trees, the Fineneſs and Ornaments of which were highly finiſhed, and in a good Taſte.

Appoints an Embaſſador.

THE *Concord* ſet-ſail with near ſix hundred Slaves; and the Embaſſador was treated with all the Diſtinction due to his Character and Merit. He was of a great Age, as appeared by the Whiteneſs of his Hair and Beard; yet he walked upright, had good Eyes, an Air of Quality, and an agreeable Countenance. He was very polite and ſpoke the *Portugueze* with great Elegance. His Office of Interpreter Royal was joined with that of Secretary of State. He had been inſtructed in the *Romiſh* Principles, and promiſed to be baptized, as ſoon as the King, his Maſter, admitted Miſſionaries[b]. He knew the Prayers in *Portugueze*, and aſſiſted at Maſs, on board the Veſſel, with great Attention. He was a wiſe Man, who ſpoke little himſelf, but aſked many Queſtions; writing-down exactly what he ſaw or heard. He had been ſeveral Times Embaſſador at the Courts of *Benin* and *Oyko*, and ſeemed well acquainted with the Manners and Cuſtoms of the States adjoining to the Kingdom of *Ardrah*. He carried with him but three of his Wives, and three of his youngeſt Sons, with ſeven or eight Domeſtics.

Come to Martinico.

IN their Voyage from the Road of *Ardrah* to *Martinico*, where they arrived *September* the thirteenth, they loſt but few Slaves. The Embaſſador and his Retinue were received with great Honour by M. *de Baas*, Lieutenant General and Governor of *Martinico*, and by the Sieur *Peliſſier*, Director General of the Company; who

[a] This Name, which is *Portugueze*, ſhews the Credit this Nation once had at *Ardrah*; where, adds *Labat*, they had introduced their Language, Cuſtoms, and Religion.

[b] This might be a fallacious Anſwer, knowing, perhaps, that the King never would admit any, as happened at *Whidah*. See before, *p.* 28.

lodged

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lodged and entertained them with the greateſt a Magnificence. As Winter approached, and the Dreſs of the Embaſſador and his Family was no Way ſuited to ſo cold a Climate as *France*, the General had Cloaths made for them in the *French* Mode; and furniſhed them with all Manner of Neceſſaries for the Voyage [a].

Arrive at Dieppe.

THEY embarked, *September* the twenty-ſeventh, 1670, on board a Ship of the Company; but through contrary Winds, were ſixty-four Days in their Paſſage to *Dieppe*, where ſhe anchored, *December* the third. The Embaſſador was honourably received by the Governor of the Town, one of the Company's Directors; who lodged and defrayed his Expences, while he reſted a few Days to recover the Fatigues of the Voyage. The Directors of the Company, being informed of his Landing, had fitted-up the *Hotel de Luines*, at *Paris*, for his Reception; and, on Notice of his Approach, ſent two of their Number to meet him at *St. Dennis*, with two Coaches c and Six. In this Manner he entered *Paris*, *December* the thirteenth, and alighted at the *Hotel*, where the Company ſent to compliment him in their Name.

Embaſſador enters Paris.

As ſoon as the King had Notice of his Arrival, he ſent one of his Gentlemen, with Orders to ſtay with him, and attend him in Perſon wherever he went. The Company ſent him alſo the Sieur *d'Elbée*, with ſome other Officers, and two of their Coaches, and had him treated d with great Magnificence. He was informed, the King would come to *Paris*, and give him an Audience in his Palace of *Tuilleries*, on the nineteenth, at ten in the Morning. The Embaſſador, on this Occaſion, ſhowed his good Senſe: He ſaid to the Sieur *d'Elbée*, "Did not I commit an Error in going-out Yeſterday? I ſhould have ſeen nothing, till I had ſeen the King, which was the main End of my Voyage; I will go-out no more till I have this Honour." e

Viſited by the Directors.

THE Directors, in a Body, went to viſit him. The Perſon appointed to ſpeak, after having, in *Portugueze*, inſiſted on the Grandeur of the King, his Riches and Virtues, added, that he might eaſily perceive the Difference between a Company (honoured with the Protection of ſo great a King) and the *Dutch*. The Embaſſador replied, That what he had ſeen of *France*, ſince his Arrival, convinced him of what it was; and that he believed no Country in *Europe* (though f he had not ſeen them) could compare with it: That he knew the Value of the Company, by their Manner of treating him; and needed no more to convince him of the Falſhood of the *Dutch* Reproaches: "But, added he, I muſt "have the Honour to ſee the King, and aſſure

His polite Replies.

"him, the Kingdom of *Ardrah* is wholly his, "and its Ports and Trade at the Company's "Service." One of the Directors aſking, how he found his Health, he anſwered, "My Health "was but indifferent, but it is better ſince I "have ſeen the Gentlemen of the Company; "and when I have ſeen the King, I ſhall be "quite well."

Lopez's *Embaſſy.*

THE Company having cauſed very rich Cloaths to be made for him, his Children, and Wives, b he ſaid to thoſe who preſented them, "I ſee "that *France* intends to ſhow its Wealth by "thus adorning thoſe, whoſe Lot is Poverty."

Conducted to Court,

THE Day of Audience being come, M. *Berliſe*, Maſter of the Ceremonies, came to the *Hotel de Luines*, with the King's and Queen's Coaches, to conduct the Embaſſador to Court. He went in one of the King's Coaches, and his Children in the Queen's. In this Manner, he entered the Square of the *Tuilleries*, where the *French* and *Swiſs* Guards, who were on Duty, formed two Battalions before the Palace. The two Companies of his Majeſty's Muſketeers formed two others in the inner Court. The Embaſſador greatly admired the good Air of theſe Troops, their rich Uniform and Arms. He was then conducted into an Hall of the lower Apartment, where he was ſhowed the Curioſities and immenſe Riches of the King, which were placed in Order on large Tables. He beheld theſe with d Attention, and being aſked what he thought of them, replied, "I think I am going to ſee the "King, who is far beyond them [b]."

And to Audience

IN about three Quarters of an Hour, M. *Berliſe* returned, to let him know it was Time to go-up. He found drawn-up on each Side the Stair-Caſe, the Archers of the Provoſt of *Paris*, having at their Head the M. *de Sourches*, Grand Provoſt of *France*, magnificently dreſſed. The hundred *Swiſs* Guards ſtood ranged from the e Head of the Stairs to the Guard-Hall; at the Door of which he was received by the M. *de Rochefort*, Captain of the Guards in waiting, attended by his Officers; and by him conducted, between two Rows of Guards, to the Door of the firſt Anti-Chamber, which he paſſed through Crowds of People of Diſtinction, who filled it and the Gallery: So that he could ſcarce get to the King, who was ſeated at the upper-End, on his Throne, raiſed on an Eſtrade of ſeveral f Steps.

Of the King.

HIS Majeſty was diſtinguiſhed by the prodigious Number of Diamonds which covered his Cloaths. He had at his Right, Monſieur the Dauphin, and Monſieur the Duke of *Orleans* on his Left. Below theſe, on each Side, ſtood the Princes of the Blood, and lower, the Dukes

[a] *Marchais*'s Voyage, vol. 2. *p.* 269, *& ſeqq.*

[b] The ſame, *p.* 274, *& ſeqq.*

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and Peers of *France*, who formed a ſhining Circle round him. The Embaſſador, when he reached the Middle of the Gallery, made a low Reverence; a ſecond, a little farther on; and a third, when he reached the Foot of the Steps. He then mounted the Eſtrade, and proſtrated himſelf at the King's Feet, his Children doing the ſame a little behind him. He began his Compliment by raiſing his Head a little; and ſpeaking in *Portugueze*, told *Louis* XIV. That the King of *Ardrah*, his Maſter, having learnt the Wonders b Fame reported of his Majeſty, had ſent him to aſſure him how much he deſired to gain his Favour, by offering himſelf and his Kingdom at his Service. *Louis* made him riſe, and obſerving the Embaſſador, who was in ſome Confuſion, held a Paper in his Hand, aſked what it was? The Sieur *d'Elbée*, who officiated as Interpreter, replied, That the Embaſſador, fearing that the Awe of his Majeſty's Preſence might diſorder the Speech he deſigned, had wrote it the c Day before, and bid him tranſlate it into *French*, that it might be read if his Majeſty thought proper. The King conſented, commanding *d'Elbée* to read it aloud. It was as follows.

Loper's Embaſſy.

"*SIRE*,

His Speech

"THE King of *Ardrah* and *Alghemi*, my "Sovereign, has nominated me his Embaſſador "to your Majeſty, to offer you all that his d "Kingdoms can afford, and his Protection for "all the Ships you ſhall pleaſe to ſend there; "aſſuring you, that his Dominions, Ports, and "Trade, are entirely at your Devotion, and "open to all your Subjects.

"To convince your Majeſty farther of his "ſincere Deſire of maintaining the Friendſhip "he intreats of your Majeſty, he has charged "me to declare, that, for the future, the Gen"tlemen of the Company ſettled at *Offra*, ſhall e "pay no more than twenty-four Slaves Cuſtom, "inſtead of eighty they pay at preſent; which "is leſs than the *Portugueze* formerly paid, or "than the *Spaniards*, *Danes*, *Swedes*, and *Eng"liſh* pay, on account of the *Dutch*, who have "long traded with them: But he has ordered me "to aſſure your Majeſty of his protecting your "Subjects againſt the *Dutch*, and to keep his "Word exactly on that Head. He alſo engages, "the *French* Ships in his Ports, ſhall, on all f "Occaſions, be preferred to the *Dutch*, and "loaded before the latter are allowed to be"gin.

"THE King has directed me to inform your "Majeſty, that on Occaſion of a Diſpute be"tween your Subjects at *Ardrah* and the *Dutch*, "in relation to the Flag, the King judging the "Diſtinction due to ſo great a Prince, placed "the Factor, your Subject, on the right Hand "and lodged him in his Palace; the *Dutch* Fac"tor having only the left Hand, and being "lodged with the Prince his Son. On this Ac"count, he deſires to know from your Majeſty "the Honours you would have paid to your "Flag, that he may order them to be paid it "through all his Dominions.

"AMONGST other Things, the King in- To Louis the "treats of your Majeſty, that you would ſend Fourteenth. "two religious Men to inſtruct ſome of his "Subjects, who have a little Knowledge of "Chriſtianity, which they earneſtly deſire to "cultivate. He alſo has commanded me to pre"ſent your Majeſty my two Sons here before "you, and beſeech you to accept them favour"ably; which I ſhall eſteem as the greateſt Hap"pineſs can befal me, by the Advantages they "muſt receive in ſerving ſo great a Prince: "Likewiſe, to join with them two Hangers, "two *Aſſagays*, a Veſt, and Carpet. He ear"neſtly intreats your Majeſty to accept of theſe, "and to believe, that if his Country produced any "Thing more curious, or that he thought could "be agreeable to your Majeſty, he would ſend it "with great Joy; in regard he deſires nothing "more than to perſuade your Majeſty, that his "Dominions are yours as entirely as his own."

THIS Speech the King heard attentively, and The King's Anſwer. was pleaſed, in Anſwer, to tell the Embaſſador, That he was much obliged to the King of *Ardrah*, his Maſter, for his Compliments, as well as for ſending him for his Embaſſador, whoſe Perſon was very agreeable to him: That he accepted the Offer he made him of his two Sons, who ſhould ſtay with him while he reſided at *Paris*, after which he would take Care of them himſelf; and that as to what related to Trade, his Majeſty referred him to the Company.

AFTER this Anſwer, M. *de Berliſe* having made a Sign to the Embaſſador, that he might withdraw, he again proſtrated himſelf at the King's Feet; then riſing, made a low Bow, retiring backward, without turning till he had made a third Reverence near the Door of the Gallery. He left the Palace in the ſame Order he came, and was reconducted by M. *de Berliſe*, in the King's Coach, to the *Hotel de Luines* [a].

[a] *Marchais*'s Voyage, vol. 2. *p.* 277, *& ſeqq.*

2. Sequel

Slave-Coast.

2. Sequel *of the* Embaſſy.

The Embaſſador's Audience of the Queen, and Dauphin. Civilities paid him. Regaled by the Company. Audience of the Secretary. Their Converſation. Viſits the Company. Their Propoſals. The Embaſſador's Anſwer. Their mutual Preſents. Audience of Leave. Returns to Ardrah, *whence the* French *withdraw to* Whidah.

Audience of the Queen.

NEXT Day, *December* the twentieth, the Sieur *de Berliſe* came at two o'Clock in the Afternoon with the ſame Attendance to conduct him to an Audience of the Queen. He paſſed the Stair-Caſe to her Majeſty's Apartment, through the hundred *Swiſs* ranged on each Side, and was received at the Entry of the Hall by the Captain of the Guard in waiting to the Queen; who received him in her Chamber, ſurrounded by the Princeſſes and Ladies of her Court, adorned with Jewels as much as the Mourning the Court was then in would permit.

THE Embaſſador made three profound Bows, and when he came within four Steps of the Queen, proſtrated himſelf as he had done before the King, with his three Sons and his three Wives; who all ſeven, by a Clapping of their Hands, repeated ſeveral Times, expreſſed their Veneration. After this, the Embaſſador kneeled, and having made his Compliment in *Portugueze* very politely, the Queen obliged him to riſe in Spite of his Reluctance, and made him a very engaging Anſwer in *Spaniſh*. He then made a ſecond Proſtration and retreated backward, making, by the Way, three low Bows. His Wives and Sons did the ſame, and all, by their Looks, expreſſed the greateſt Aſtoniſhment. The Crowd was ſo great, that it was with Difficulty they got to their Coaches.

And Dauphin.

THE Embaſſador was next conducted to the old *Louvre*, to the Apartment of the Dauphin, where he was received by the Duke of *Montaucier*, who introduced him to the Prince. He obſerved the ſame Ceremonies as he had done to the King and Queen. He made the Prince a Compliment, in which he took Notice of the Happineſs of the Duke of *Montaucier*, in being choſen to educate the firſt Prince in the World. He told the Dauphin, that the great Prince of *Ardrah* had charged him to aſſure him of his Reſpect, and to deſire his Favour and Friendſhip, which he would do all he could to merit. After this, he preſented the Dauphin ſome Arms ſent him by the Prince. The Dauphin having anſwered theſe Compliments in a graceful Manner, the Embaſſador retired, and was reconducted as the Day before.

Lopez's Embaſſy.

Civilities paid him.

a HE next viſited the King's Miniſters, and the chief Lords of the Court: He alſo, in Return, received a great Number of Viſits, and all the Civilities could be paid him. The King's Comedians entertained him with the Repreſentation of *le Feſtin de Pierre*, and the Novelty of this Spectacle much delighted him. He often aſſiſted at divine Service in the principal Churches, and ſhowed a very edifying Attention. The Directors of the Company regaled him with a Party of b Pleaſure at *Rambouillet*, where they carried him with ſeven Coaches and ſix; and gave him a Concert of the King's Hautboys, which he thought far beyond his Country Muſic. He ſaid pleaſantly, "They would take him for a Liar, when he "ſhould tell what he had ſeen in *France*, it "would ſo far exceed their Comprehenſion."

Regaled by the Company.

THERE were provided at *Rambouillet* four Tables of twelve Covers each, which were all ſerved at the ſame Time with the greateſt Elec gance. At the firſt was placed the Embaſſador, with the King's Gentlemen of the Houſhold, who attended him, and ſome of the Directors. His Sons and ſome other Directors were at the ſecond, his three Wives and ſome Ladies of Diſtinction at the third. One of the Directors ſat at the fourth with ſuch Gentlemen as had been invited. The Hautboys played during Dinner. Every one admired the Politeneſs, good Senſe and Sobriety of the Embaſſador. After Dinner d he was diverted with ſome Tricks played by Monkeys, and thence conducted to *Vincennes*, where he ſeemed highly pleaſed with the Apartments, as well as the Richneſs and Taſte of the Furniture. On this Occaſion he ſaid, "After "ſeeing a ſmall Part of *France*, it was needleſs "to ſee the reſt of the World."

HE was brought home by Torch-Light. The following Days he ſpent in ſeeing the royal Palaces, and the fine Houſes in the Neighbourhood e of *Paris*.

Audience of the Secretary.

HE had an Audience of M. *de Lionne*, Secretary of State for foreign Affairs. This Miniſter received him in the Midſt of the fine Stair-Caſe of the magnificent Hotel he had built; and through rich Apartments of State conducted him to his great Cloſet. There they ſat-down each in Arm-Chairs next the Chimney, ſurrounded by a great Number of Perſons of Diſtinction, who had deſired to be Witneſſes to this Audience.

f THE Embaſſador told M. *de Lionne* in *Portugueze*, that as he had come from the King his Maſter to offer the King of *France* his Services and Dominions, he thought it his Duty to beg, that he would contribute his beſt Offices, to promote the good Correſpondence between the two Princes, which Commerce was about to eſtabliſh; and he hoped this the rather, as he was aſſured

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assured of his particular Merit, and the Zeal he had for the Honour of the King his Sovereign.

Their Conversation.

M. *DE LIONNE* replied in *Spaniſh*, that he would uſe his Intereſt with Pleaſure in any thing that related to the Service of the King of *Ardrah*, and to maintain the good Harmony he mentioned. After this he aſked him, what Ports there were in his Maſter's Dominions; if his Kingdom was large, and if he had often Wars with his Neighbours? The Embaſſador replied, that the States of the King his Maſter were of b no great Extent along the Coaſt, but ran ſo far Inland, that they were a Fortnight's Journey to paſs: That neither on the Coaſt in *Ardrah*, nor in all *Guinea*, were any Ports or Harbours, but only Roads where Ships might find good Anchorage; and as Tempeſts were rare on the Coaſt, Ships ſuffered no great Inconveniences from that Defect, except the violent Surf the Sea made on the Shore: That the King his Maſter had powerful Neighbours, with whom he was often at War, c but on thoſe Occaſions he always marched at the Head of a numerous Army, compoſed of Horſe and Foot, well armed and diſciplined.

Viſits the Company.

THE Embaſſador taking Leave of M. *de Lionne*, who reconducted him to his Coach, was carried to the Hotel of the Company; where, at alighting, he was received by the Directors in a Body, and conducted to the Hall where they aſſemble. Here the Embaſſador told them, that he had long waited this Occaſion to thank them for all the d Favours he had received, and daily continued to receive from the Company: That his Gratitude would be perpetual, and they might always look on him as a zealous and obliged Servant. The Directors anſwered this Compliment the beſt Way they could; and thanked the Embaſſador for the Expedition with which the King of *Ardrah* had diſpatched their Ships the *Concord* and *Juſtice*, as well as for the Grant he had made them of a Settlement and Factory in his Dominions [a].

THE Embaſſador then deſirous to hear what they had to propoſe in Relation to Trade, and anſwer their Demands as far as his Inſtructions would allow, one of the Directors, in the Name of the reſt, made the following Propoſitions:

Their Propoſals.

Firſt, THAT the Company's Ships, trading to *Ardrah*, ſhould have the Preference of all other Nations.

Secondly, THAT they ſhould pay but twenty-four Slaves for Duties, inſtead of eighty, paid by f their laſt Veſſels; and that this Duty ſhould be reduced for the *French* to the old Footing, as in the Time of the *Portugueze*.

Thirdly, THAT the King of *Ardrah* ſhould oblige thoſe of his Subjects, who were the Company's Debtors, to make ſpeedy Satisfaction.

Fourthly, THAT their Factors ſhould not be obliged to truſt any Lord or Grandee, if they thought him not in a Condition to pay. Lopez's Embaſſy.

Fifthly, THAT Leave ſhould be granted to cover their Magazines and Factory with Tiles inſtead of Straw, which expoſed their Goods to Fire.

Sixthly, THAT the King ſhould be pleaſed to take the Company, its Factors and Effects under his immediate Protection.

ON granting theſe Articles, the Company engaged to keep its Warehouſes conſtantly ſtocked with Goods, ſo that there ſhould be always Merchandize to the Value of five hundred Slaves in Reſerve, over and above the common Call, which would ſerve as a Security in the King's Hands: Likewiſe to ſend Veſſels yearly to ſupply the Trade, and to trade with no other Prince.

The Embaſſador's Anſwer.

THE Embaſſador, after having attentively heard theſe Propoſals, readily agreed, that all ſhould be granted without Reſtriction, excepting the firſt and fifth. With regard to the firſt, he ſaid, that if the Company would deal for Slaves only with the King his Maſter, he could aſſure them, they ſhould always have the Preference, and their Ships be loaded before thoſe of any other Nation in the Road. As to the fifth, he promiſed to uſe his good Offices with the King to obtain it: But not being ſure of his Maſter's Intentions, he could not give his Word for the Succeſs.

THUS ended this Negotiation, of which a Duplicate was made in *French* and *Portugueze*, and ſigned by both Parties; the Embaſſador keeping one, and the other the Company. To them he made a Preſent of a Carpet, the Manufacture of his Country, being the Bark of Trees interwoven; and the Directors in Return gave him a large Mirror, with a Frame of Copper gilt, with which he ſeemed well-pleaſed. After this he took his Leave, and was reconducted by the Directors to his Coach.

Their mutual Preſents.

ALL the reſt of his Stay at *Paris* was employed in paying or receiving Viſits; and he was every where treated with all the Kindneſs he could wiſh. Several Perſons of Quality made him Preſents. The Ladies did the ſame to his Wives: Who, in a ſhort Time, learnt the vaſt Difference between the *French* Manners and theirs; and ſhowed, by their Expreſſions, that they would willingly have embraced the Condition of their Children, who were to ſtay behind them.

Audience of Leave.

THE Embaſſador had his Audience of Leave with the ſame Ceremonies as at firſt; and was, by this Time, ſo well accuſtomed to the *French* Manners, that he appeared neither conſtrained in

[a] *Marchais*'s Voyage, vol. 2. *p.* 282, *& ſeqq.*

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his Actions nor Discourse, which greatly pleased the King, Queen, and Dauphin. He left *Paris* about the Middle of *January*, 1671, to go to *Havre-de-Grace*, where two Ships waited for him [a]. By the King's Order his Charges were defrayed, and all Honours imaginable paid him on the Road. When the King of *France*'s Presents, for his Master and for himself, were brought him, he beheld them with Amazement, so much he was surprized at their Number, Value, and Beauty. He said, like a Man who awakens out of a deep Swoon, "There is but one Monarch "in the World. All Kings must yield to the "King of *France* [b]. My Master will never be-"lieve what I tell him, he will even doubt what "he shall see."

FROM this Embassy of *Matteo Lopez*, the Company, had it lasted, might have gained great Advantages, but it was suppressed some Years after, and the Islands and all its Concessions reunited to the Crown. The *Sanaga* Company, which succeeded in the Trade to *Guinea*, neglected this Settlement, having its particular Reasons for fixing at *Whidah*. We must not omit *Labat*'s Remark on this Occasion, that it is the usual Method of the *French*, with regard to their Settlements, they set-out well, but cannot keep long in the same Course [c].

Returns to Ardrah.

THUS far *Labat*: What follows, we have from *Barbot*. This Author tells us, that the Presents were committed to the Care of *Carlof*; and that *Lopez*, arriving in the Road of *Ardrah* on the first of *October*, 1671, pretended they ought to be put into his Hands, that he might deliver them. This *Carlof* would not consent to, suspecting he would divert some Part to his own Use, as it afterwards appeared he had intended. His Refusal so incensed the black Embassador, that he employed all his Interest in the Country against the *French*, and much distracted their Affairs. This at length obliged *Carlof* to take other Measures, till he could speak with the King of *Ardrah*, who was then busy appeasing a civil War in his own Dominions, which stopped all the Passes for carrying down the Slaves to *Offra*, so that scarce two hundred had arrived thither in fifteen Months: A Thing so prejudicial to the *Dutch* Trade, that five of their Ships were sent back empty to *el Mina*.

Lopez's Embassy.

CARLOF having before driven some Trade at *Great Popo*, settled there a Factory of his Nation, by Permission of the King, upon Condition he should pay the Value of twenty-eight Slaves for each Ship's Cargo the *French* afterwards took-in there; whereas he had contracted to pay an hundred at *Offra*. Going from *Popo* to *Whidah*, the King of that Country gave him a very favourable Reception, with Assurance, that he would always protect the *French* Nation and Interest: Whereupon, removing the Factory from *Ardrah*, he fixed it at *Whidah*, and kept the King his Master's Presents to be sent back to *France*.

Whence the French *withdrawn.*

ANOTHER Reason for this Remove was, that the Roads from *Sabi* to *Ardrah* were then open, by which Means great Numbers of Slaves were brought-down to *Whidah*; the King of *Ardrah* permitting them to pass through his Territories, in order to punish his rebellious Subjects, he making his own Advantage, while they were deprived of the Slave-Trade at *Offra* [d].

[a] *Barbot* says, he went in the Ship *St. George*.

[b] Let the *French* alone for crying-up themselves, their Country, and their grand Monarch.

[c] *Marchais*'s Voyage, vol. 2. *p.* 287, *& seqq.*

[d] *Barbot*'s Description of *Guinea*, p. 325.

CHAP.

CHAP. IX.

The KINGDOM *of* Ardrah.

SECT. I.

The Extent, Soil, *and* Towns *of* Ardrah.

Extent of the Country. Air, Soil, and Produce. Roads and Manner of travelling. Towns, Foulaon. Torri *Country.* La Praya. Offra *and* Jakin. *Diſagreement of Authors.* Grand Foro. Aſſem, *or* Azem, *the Capital deſcribed: The Streets and Houſes. King's Palaces and Gardens. Other Towns. Markets.*

Extent of Ardrah.

ARDRAH is a large and populous Kingdom, including the Countries which depend on it, but it is not well enough frequented by the *Europeans* to be certain of its Limits. It is narrow towards the Sea, extending from *Whidah* to *Benin*, but widens conſiderably Inland. Some make it border Weſt on *Rio da Volta*, and Eaſt on *Benin*, including the Kingdoms of *Whidah* on the North Side, and extending North and North-Weſt to *Oyeo* [a], a large populous Country, *Ulkami* and other Kingdoms [b].

BOSMAN (and after him *Barbot*) divides this Country into *Great* and *Little Ardrah*. Under *Little Ardrah* he includes the Part towards the Sea-Coaſt, extending Inland beyond *Offra*, of which alſo he gives it the Name. The reſt he comprehends under the Name of *Great Ardrah*. He likewiſe places a little Territory, called *Tari*, or *Torri*, between *Whidah* and *Little Ardrah*, of which it ſeems to be a Part: But this Diviſion muſt be grounded on the miſtaken Notions of Voyagers, who, for want of proper Means of Enquiry, bring home wrong Informations.

Air, Soil, and Produce.

THE Air of this Country in general is extremely unwholſome for *Europeans*, ſcarce five out of forty, that go to reſide there, eſcaping Death; which, however, may, in ſome Meaſure, be owing to their Intemperance, or not guarding againſt the Evening Mildew: For the Natives are vigorous, and commonly live to a great Age, only the Small-Pox ſweeps-away great Numbers of them.

THE Country is all flat and level, and the Soil fertile, much covered with Shrubs, in other a Places woody, intermixed with pleaſant Vales. It produces Abundance of *Indian* Wheat, Millet, Yams, Potatos, Oranges, Lemons, Coco-Nuts, Palm-Wine, and Salt made in the low, marſhy Grounds, which the Inhabitants of *Kuramo* Iſlands come here to load with their Bar-Canoas [c].

THERE are no Elephants in *Ardrah* any more than *Whidah*, though in *Boſman*'s Time one was killed there, but the Negros affirmed, the like had not happened in ſixty Years before. Hence, b probably, he had ſtrayed from ſome of the neighbouring Countries Eaſtward, which are ſo incredibly over-charged with theſe Beaſts, that it is a Wonder how the Inhabitants dare live there [d].

Roads and Travelling.

THE Kingdom of *Ardrah* is furniſhed everywhere with convenient Roads; and ſmall, but very deep, Rivers, fit for conveying Merchandize. Although Horſes are numerous about *Aſſem*, the capital City, they employ them only in mounting the King's Cavalry [e]; for the common c Way of travelling here, is in Hamocks carried by Porters, as in *Whidah*. The *Europeans* likewiſe are ſuffered to travel only by Night, to prevent obſerving the Situation of the Country, unleſs in Company of the Prince, or ſome great Men: But then they are carried a great Way about through By-Roads, and never through the Towns [f].

Towns, Foulaon.

THE Geography of *Ardrah* is very imperfect, the *Europeans* being acquainted with only a few d of the Towns, and thoſe near the Sea-Coaſt. The firſt that occurs, is *Foulaon*. This *Barbot* makes the chief Town of *Tari*, or *Torri*, ſeated on the River *Torri* [g], which runs almoſt Eaſt and Weſt to *Great Popo*. The Natives are chiefly Huſbandmen, who ſell Proviſions to Foreigners, or like their Neighbours of *Great Popo*, live by Plunder [h]. Elſewhere this Author ſays, *Foulaon* is the only Sea-Port Town or Village in *Torri* [i].

Torri Country.

THE Country of *Torri* is a little State, inde- e pendent of *Ardrah*, about four Leagues in Circumference, lying between *Whidah* on the Weſt, and *Little Ardrah*, or *Offra*, on the Eaſt. It is waſhed by the Sea on the South, and is ſcarce three Leagues diſtant from the Road of *Whidah*.

[a] Doubtleſs, the ſame which *Snelgrave* calls * Io.*

[b] *Barbot*'s Deſcription of *Guinea*, p. 327, and 346.

[c] The ſame, *p.* 347.

[d] *Boſman*'s Deſcription of *Guinea*, p. 243.

[e] *Barbot*, as before.

[f] The ſame, *p.* 351.

[g] *Jakin* River; elſewhere called *Tari*, or *Torri*.

[h] *Barbot*, as before, *p.* 345.

[i] The ſame, *p.* 327.

THE

Slave-Coaſt. La Praya.

THE next Place of Note on the Coaſt, is *la Praya*, by ſome called *Little Ardrah*, and the *Port of Little Ardrah*. From the Road of *Whidah* hither the Coaſt runs Eaſt about nine Leagues, low, flat Land, in many Places woody; only towards *Praya* [a] the Shore riſes ſomewhat, and has three ſmall Hills near each other on a Kind of Point or Cape. This Point forms the Beginning of a large Bay, which is the proper Anchoring-Place for Ships bound for *Praya*, that lies at the Bottom of the Bay. The River, which runs b through the Countries of *Great* and *Little Ardrah*, or *Offra*, and ſeparates the Kingdom of *Benin* from them, runs into this Bay, whoſe Water is brackiſh.

PRAYA is known from the Sea, as you come from the Weſt, by four large Thickets of Trees, which appear at a Diſtance from each other, three Leagues to the Weſt. It is called, by the *French* and *Engliſh* [b], the *Road of Ardrah*, the Town being ſomewhat higher about two hundred c Paces from the Strand, on an Extent of ſix hundred Fathom of Ground.

THE right Road in the Summer Seaſon, that is, from *December* to *April*, is in ſix Fathom Water, ſandy Ground, about three Quarters of a League from the Shore. In the Winter, or high Seaſon, that is, from *May* to *November*, about a League and an half from the Land, in eight or nine Fathom.

THE Bay before the Port is very ſhallow, d which increaſes the Violence of the Surge. In the Summer Seaſon the Air is clear, and tolerably wholſome.

Offra *and* Jakîn.

THE Town of *Offra* lies Inland [c] about ſeven *Engliſh* Miles from that of *Praya*. The *Engliſh* and *Dutch* Factors have each a fine Houſe here, the latter eſpecially driving a great Trade in Slaves.

THE Town of *Jakîn* ſtands between *Offra* and *Little Ardrah*, (or *Praya*) and is ſo called from e a Black who reſided there formerly. It is ſituated on a Rivulet, and takes-up one thouſand five hundred Fathom of Ground, being incloſed with a thick, ſolid Mud-Wall. The Governor's Houſe is tolerable, made of Clay [d].

BOSMAN ſays, the Land of *Jakîn* lies four or five Leagues to the Eaſt of *Whidah*, and is ſubject to *Great Ardrah*, whoſe *Fidalgo* governs there.

Ardrah Kingdom.

WITH regard to the Territory of *Offra*, called *Little Ardrah* by *Europeans*, he obſerves, that it lies a little lower, but farther Inland than *Jakîn*. He adds, that the *Dutch* Company many Years ago had a Lodge, and drove a conſiderable Trade; but that they have not been there ſince their Factor was killed, and the Land waſted by the *Popo*-Blacks: That the Country alſo had moſtly lain wild and untilled for ſeveral Years, and was likely to continue ſo many Years longer: For that the Kings of *Great Ardrah* and *Whidah* were ſtriving for the Maſtery of it [e].

Diſagreement of Authors.

THE Accounts of theſe, as well as other Authors, are very confuſed and uncertain. *Jakîn*, according to our Map, lies on the River of that Name, (which ſeems to be the *Torri*, or *Tari*) about a Mile to the North-Eaſt of *Offra*, and ſeven from the Sea: But Mr. *Smith*, in his Map of *Guinea*, places it on the Shore, giving to *la Praya* (as is uſual) the Name of the Place to which it is the Port. This is confirmed by *Snelgrave*, who ſays he anchored at *Jakîn*, and landing, next Day, went-up to the Town, which he reckons to be about three Miles from the Sea [f], and places on the South Side of the River [g]. The *Engliſh* and *Dutch* have Factories here, but at preſent that of the *Engliſh* is withdrawn. In the ſame Author's Time *Jakîn* had a King, but being ruined in 1732 by the *Dahomés*, the King and chief Men fled in Canoas to an Iſland he had fortified in the Middle of the River towards *Appah* [h], ten Leagues to the Eaſt.

Grand Foro.

ABOUT half Way between *Offra* and *Aſſem* lies *Grand Foro* [i], a large Village mentioned in *d'Elbée*'s Journey to the King of *Ardrah*'s Court [k]. It is called, by the *Dutch*, *Playſter Plaets*, and has a Kind of Inn for accommodating Travellers.

Aſſem, or Azem,

ASSEM, or *Azem*, as the Blacks, and *Great Ardrah*, as the *Europeans*, commonly call it, is e the uſual Reſidence of the King of *Ardrah*. It lies ſixteen Leagues Inland to the North-Weſt from *Little Adrah*, a ſpacious Road leading from the one to the other. The Blacks ſay, this Town is nine *Engliſh* Miles in Compaſs, the Streets being extraordinary wide, and the Houſes built ſeparate from each other, to prevent Fires [l].

Deſcribed.

THE Sieur *d'Elbée*, who was there in 1669, obſerved, that he paſſed four great Gates [m]; and that the Walls of the Town, though only of Earth,

[a] This Author generally calls it *Little Ardrah*; which, to prevent Confuſion, we avoid. [b] It is called, by the *Engliſh*, *Jakin Road*, and *Jakîn*. [c] In the Road to *Aſſem*, or *Azem*, chief Town of *Ardrah*. [d] *Barbot*'s Deſcription of *Guinea*, p. 345, & *ſeq.* [e] *Boſman*'s Deſcription of *Guinea*, p. 398. [f] See before, *p.* 491. a. and d. [g] *Snelgrave*'s Voyage, *p.* 13, and 92. [h] The King of *Appah*'s Country extends as far as the Bay of *Benin*. *Snelgrave*, as before, *p.* 498. [i] *Barbot* writes, *Gran Fero*. [k] See before, *p.* 68. b. [l] *Barbot*, as before, *p.* 345, & *ſeq.* [m] Theſe muſt have been Gates to ſo many different Walls.

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were very broad and high. This Earth or Clay is of a reddiſh Colour, and binds well, being as ſmooth and firm as Plaiſter, though they mix no Lime with it. The Gates are not oppoſite to each other. Each Wall has a large deep Ditch, but contrary to the *European* Way, theſe Ditches are within-Side the Wall. They paſſed theſe Ditches on ſlight Bridges, which might be, on Occaſion, ſoon removed or broken. The Side-Poſts of their Gates were large Stakes well jointed. Over each Gate was a Chamber for the Porter; b and on each Side, within, Galleries, which ſerved for Guard-Houſes, where Soldiers, armed with Sabres and Muſkets, drew-up in a Line as the Sieur *d' Elbée* paſſed. Between each Ditch and Wall there was a broad Space, which ſerved for a Way to reach from one Gate and Bridge to another. The Walls were built with the Earth taken-out of the Ditches. The Water-Paſſages [a] were covered within and without with ſeveral Ox-Hides laid on each other, faſtened with Nails; c that being ſufficient in this Country to reſiſt the Strokes of a Hatchet, which might be uſed to break them open [b].

Streets and Houſes.

ONE Half of *Aſſem* is ſurrounded by the *Eufrates*, which ſerves it for a Ditch. The Wall on this Side is ſingle, and neither ſo high nor thick as the reſt. The Town has but one Gate, though it is of prodigious Extent: Nor can it well be otherwiſe, each Family taking-up a great deal of Ground. It has this Advantage of *Xavier*, (or *Sabî*) that the Buildings are more regular, and laid-out into Streets, which are kept clean, and have neither Pits nor other Inconveniences; and though few Women are ſeen in them, yet they are crowded with People [c].

BARBOT ſays, the Houſes are all of a fat Clay, the Walls or Shells commonly about three Foot thick, and covered with Straw, and not much better furniſhed than thoſe of other Parts of *Guinea*, that is, only with ſuch Utenſils or e Goods as are of abſolute Neceſſity. The King's Houſes are in that Reſpect no richer than the reſt, only he has ſome Damaſk Elbow-Chairs, formerly preſented him by *Europeans* [d].

King's Palace.

THE Palace is of great Extent, conſiſting of large Courts, ſurrounded with Porticos, over which lie the Apartments. The Windows are ſmall and narrow, on account of the Heat of the Climate. In ſome Rooms there were large *Turkey* Carpets, which covered the Floors, in others f only Mats. In each Chamber was a ſingle Arm-Chair, with a great Number of Cuſhions covered with Silk or Brocade. There were Tables, folding Screens, *India* and *Japan* Cabinets, and Cheſts with fine China. The Windows had no Glaſs, but only Saſhes of white Cloth, with Window-Curtains of Taffety. Ardrah Kingdom.

THE Gardens were ſpacious, laid-out into long, ſtrait Alleys, formed of thick, buſhy Trees of different Kinds, both for Shade and Fruit. In ſome Places were Compartments, or Knots, edged with Thyme, and full of Flowers. Amongſt theſe were Lilies of three Colours, the Leaves of which were longer and thinner than thoſe of *Europe*, and their Smell more agreeable and leſs ſtrong [e].

And Gardens.

ACCORDING to *Barbot*, the King has two large Palaces in the Town, in one of which he reſides, the other being kept empty in Readineſs to remove to, in caſe of Fire. He adds, that both of them are incloſed with a Sort of Rampart of Earth five Foot thick, like that which ſurrounds the Town. The Buildings are of Clay, covered with Straw, divided into ſeveral Apartments. Theſe Palaces contain ſeveral Courts and Gardens, with long and wide Galleries round the Buildings, ſupported by handſome Piazzas, under which People walk. The Buildings are two Stories high, with Rooms, &c. The Gardens are walled about, divided into large Walks of green Trees and Graſs-Plats, with Buds of Flowers, eſpecially three Sorts of Lilies. In that general Deſtruction, which overwhelmed *Ardrah*, after its Conqueſt by the King of *Dahomé* in 1724, the Town of *Aſſem* was levelled d to the Ground.

Other Towns.

ARDRAH has many Towns and Villages, like the Capital, ſurrounded with Mud-Walls. Amongſt theſe are thoſe of *Jayo* and *Ba*: The former three Days Journey from *Jakin*, the latter two Miles beyond *Jayo*, having two Gates on the South Side, and on the North a River that comes from *Benin*. The *Dutch* have a Factory at *Ba*.

THE other Towns and Villages of *Ardrah*, e not incloſed, are ſituated in Places of natural Strength.

Markets.

THEY have many public Markets through all the Country: Particularly at *Ba* there is one every four Days for Salt, which they ſend from *Jayo* and *Ba* in Canoas to the *Ulkami* Country, from whence it is tranſported Inland to Places more remote.

ABOUT five or ſix Leagues from *Ba* ſtands a lofty Tree in a Plain, under and about which is f kept a great Market at certain Times of the Year; to which reſort, from all Parts, three or four thouſand Merchants, with all Sorts of *African* Goods [f].

[a] *Venteaux.* [b] *Marchais's Voy. en Guineé*, vol. 2. *p.* 247. [c] The ſame, *p.* 253. [d] *Barbot's* Deſcription of *Guinea*, p. 347. [e] *Marchais*, as before, *p.* 250. [f] *Barbot*, as before, *p.* 346, & *ſeqq.*

Slave-Coaſt.

SECT. II.

The Inhabitants, *their* Dreſs, Marriages, Trade, *&c.*

Dreſs of the Natives. Their Diet. Marriages: Adultery puniſhed. Employments. Language. Burials. Commodities imported. Goods proper for Importation. Commerce, how carried on. Duties and Licence for Trading. Stock-vis Dorp.

Ardrah Kingdom.

Inhabitants, their Dreſs. THE People of *Ardrah* differ but little from thoſe of *Whidah* in their Manners, Politics, and Religion. Their Dreſs conſiſts of five or ſix valuable Cloths, made in the Country, thrown one over the other. Some of them are enriched with Gold Thread, either platted or woven-in, which looks very fine.

THE Gentry and others of the prime Sort have commonly a ſhort Cloak on their Shoulders, and under it Silk, or *Indian* Chints, wrapped about them, with fine white Calico Shirts made there.

THE King of *Ardrah* uſually has on two Petticoats (as it were) one longer than the other, after the *Perſian* Faſhion; and ſometimes a Silk Scarf, Belt-wiſe, with a Sort of laced Coif hanging-down on his Back, and under it a little Crown of black Wood, that caſts a very ſweet Scent; holding in one Hand a Sort of Whip, the Handle whereof is curiouſly faſhioned.

THE Females there exceed the Males in their Dreſs: Thoſe of ſome Diſtinction commonly wear fine painted *India* Calicos, white *China* Sarcenets, with rich Silk and Linen Wrappers.

BOTH Sexes are very careful to waſh their Bodies Morning and Evening, in clean, pure Water, and to anoint them with Civet; eſpecially married Women, who are very ſtudious to pleaſe their Huſbands, knowing them to be extremely luxurious.

Their Diet. THE Natives of *Ardrah* prepare their Corn for Bread as they do on the *Gold-Coaſt*, either in Cakes, or *Kankis*. They either roaſt their Yams on Coals, or boil them with Butter, which they know how to churn. They uſe Rice for common Food, and Pulſe, Herbs, and Roots, with Beef, Mutton, and Dog's Fleſh; likewiſe Fowl dreſſed in Rice, and call all ſuch Eatables *Kade* indifferently.

THEIR ordinary Drink is the Beer *Pitow* as on the *Gold-Coaſt*. *Foro* and *Offra* have the beſt Sort. This Beer being mixed with Water, and moderately uſed, is pretty good Drink, but by itſelf is dangerous, and will occaſion exceſſive Gripings. Another bad Quality of it is, it ſoon a turns ſour, and is not fit to tranſport from Place to Place.

Their Marriages. THE Men take Wives at Pleaſure here as in *Whidah*, and other Parts of *Guinea*. The King's chief Wife has the Title of *Queen*, with this Prerogative, that in caſe his Majeſty denies her any thing ſhe has Occaſion for, ſhe may ſell ſome of his other Wives to ſupply her Wants, as hath often been the Caſe[a]. Moſt of the *Ardrah* Gentry marry young Women of Quality, not above eight b or ten Years old, but do not conſummate the Marriage till they have kept them ſome Years in the Nature of Servants, ſtark naked; and when they have fixed the Time for cohabiting, they then clothe them with a Piece of Cloth, or a ſhort Frock.

The Queen.

THEIR Marriages are concluded without any farther Ceremony, than the mutual Conſent of the Parents on both Sides: Only the Bridegroom commonly preſents his Bride with two or three c Cloths, and muſt treat the Parents, and invited Friends, with eight or ten Pots of *Pitow*, or Beer; and then declares to all the Company, that he takes the Woman in Quality of firſt or chief Wives. As they have no Regard to Birth or Fortune here, the meaneſt Man may pretend to a Woman of greateſt Quality.

THE *Ardrah* Women generally are not very fruitful, and it is rare to find one that has had three or four Children. The Wives of Men of d Quality are always very reſpectful, and ſilent in their Preſence. When their Huſbands command them to appear before a Foreigner, they commonly ſit-down all together on Mats at one End of the Room; and if ordered ſo to do, they will freely ſing, beating Time methodically with two little Sticks on a ſmall Bell, the moſt uſual muſical Inſtrument among them. If a Woman happens to be delivered of Twins, they conclude ſhe muſt be guilty of Adultery, believing it impoſſible e for her to have two Children at once by one Man.

Adultery puniſhed. THE Women here, like all the reſt on theſe hot Coaſts, are addicted to Venery; nor are deterred by the Puniſhment of Slavery from gratifying their Inclination for Strangers, whenever they can meet with an Opportunity. They always affect to appear wanton and laſcivious, even in their Geſtures and Carriage. The Men too, notwithſtanding their great Number of Women, will hunt after other Mens Wives or Daughters: f However, thoſe of the upper Rank are ſomewhat more reſerved in this Reſpect; and very careful to keep their Wives from being ſeen by ther Countrymen, and even by the *Europeans*, excepting ſuch as they eſteem, and know to be modeſt.

Employments. THE Inhabitants near the Sea-Side employ themſelves altogether in fiſhing, boiling of Salt,

[a] *Barbot*'s Deſcription of *Guinea*, p. 347, taken chiefly from *Dapper*. See *Ogilby*'s *Africa*, p. 465, *&ſeq.*

Slave-Coaſt.

and trading; and the inland People in Huſbandry, tilling the Ground by Strength of Arms, the ſame Way as thoſe of *Whidah* do it, which is very laborious and hard Work.

Language. As to their Language, they chuſe to ſpeak the *Ulkami*, which they prefer to their own, as being, in their Opinion, far more elegant and agreeable [a].

Burials. THEY differ little from the *Gold-Coaſt* Blacks in the Manner of interring their Dead, except in this Particular, that there the Deceaſed's Relations furniſh the Cloth for Shrouds to wrap the Corps in, and here the Governor of the Place does it; and that they commonly bury the dead Perſon in the Houſe he inhabited, in a Vault built for that Purpoſe. Theſe Burials are commonly performed with little or no Pomp and Ceremony, but rather privately; only upon the Death of the King, three Months after his Funeral they murder ſome Slaves, and bury them near him [b].

Commodities exported. THE *Europeans* are commonly treated with great Civility, and there is great Variety of Refreſhments at a very cheap Rate; as, a Barrel of freſh Water, and a Load of Wood for Fuel, for two Braſs Rings; for a Cheſt of Salt, four; and for a Pot of Beer, one: And thoſe Rings they reduce into Hens; four of them there, called a *Yellow*, being five Hens.

SOME of the Slaves purchaſed here are brought as Contributions from the neighbouring Nations, or ſold by their own Parents or Relations [c].

THE *Dutch* drive a conſiderable Trade at *Ardrah*; and next to them, the *Engliſh*, having Factories or Lodges at *Praya* and *Offra*; exporting thence Slaves [d], Cotton Cloths, and blue Stones, called *Aigri*, or *Akkori*, very valuable on the *Gold-Coaſt*.

Goods imported. THE beſt Commodity the *Europeans* can carry thither, is *Bûjîs*, or *Kowrîs*, which are the current Coin; paying for Slaves half in this Money, and half in Goods; except *Bûjîs* are dear in *Europe*, and then a third or fourth Part muſt ſerve.

THE moſt acceptable Things next to theſe, are flat Iron Bars, (for the round or ſquare will not do;) fine long Coral, *China* Sarcenets, gilt Leather, white and red Damaſk; red Cloth, with large Liſts; Copper Bowls or Cups, Braſs Rings, *Venice* Beads, or Bugles of ſeveral Colours; Agates, gilded Looking-Glaſſes, *Leyden* Serges, Slatilles Linen, Morees, Salampores, red Chints, broad and narrow Tapſeils, blue Kanekins, broad and narrow Gunez, (a Sort of Linen) double Kanekins, *French* Brandy, *Canary* and *Malmſey*, black *Caudebec* Hats, *Italian* Taffeties, white or red, Cloth of Gold or Silver; *Dutch* Knives, called *Boſmans*; Armoizins, ſtriped with white and flowered; Gold and Silver Brocadel; Firelocks, Muſkets, Gunpowder; large Beads from *Rouen*, white flowered Sarcenets, *Indian* Armoizins, Damaſk Napkins, large Coral Earings, Cutlaſſes, gilded and broad; Silk Scarfs, large Umbrellas, Pieces of Eight, long pyramidal Bells. The ſame Sorts of Goods are proper for Trade as far as the River *Gabon*.

Ardrah Kingdom.

Trade, how carried on. THE Commerce is here adjuſted with the King, in the ſame Manner as at *Whidah*. As ſoon as a Ship arrives, the Commander or Supercargo muſt wait on the Governor of *Praya*, to be conducted to the King, taking along with him the uſual Preſents, which commonly conſiſt in a Parcel of about three or four Pound Weight of fine Coral, ſix *Cyprus* Cloths, three Pieces of Morees, and one Piece of Damaſk, for the King; another Parcel of Coral for the Queen; a Piece of Damaſk Napkins for the Prince; one Piece of Armoizin for the *Foella*, or Captain of the Whites; another for the Porters of the Court; another for the Courtiers, or elſe ſome Beads, or great Braſs Rings; ten *Galinhas* of *Bûjîs* for Dancers (twelve or fifteen hundred armed Men commonly attending for that Purpoſe at the Water-Side) or the Value thereof in other Things. From the Water-Side they are accompanied to *Aſſem* [e] by the Governor, or principal Officers, with a fine Retinue, and Hamocks, each Porter to have four Braſs Rings a-Day, beſides Subſiſtence; and but one Ring, if the Goods be for the King.

Duties and Licence. IT is uſual for *Europeans* to give the King the Value of fifty Slaves in Goods, for his Permiſſion to trade, and Cuſtoms for each Ship; and to the King's Son the Value of two Slaves, for the Privilege of Watering; and four Slaves for Wooding, in caſe it be wanted; otherwiſe thoſe Duties are not paid.

THE *Honga*, or Captain of the Bar, is commonly paid, for every twelve Trips of a Bar-Canoa from or to a Ship, one Slave in Goods: For this he is obliged to attend at the Beach, with his Men, all the while, in order to quicken his Canoa-Rowers, and give all neceſſary Aſſiſtance in bringing the Goods aſhore, the Bar here being very dangerous [f].

NO *Europeans* can trade here, for Slaves, Aygris, or Blue-Stones, till Licence be proclaimed, as at *Whidah*, by a public Cryer; who is to be paid for his Trouble, by the Factor or Supercargo, forty Braſs Rings, twenty Hens, one Goat, a Piece of Kanekin, and a Piece of

[a] *Barbot*'s Deſcription of *Guinea*, p. 348. [b] The ſame, *p.* 348, and 353. [c] The ſame, *p.* 352.
[d] This Author, *p.* 350, ſays, the *Dutch* bear a high Hand over the *Engliſh*, and export three thouſand Slaves yearly. [e] In the Original, *Great Ardrah*, the Name uſed by *Europeans*. [f] See before, *p.* 10. b.

ſhort,

Sepulture of ye Kings in Guinea, from de Bry.

N.o 89. N. Parr Sculp. Pl. 13. Vol. 3. p. 84.

Slave-Coaſt.

ſhort, or little Armoizin. He is accompanied back in the ſame Order, to a Village called by the *Dutch*, *Stock-vis Dorp*, about four Miles South South-Weſt of *Praya*; where a Houſe being appointed for him to drive his Trade in, he cauſes all his Cargo to be brought thither, and thence ſends up to *Aſſem* the King's Goods.

Stock-vis Dorp.

AFTER this, the great Captain of Commerce, called the *Foella*, is to take his Choice of the Cargo; but as the Factor has ſeveral Merchants, and others, to pleaſe, who give a better Price than either the King or the *Foella*, he rarely gives them a true Invoice of the beſt Goods.

THE Meaſure for *Bûjis*, and Way of accounting by knotted Cords, is the ſame here as at *Whidah*.

THE Factor, or Supercargo, having finiſhed his Sale, is to preſent the King again with two Muſkets, twenty-five Pounds of Powder, and the Value of nine Slaves in other Goods, as an Acknowledgment to that Prince for his Favour, in granting him the Permiſſion to trade in his Dominions. He muſt alſo, on the ſame Account, preſent the *Foella* with one Piece of Armoizin; the *Honga*, or Captain of the Bar, with another Piece, and ſome other inferior Officers with another Piece among them: So that all thoſe Cuſtoms and Duties together, amount to the Value of ſeventy, ſeventy-five, or eighty Slaves, in Goods, for each trading Ship; whereas, at *Whidah*, they do not exceed thirty-two or thirty-five [a].

SECT. III.

Religion, Government, *and* Forces.

Their Idea of God: Mortality of the Soul. Fetiſh, *or Image-Worſhip. High Prieſt. Royal* Fetiſhes. *Laws and Penalties. The King. Audience of* Europeans. *His State and Power. Weapons and Colours. Drums and Bells.* Ardrah *over-run. Cruel Slaughter by the* Oyos, *or* I-os: *Deſtroyed by the* Dahomays: *Their Notion of God.*

Their Idea of God.

THERE are ſome few Particulars in which the Religion of *Ardrah* differs from that of *Whidah*. Theſe chiefly depend on the Fancy and Direction of their Prieſts, of which there is a vaſt Number, every wealthy Perſon keeping one as his Chaplain.

MOST of theſe Blacks, though groſs Idolaters, or Image-Worſhipers, acknowledge a ſupreme Being, who, they believe, appoints the Time when every Perſon ſhall come into, or go out of this World, and of all other Events in Life: Yet they are ſhocked at every croſs Accident, and tremble at the very Name of Death.

Ardrah *Religion.*

THEY believe the Soul to be mortal, and annihilated after Death, the Fleſh putrifying, and the Blood congealing: Only to infuſe Courage into the Soldiers, they politicly exempt thoſe who ſerve their Country in the Army, and are killed in Fight; affirming, that they do not lie above two Days in the Grave, but return to Life again, yet with other Features and Lineaments, which render them unknown to their Friends and Acquaintance.

Mortality of the Soul.

THIS Opinion is inculcated by the Prieſts, who forge a thouſand Stories upon the Occaſion; and as they uſually attend the Army in the Field, as the *Hebrew Levites* and Prieſts did [b], are very careful to bury, in the Night-Time, ſuch as have been ſlain in Fight, pretending afterwards, that they are riſen again from their Graves, and that they have ſeen them full of Life.

EACH Perſon has his peculiar *Fetiſh*, of the ſame Kinds as in *Whidah*, and gives the ſame Reaſon for the Worſhip of his Image, which he keeps hid in his Houſe under a large earthen Pot; and every ſix Months, the Head of the Family makes a public Offering, and puts ſeveral Queſtions to the Idol, according to his Occaſions. If the Prieſt thinks the Offering too ſmall, he tells the Party, that the *Fetiſh* does not like it, and will not anſwer his Queries till he has one to pleaſe him. Upon this, a Dog, a Goat, or ſome more Hens, are ſacrificed, and then the Anſwer is delivered by the Prieſt in a low Voice; which thoſe ſtupid Blacks [c] believe to be effected by ſome ſecret Impulſe of the *Fetiſh*. The Oracle thus delivered, the Prieſt covers the Idol with the Pot, and ſprinkles it either with Beer or Meal. The like is done by the Friends and Neighbours preſent at the Sacrifice.

Fetiſh, *or Image-Worſhip.*

IF a Perſon be ſick, the Prieſt muſt come and ſacrifice ſome Animal for the Patient's Recovery. He rubs the *Fetiſh* with the Blood, and throws away the Fleſh.

THE Prieſts in general are highly reverenced, and the chief Pontiff almoſt adored by the People; who believe him to be an eminent Diviner, and that he can foretel Things, by converſing with an awkward Image, which ſtands in his

High Prieſt.

[a] *Barbot*'s Deſcription of *Guinea*, p. 348, & *ſeqq.* See alſo *Ogilby*'s *Africa*, p. 469. *Banaiah*, Son of *Joiada*, was one of the mighty Men of *David*. 2 *Sam.* xxiii. 20.

[b] The Prieſt

[c] Are they more ſtupid than the Whites in moſt Parts of *Europe*?

Hall

Slave-Coast.

Hall where he gives Audience and receives Visits. This Image is as big as a Child of four Years old, and painted white: For they say the Devil is of this Colour; and that not a Ship arrives on the *Ardrah* Coast, from *Europe*, but what he reveals to the great Priest [a] six Months before. They also believe, like the *Gold-Coast* Negros, that the Devil beats them cruelly; at least, they howl and cry-out in the Night as they do [b].

SNELGRAVE observes, as an Argument of the great Regard paid the Priesthood, that although, by the Law, it is Death, at *Jakin*, to a Family in whose House a Fire begins near the Court, and the Duke's House was actually consumed, while the Author was there, by a Fire which began in the *Fetishir*'s House, that was not far off it, yet he declined inquiring into the Cause of it [c].

Royal Fetishes.

THE same Author informs us, that the Lord of *Jakin*'s *Fetish* stood in the Middle of a large square Court, set round with handsome Trees. It was made in the Fashion of a large Haycock, and covered over with Thatch. On the Top of this was placed a dead Man's Skull, before which Offerings were made for the Duke's Health and Preservation [d].

IT appears from *Phillips* [e], that the *Fetish* of the King of *Ardrah* is a Crocodile: But *d'Elbée* says, it is a Bird like a Crow [f].

Laws and Penalties.

IN *Ardrah*, a Person who dares disobey the King's Commands is beheaded, and his Wives and Children become the King's Slaves.

INSOLVENT Debtors are left to the Mercy of their Creditors, who, if they will, may sell them to pay themselves. The same Punishment is inflicted on him who has debauched another Man's Wife. As for adulterous Females, if a Woman lies with a Man Slave, she becomes a Slave to the Slave's Master, if he be of higher Rank than the offended Husband; but if the Husband is of a higher Condition, the Slave is to be Slave to him for ever. The Punishments for other Crimes are the same as at *Whidah* [g].

The King.

THE King is stiled King of *Ardrah* and *Alghemi* [h]. King *Alkeni*, or *Tezi* [i], would never permit the *Dutch* to build a Fort in his Dominions, assigning the same Reasons, according to *Barbot*, upon which, *d'Elbée* informs us, he refused the *French*.

HE who reigned when the former of these Authors was in *Ardrah*, was Son to that *Tezi*, and much respected by the whole Nation. He was entirely absolute, and approached with the same Submission as the King of *Whidah*; the chief Priest only having the Privilege of standing, and discoursing him in that Posture. He is the second Person in the Country, and the King's chief Minister, both in Temporals and Spirituals. *Ardrah Government.*

EVERY Subject pays him a heavy Capitation, as well as Foreigners residing in his Dominions. He has a numerous Court, and every Officer whatsoever is called Captain, according to the Post he is in. The King's Steward is called *Captain Table*; the Purveyor General, *Captain Meat*; the great Butler, *Captain Wine*, and so of the others; as is practised among the black Nations at *Cape Verde*.

WHITE Men, who travel to *Assem* to have an Audience of the King, are lodged in the Palace, each according to the Nation he belongs to, and there very handsomely subsisted, at the King's Charge, till the Time of the Audience. *Audience of Europeans.*

THE Captains of Commerce, and of the Cavalry, are usually Introductors of the Whites to the Audience of the King; who commonly advances some Steps to the *European*, takes him by the Hand, presses it in his own, and three Times successively touches his fore-Finger, which is there a Token of Amity and Friendship. After this, he bids him sit-down by his Side, on neat Mats spread on the Floor. The Foreigner then lays his Presents before the King, and, by the ordinary Interpreter, declares what it is he desires of his Majesty, who returns an Answer by the same Canal.

THE Audience being over, he is next conducted to the Prince, who usually resides at a large Town, enclosed with Walls, about two *English* Miles from the Capital; and there introduced, and treated much after the same Manner as he was at *Assem*.

THENCE he goes to the great Priest's, who is a tall, well-set Man, and entertains Foreigners very nobly. Here they sit, after the *Turkish* Fashion, on fine Silk Cushions, placed on extraordinary curious Mats. The Ecclesiastic, after Dinner, commonly sends for his Wives, (being about eighty in Number) who, in a Kind of Parlour, or Hall, dance and sing before their Guests, to the Noise of their musical Instruments.

His State and Power.

THE King and Prince never appear abroad without a great Retinue, and Soldiers armed with

[a] *Barbot* calls him the *Marabou*, like *Labat*, and seems to have taken all this from *d'Elbée*'s Relation. See before, *p.* 70. [b] *Barbot*'s Description of *Guinea*, p. 352, *& seq.* [c] See before, *p.* 503. [d] *Snelgrave*'s Voyage, *p.* 143. [e] See before, *p.* 61. b. [f] The same, *p.* 72. [g] *Barbot*, as before, *p.* 352. [h] See before, *Lopez*'s Voyage, *p.* 76. c. [i] Called, in *d'Elbée*'s Voyage, *Tozifon*. See before, *p.* 69. b.

Firelocks.

Slave-Coast.

Firelocks. The Master of the Horse generally walks first, with his Head covered, and a Simetar in one Hand; the King follows, for the most Part leaning on the Shoulders of two Officers, with the great Captain, or General of the Horse, on his Right, and the Captain of Commerce on his Left, all the other Courtiers and Gentry crowding about him.

THE King of *Ardrah* can soon, upon Occasion, form an Army of forty thousand Horse and Foot, or more: Nothing but too much Youth or Age can exempt the Subject from repairing to the Field, when commanded to go.

Weapons and Colours.

THE Soldiers near the Coast are commonly armed with Muskets and Simetars, or Swords: But more within Land they use Bows and Arrows, Hangers, Javelins, and wooden Clubs; all which Arms are very fine, and of their own making. Although they are lusty Men, they are great Cowards [a], like the Blacks of *Whidah*.

IT is the Custom here to keep solemn Feasts and Anniversaries, to commemorate their Victories, though of small Importance.

IN their warlike Expeditions, they carry a Sort of Staves, or Poles, bowed at both Ends, in the Figure of an S; at one Extremity, they display a small Standard, with which they make

Drums and Bells.

Abundance of Motions. On their long Drums, sharp-pointed at one End, they beat a Kind of Measure: Others beat with Sticks on a Sort of tinkling Bells, at the Sound of which, the Soldiers make an hundred ridiculous Motions with their Bodies. The same Sort of musical Instrument is also much used in their Festivals and Diversions.

THEY have likewise vocal Musicians, Tale-tellers, and Buffoons, to divert and animate the Soldiers in the Field; and the Cavalry has small short Trumpets, which join in the Chorus, but all will not do [b].

BOSMAN observes, that the King of *Great Ardrah*, with all his dependent Countries, is twenty Times as strong as he of *Whidah*, yet has not the Courage [c] to make War against him, though they live in perpetual Enmity.

Ardrah over-ran.

FARTHER inland are yet more potent Kingdoms; but the Author knew very little of them, farther than that, while he was there, Embassadors from one of them came to advertise the King of *Ardrah*, that several of his Subjects had been to complain to his Master, and warn him to take Care, that his Vice-Roys treated those poor Men more gently; otherwise, he gave him to understand, that, much against his Will, he should be obliged to come to their Assistance and Protection. *Ardrah Government.*

THE King of *Ardrah* not only laughed at this, but farther to show his Contempt for that King, murdered his Embassador. Upon this, the inland Monarch, with an Army of a Million of Horse, (including the *Whidah* Auxiliaries) over-ran half the King of *Ardrah*'s Territories; and made such a Slaughter, that the Dead, as they expressed it, were like the Grains of Corn in the Field. This was confirmed to *Bosman* by Oaths. After such Havock made, the General returned home, expecting to be well received by his Master, but found himself mistaken: For the King ordered him to be hanged on a Tree, because, contrary to his Commands, he had not brought the Person of the King of *Great Ardrah* with him, on whom, and not on his Subjects, he aimed his Revenge. *Cruel Slaughter*

THIS Nation strikes such a Terror round, that their Neighbours can scarce hear them mentioned without trembling; and the *Whidah* Blacks tell a thousand strange Things: Among the rest, they assured the Author, that it was customary, in their Wars, to cut-off the Privities of the Slain; and that none durst presume to take an Enemy Prisoner, that was not furnished with an hundred of these Trophies [d].

BARBOT supposes, that the inland Nation above-mentioned, were the *Oyos* and *Ulkami* [e]. These *Oyos* are doubtless the *I-os* mentioned by *Snelgrave* [f], whose *Fetish*, as the *Dahomays* informed him, was the *Sea*. For this Reason, they were prohibited by their Priests from ever seeing it, under Pretence, that their God would slay them for their Presumption. This he learned from a Mulatto *Portugueze* Gentleman, who had been a Prisoner in the Court of *Dahomé* [g]. *By the* Oyos, *or* I-os.

OF late Years the *Dahomay* Blacks have been the greatest Enemies to those of *Ardrah*, which was destroyed by them as hath been before observed. OF these *Dahomays* we find scarce any Account in Authors, but what relates to their Conquests and Cruelties. *Snelgrave* informs us, that their King sacrificed four thousand *Whidah* Negros to his God, as an Acknowledgment of the Conquest obtained over them. Likewise some handsome, young Captives of the *Tuffos*, in order to attend, in the other World, his Majesty's Wives, whom their Countrymen had slain [h]. *Destroyed by the* Dahomeys.

[a] *Barbot* here charges the Blacks of *Ardrah* with Want of Courage, Commanders and Discipline, in the same Manner as *Bosman* has done those of *Whidah*. Yet *Atkins* says, *p.* 111, that he is a potent and warlike Prince. [b] *Barbot*'s Description of *Guinea*, p. 350, *& seqq.* [c] *Bosman*'s Description of *Guinea*, p. 397, *& seq.* [d] *Barbot*, as before. *p.* 352. [e] See before, Vol. II. *p.* 501. [f] *Snelgrave*'s Voyage, *p.* 59. [g] The same, *p.* 48.

THEIR

Their Notion of God.

THEIR Manner of ſacrificing the Victims, and Reaſon for it, has been already deſcribed [a]. With regard to this Deity [b], the *Dahomays* eſteemed him as an inviſible Guardian Angel, ſubordinate to another God; which a Colonel, belonging to their Army, ſaid, might perhaps be the *Engliſh* God, who had communicated ſo many extraordinary Things to white Men, as Mr. *Lambe* [c] had informed him: But as that God had not been pleaſed to make himſelf known to them, they muſt be ſatisfied with this they worſhipped [d]. It was obſervable, that the King could not be ſeen upon Buſineſs on his *Fetiſh*-Day [e].

BOOK II.

VOYAGES *and* TRAVELS *to* GUINEA *and* BENIN.

CONTAINING

A DESCRIPTION *of* BENIN, *and the Coaſt as far as* KONGO.

CHAP. I.

An ACCOUNT *of the Kingdom of* Benin.

INTRODUCTION.

ALTHOUGH the Public is furniſhed with ſeveral Voyages to *Benin*, yet we meet with only two or three Authors who give any particular Account of the Country and its Inhabitants: The chief of theſe are *Gotard Artus*, or *Arthus*, of *Dantzick*, and *David Van Nyendael*.

Artus of Dantzick.

THE firſt of theſe is to be found in the ſecond Volume of *de Bry*'s Collection, making the ſixth Part of his *India Orientalis*. It is intitled, *A True and Hiſtorical Deſcription of the* Gold-Coaſt, and contains an hundred and twenty-ſeven Pages, Folio, beſides the Cuts, which take-up twenty-ſix more. But it muſt be obſerved here, that this is not the Work of *Artus*, but of a *Dutchman*, who made the Voyage to the *Gold-Coaſt*, and was an Eye-Witneſs of all he relates. It was firſt written in *Low Dutch*, then tranſlated into the *German*, and afterwards into *Latin* by *Artus*. This is all we learn worth taking Notice of here from the two Dedications of *de Bry*'s to the Biſhop of *Mentz*, conſiſting of four Pages; and as the Deſcription is anonymous, we have mentioned it under the Name of *Artus* for Diſtinction Sake, and the more eaſy quoting of it.

Account of the Work.

THIS Deſcription is divided into twenty-ſeven Chapters. The Author introduces it with a Voyage performed, in 1600, by two Ships from the *Texel* to *el Mina*; wherein a particular Account is given of the Coaſt in the three firſt Chapters, comprizing eight Pages. After this he enters upon the Manners and Cuſtoms of the *Gold-Coaſt* Negros: From thence he proceeds to the natural Hiſtory of the Country in its ſeveral Branches; and ends with an ample Account of *el Mina*, and the Government of the *Portugueze* there. Theſe Matters take-up fifty Chapters. The fifty-fourth contains a Voyage from *Mowri* to *Benin* and the *Rio Forcados*. The fifty-fifth deſcribes the City of *Benin*; and the two following Chapters the Coaſt as far as Cape *Lope Gonſalvo*.

[a] See before, Vol. II. *p.* 493, *& ſeqq.* Account of this *Lambe* before, Vol. II. *p.* 489. ſame, *p.* 76.

[b] This could be only ſome *Fetiſh*.

[c] There is an

[d] *Snelgrave*'s Voyage, *p.* 37, and 48.

[e] The

As

Benin Kingdom.

As we have laid before our Readers the Substance of this Tract in the present Work, it would be needless to enlarge farther in a literary Account of it.

Cuts belonging to it.

THE Cuts belonging to it (uncertain whether the actual Draughts of the Author, or the Imagination of *de Bry*) are as follows:

* 1. Three *Gold-Coast* Negros.
* 2. Different Dress of the Women.
* 3. Dress of the Men.
4. Cape *Corse* Market.
5. Religious Ceremonies.
* 6. Three Warriors armed.
7. Trials and Punishments.
8. Way of trading on the Coast.
9. Way of fishing in the Day.
10. Fishing by Night.
11. Cattle, and tame Animals.
12. Hunting of wild Beasts.
13. Various Kinds of wild Beasts.
14. Agriculture and Fruit-Trees.
15. Their Houses and Furniture.
16. Creation of Noblemen.
* 17. Different Dress of Women.
18. Their Funeral Ceremonies.
19. King, at Cape *Lope Gonsalvo*, giving Audience.
20. Natives of Cape *Lope Gonsalvo*.
21. Way of fighting on the *Gold-Coast*.
22. Burial of their Kings.
23. Houses in the City of *Benin*.
24. The Castle of *Mina*.
25. Island of *St. Thomas*.
26. Busts of Men and Women in *Benin*.

AT the Bottom of each Cut, there is an Explanation of the Figures, according to the Method of *de Bry*. *Barbot* has, in his Description of *Guinea*, inserted those marked with a Star: But they are sadly copied; and, what is worse, are given under different Denominations from the Originals.

Van Nyendael.

THE Tract of *Nyendael*, our second Author, is inserted by *Bosman*, in his Description of the *Gold-Coast*, p. 423. It contains forty-six Pages, and makes the twenty-first Letter in that Book, under the Title of, *A Description of* Rio Formosa, *or the River of* Benin. There is little more to be said upon this Occasion, than that *Nyendael* sailed thither from the Port of *Little Ardrah*, or *Praya*, in the *Johanna Maria* Yacht, from whence his Letter to *Bosman* is dated *September* the first, 1702.

Dapper and Barbot.

To the two former Authors, we might add *Dapper* and *Barbot*: But these are a Kind of Geographical Historians, whose Works are compiled from the Observations of others; and though the latter had made the Voyage to *Guinea*, yet he is rather to be considered as a Collector of other People's Remarks, than a Relator of his own: At least, with respect to the Account he has published of *Benin*, he is merely a Collector, having composed it almost wholly from the Descriptions of *Nyendael* and *Dapper*, without mentioning either. *Dapper* has the same Fault, which renders the Writings of those two Authors of no Authority. For this Reason, we always make use of them with great Caution, when what they relate is not in some Sort confirmed by others.

Introduction.

Bosman's Guinea.

HERE it may not be amiss to give some Account of *Bosman*, an Author to whom we have been greatly indebted. This Gentleman had always an ardent Desire to see foreign Countries, which he had read of in Books; which was at last gratified, in his being sent, in the *Dutch* Company's Service, to *Guinea*. There, after having been several Years a Factor, he was advanced to be chief Factor of *Axim*, the first of their Forts and Settlements on the *Gold-Coast*, and afterwards of *el Mina*. As he was fourteen Years in that Country, he had an Opportunity of satisfying his Curiosity, there having been scarce any Place upon the Coast, where he had not staid for some Time.

AFTER he had committed his Observations to Writing, he thought himself under an Obligation to impart them to his Countrymen, to which he was farther incited by a Friend.

Division of the Work.

AT first, he divided his Remarks into five Books. The first treated of the Extent, Division, and Fertility of the *Gold-Coast*: The second, of the Customs, Manners, Religion, and Government of the Inhabitants: The third, of the Trade of the Coast, as managed both by the Negros and *Europeans*: The fourth, of the Animals, wild and tame, Quadrupeds, Reptiles, Insects, Fowl, Fish, Plants, Fruits, and other Vegetables: The fifth, of the Kingdoms of *Ladingkúr*, *Koto*, and the two *Popos*, and the charming Country of *Fida* (or *Whidah.*) To this was added, a coasting Voyage, performed by the Author in 1698.

BUT afterwards having had an Occasion of sending the Whole, in twenty-two Letters, to his Friend, (a Physician in *Holland*) he chose to publish it in that Form. To these he annexed two more Letters, written to him by two Persons in the Company's Service; the first, relating to *Benin*, from *David van Nyendael*, beforementioned; the second, giving a Description of the *Tooth* and *Grain-Coast*, by *John Snoek*.

THIS Work was printed originally in *Dutch*, from whence it was translated into several other Languages. There are in *English* three Editions of it; the first, in 1705, which is that we have made use of: It contains four hundred and ninety-

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three Pages, beſides the Title, Preface, Contents, and Index of the principal Matters.

Reaſons for publiſhing it.

BOSMAN was the more deſirous to publiſh this Relation, becauſe the Coaſt of *Guinea* was then, for the moſt Part, unknown to *Europeans* in general, and no Deſcription of it in print [a]; excepting a few Scraps, ſcattered in Books written upon other Subjects, moſt of which were contrary to Truth, and afforded but a ſorry Sketch of *Guinea*. On this Occaſion, he takes Notice of two voluminous Writers in the laſt b Century; who, though commendable for what they wrote concerning *Holland*, did not deſerve Credit in one Half of their Accounts of foreign Countries. The Authors here hinted at, (for he does not name them in his Preface, from whence this is taken) ſeem to be *Olfert Dapper*, beforementioned, and *William Godſchalk van Fokkenbrog*, (or *Folquenbrog*, as elſewhere written [b]) whom he often cenſures in his Relation.

Account of the Cuts.

WHEN the Work was conſiderably advanced, c there arrived on the Coaſt, a Perſon ſkilled in deſigning. Him the Author employed to draw all the *European* Forts to the Eaſt of *el Mina*; and, for his greater Conveniency, went along with him, having been ſent by the *Dutch* General upon Affairs relating to Trade. The Animals he drew from the Life, and the Forts according to the Rules of Perſpective: But he died juſt when they were ready to take another Journey to the Weſt of *el Mina*; which is the Rea- d ſon that there are no Cuts of thoſe on that Side.

THE Cuts conſiſt of ſeven Plates, the firſt four containing Proſpects of the Forts: The fifth is conſigned to the Quadrupeds, and the two laſt to the Birds.

THERE are generally two Views of every Fort on the oppoſite Sides. In the firſt Plate, thoſe of *el Mina*, *Mowri*, and *Annamabo*: In the ſecond, one View of Fort *Coenraadſburg*, and two of Cape *Corſe*: In the third Plate, two e Views of the *Dutch* Forts at *Kormantin* and *Apam*, and of the *Engliſh* Fort at *Simpa* (or *Winneba*:) In the fourth, two Views of the *Engliſh*, *Dutch*, and *Daniſh* Forts at *Akkra*. The Reader will find the three other Plates towards the End of our ſecond Volume.

SECT. I.

The GEOGRAPHY *of* Benin.

Situation and Bounds. Extent of Benin. *Coaſt and Iſlands. Towns along it. River* Lagos. Rio Formoſa. *Neighbouring Lands. Name, whence. Air of the River: Very unhealthy. Towns:* Boedodoe: Awerri: Arebo: Gatton, *or* Agatton. *A vile Action. The King's Cruelty.* Oedo, *or* Benin *City: Large Street and Bulwark: The Walls: Gates and Wards: Houſes and Buildings: Greatly decayed: Cauſe thereof. King's Palace: Courts and Galleries. Markets and Proviſions. Trade there.* The Geography.

THE Kingdom of *Benin*, *Binnin*, *Binni*, or *Benni* [c], (for ſo it is variouſly written by Authors) is a Country whoſe Bounds are not well-known to Travellers, or defined by Geographers: However, theſe latter, taking it in a larger Senſe, ſituate it between the nineteenth and thirty-fifth Degrees of Eaſt Longitude; and between the tenth Degree of North, and the third of South Latitude, giving it an Extent of about nine hundred and thirty Miles from Weſt to Eaſt, and ſix hundred and forty from North to South. They bound it on the Weſt by the *Bight of Benin* and the *Gold-Coaſt*; from whence it is ſeparated by the *Rio da Volta*; on the North, by *Negroland*; on the Eaſt, by the Kingdoms of *Mujak* and *Makoko*; and on the South, by the *Bight* and *Kongo* [d]: Thus including the Kingdoms of *Koto*, *Popo*, *Whidah*, and *Ardrah*, already deſcribed, with all the Coaſts diſtinguiſhed in our Chart by the Name of *Benin*, *Biafara*, and *Majumbo*; reaching Southward beyond Cape *Lope Gonſalvo*, as far as *Loango*, a Part of *Kongo*. Site and Bounds.

BUT *Benin*, conſidered in its proper Limits, comprizes but a ſmall Part of this large Extent of Country, being bounded on the Weſt by the Kingdom of *Ardrah*; on the South, by the *Bight*, and the Countries of *Awerri*, and *Kalbari*, or *Kalabar*. On the North, ſome Geographers put the Kingdoms of *Iabú*, *Oudobo*, *Ulkami*, *Iſago*, and *Gabou*; placing on the Eaſt e that of *Iſtanna*. But this Limitography we do not pretend to vouch, much leſs can we aſcertain its due Dimenſions; farther than that it may extend along the Coaſt, from Cape *Lagoa*, or *Lagos*, to *Rio Forcados*, about an hundred and ſixty, or an hundred and ſeventy Miles. Extent of Benin.

FROM *la Praya*, or the Road of *Jakin*, (eight or ten Leagues Weſt of Cape *Lagoa*) to the *Rio Formoſa*, or *Benin* River, Mariners commonly reckon fifty or fifty-five Leagues, Eaſt by North, f ſailing, in a direct Line, without the Iſles of *Kuramo*. This Courſe the *Dutch* take; but the *Engliſh* and *Portugueze* uſually ſteer between theſe Iſlands and the Continent, which runs in a The Coaſt and Iſlands.

[a] He ſeems to have been unacquainted with the Deſcription of this ſame Coaſt, mentioned before under the Name of *Artus* of *Dantzick*; although he ſeems, in ſome Places, to point at it, and often agrees ſo exactly with it in his Remarks, as to have induced us once to think he had copied from it, like *Barbot*. [b] See *Boſman*'s Deſcription of *Guinea*, p. 112, and 222. [c] *Boſman*, and others, call it *Great Benin*. [d] See *del'Iſle*'s laſt Map of *Africa*, for the Uſe of the preſent *French* King.

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Kind of Semicircle. This Paſſage, or Channel, may be divided into three Parts; thoſe of *Lagoa*, *Kuramo*, and *Benin*. The Channel of *Lagoa*, which begins at Cape *Lagoa*, reaches to the River *Lagoa*, about ſixteen Leagues North-Eaſt; and though about ten broad, at the Entrance between the Cape and the firſt Iſland, is ſo choaked by Shoals, that in ſome Parts it is no wider than a large River for ſeveral Leagues together. The Channel of *Kuramo* begins at the River *Lagoa*, and is much more ſpacious within; ſo as to be called by ſome, the Lake of *Kuramo*. It has in the Middle fourteen or fifteen Fathom Water, navigable for Brigantines, or Sloops; and extends about thirty Leagues to that of *Benin*, which is narrow, and carries you into the *Rio Formoſa*.

Towns along it.

BETWEEN Cape *Lagoa* and the River of that Name, you meet with the Rivers *Albo* and *Dodo*, on the left-Hand, or Continent-Side, but no Towns. On the Eaſt Point of the *Lagoa*, ſtands the Village *Almata*, and not far thence, the Town of *Karan* [a], fenced with double Paliſados. Thirteen Leagues Eaſtward is the Town of *Jabun*, ſurrounded likewiſe with a wooden Wall, on the Weſt Side of the Entrance of the River *Palmar*, before which there are Stays for the Fiſhery-Nets. Twelve Leagues thence is the River *Primeria*; and twenty farther, *Ruyge* Point, at the Entrance of *Rio Formoſa*. Twenty Leagues up it ſtands the Town of *Gatton*, or *Agatton* [b], on the Eaſt Side of the River; and on the other Side oppoſite, North-Weſt, is the Town of *Argun*, or *Arguna*, from whence the River alſo takes the Name.

River Lagos.

BARBOT obſerves, that the River *Lagos*, at its Entrance into the Channel, has a Bar ſcarce paſſable for Boats, on account of the Violence of the Surf; and that ſeveral Leagues inland up this River, the *Portugueze* Maps place *Ciudad de Jubu*, or, *The City of Jubu*. He adds, that at the Town of *Kuramo*, (in our Pilots called *Karan*) the Natives make fine Cloths, which ſell well on the *Gold-Coaſt*, the Trade being carried on in Sloops, or Bar-Canoas.

THE Diſtance between the Eaſtermoſt *Kuramo* Iſle, and the South-Eaſt Point of *Rio Formoſa*, is ten Leagues, with from twelve to fifteen Foot Water; and from thence to *Ruyge-hoek*, or *Point*, (which, at a Diſtance, appears like a high Rock with the Top flatted) the Entrance is about eight or nine Leagues; but, as the Shores approach, it decreaſes to four *Engliſh* Miles; and ſailing farther-up, the Breadth varies conſiderably from Time to Time.

Rio Formoſa.

THIS River appears plainly, if entered from the Weſt; for from *Ardrah* the Land is even and woody. The Weſt Point is much higher, and looks like a Rock with the Top cut-off; but the Eaſt Point is low, flat Land. Its Mouth is about four Miles wide, but ſailing up, it is wider in ſome Places and narrower in others. It divides itſelf into innumerable Branches, ſome ſo broad, that they deſerve the Name of Rivers; and the Banks of each are inhabited by a particular Nation, governed by its own King. This Multitude of Branches renders it ſo difficult to ſail-up this River, that a Pilot is always abſolutely neceſſary.

The Geography.

THE Author could get no Information as to the Length and Source of this River, but believes its Branches extend through all the neighbouring Countries: For he had ſeen ſeveral who came from *Ardrah*, *Kalbari*, (or *Kalabar*) and other Places, in order to trade; who were taken on this River by the Robbers, and ſold for Slaves. He was informed by the *Portugueze*, that there was a Land-Road from hence to *Kalbari*, and one, much more commodious, by Water; and that it was eaſy, with a Canoa, to get into the circumjacent Rivers, *Lagoa*, *Ebrei*, *Kamarones*, and ſeveral others, and even the *Rio Volta*. This Account may be admitted with reſpect to all but the laſt, which is at too great a Diſtance for ſuch a Communication [c].

Neighbouring Country.

JUAN ALFONSO DE AVEIRO, the firſt Diſcoverer of *Benin*, gave this River the Name of *Rio Formoſa*; which, in *Portugueze*, ſignifies, *The Beautiful River*. The *Engliſh*, *Dutch*, and *French*, call it indifferently that of *Benin*, or *Argon* [d].

Name, whence.

SEVERAL Leagues up from the Mouth of the River, the Land is all low and marſhy; but the Banks adorned with high and lofty Trees. The Country round is divided into Iſlands by the Multiplicity of its Branches. Beſides which, here are ſeveral Sorts of floating Iſles, or Lands, covered with Reeds, driven by the Winds, or Travados, from one Place to another; by which Means they often interrupt and endanger the Navigation.

THE River is very pleaſant, but unwholſome, as moſt of the Rivers on the Coaſt ſeem naturally to be. This the Author imputes to the continual contagious Exhalations, which proceed from the Moraſſes, or low Grounds. Another Plague here is the Gnats, or Muſketos: For the Land being woody, is intolerably peſtered with theſe Vermin; eſpecially in the Night, when they attack People in Swarms, and ſting ſo ſeverely, that they have no Reſt, and in the Morning are ſcarce to be known.

Air of the River, very unhealthy.

THESE two Evils uſually occaſion a great

[a] *Barbot* calls it *Kuramo*. [b] In our Pilots called *Gato*, and confounded with *Benin* Town. *Barbot*'s Deſcription of *Guinea*, p. 354, *&c. ſeq.* [c] *Nyendael*, in *Boſman*'s Deſcription of *Guinea*, p. 426, *&c. ſeq.* [d] *Barbot*, as before, *p.* 355.

Benin *Kingdom.*

Mortality among Strangers. The Author, in a each of his Voyages, loſt half his Men. Five of his Sailors were ſo wicked, as to throw Dice who ſhould die or live to come out of the River; and they perſuaded the Author's Servant, a Boy, to throw with them. He threw eleven, and yet eſcaped. The other five died in the Country.

BUT for the Malignity of the Climate this would be a moſt agreeable Place, the River being extremely pleaſant, and the adjacent Country affording a charming Proſpect: For the Land b is very even, without Hills, yet riſing by gentle Degrees; and the Trees are diſpoſed by Nature in ſuch regular Order, as if planted by Deſign.

Towns. THERE are at preſent three principal Towns, where the *Dutch* trade, and on that Account reſorted to by the inland Negros, eſpecially when Ships arrive.

THE chief Places for Trade on *Benin* River, are *Boedodoe*, *Arebo*, (or *Arbon*) *Agatton* (or *Gatton*) and *Meiborg*.

Boedodoe. *BOEDODOE* is a Village of about fifty Houſes, or Cottages, built with Reeds and Leaves. Its Diſtrict is governed by a Vice-Roy and ſome Grandees, whoſe Authority only extends to deciding civil Cauſes and levying Taxes; for on conſiderable Emergencies, or in criminal Caſes, they are obliged to ſend to Court for Orders [a].

Awerri. TWO Leagues within the Mouth of *Rio Formoſa*, are two Branches, two *Engliſh* Miles diſtant. On one of theſe lies the Town of *Awerri*, (or *Ouwerre*) belonging to a King, independent on him of *Benin*. There the *Portugueze* have a Church and Factory.

Arebo. THE uſual trading-Place on *Benin* River is called *Arebo*, (or *Arbon*) ſixty Leagues above its Mouth: But Ships may paſs beyond, ſailing by hundreds of Branches of this River, beſides Creeks, ſome very wide [b]. This is a fine, large, oblong Town, pretty populous. The e Houſes are larger than thoſe at *Boedodoe*, though built the ſame Way. This Place, and the Country adjacent, is governed by a Vice-Roy.

SOME Years ago the *Dutch* and *Engliſh* had Lodges, or Factories, here, with their *Mercedors* and *Fiadors*, the laſt of which are a Sort of Brokers. But the *Engliſh* having neglected this Trade, their Lodge fell-down, and their Factors incorporated with the *Dutch*.

Gatton, *or* Agatton. *AGATTON*, (or *Gatton*) the third Place, f had formerly a conſiderable Trade, but has ſuffered ſo much by the Wars, it lies in a Manner waſte. It is ſituated on a ſmall Hill in the River, almoſt cloſe to the Land. The Ruins diſcover it to have been a large Town, much more agreeable and healthy than the others, for which Reaſon the Negros are rebuilding it. It is ſurrounded by all Sorts of Fruit-Trees. *The Geography.*

HEREABOUTS are ſeveral ſmall Villages, whoſe Inhabitants reſort here to every conſiderable Market, which is held for five Days. A Day's Journey from *Agatton*, is the City, or Village of *Great Benin*, the King's Reſidence [c].

BARBOT ſays, the Town of *Gatton*, by the *Portugueze* called *Hugatton*, or *Agatton*, is twenty-four Leagues higher up the River to the North-Eaſt, than *Arbon* (between them the River growing narrower:) And that it is twelve Leagues to the North of *Oedo*, the Metropolis of *Benin* [d].

THE laſt of the four Places of Trade is the Village *Meiborg*, ſo called probably from ſome Factor of the *Dutch* Company, who had formerly a conſiderable Factory here. It is remarkable c chiefly for a Tragedy acted here. *N. Beeldſnyder*, their laſt Factor, having caſt a wanton Eye on one of the Negro-Governor's Wives, raviſhed her; which ſo enraged the injured Huſband, that he came with a Body of armed Men, reſolved to kill the Adulterer, who narrowly eſcaped on board a Ship; but in the Flight was wounded ſo, that, by the Surgeon's Unſkilfulneſs he died. The Company's Director-General on the Coaſt, not being rightly informed of the d Caſe, ſent a Yacht from *el Mina*, well manned, to *Benin*, with ſtrict Orders to revenge the Murder, as it was called. Theſe Soldiers ſo ſtretched their Commiſſion, that they killed, or took Priſoners, every Perſon in the Village of *Meiborg*, who could not eſcape. *A vile Action.*

THE King of *Great Benin* informed of this, and the Occaſion of the Maſſacre, commanded the Negro-Governor to be brought before him; and though he had done nothing but what ſeemed e right, in defending the Honour of his Family, yet the King cauſed him and his whole Race, to the third and fourth Generation, to be cut in Pieces, in order, by this Cruelty, to juſtify himſelf. The dead Bodies of theſe miſerable Wretches were expoſed to be devoured, and their Houſes razed to the Ground, with ſtrict Orders they ſhould never be rebuilt. The *Dutch* finding the King ſo zealous in their Intereſt, continued to trade there ever ſince [e]. *King's Cruelty.*

THE chief Town, or City, of all the Coun- f try, is called *Oedo*, but by *Europeans*, commonly *Benin*, or *Binnin*. *Nyendael* ſays, this Place gives the Name of *Benin* to the Country and River; that it ſtands about twelve Leagues, North- *Oedo, or Benin City.*

[a] *Nyendael*, in *Boſman*'s Deſcription of *Guinea*, p. 428, &c.
[b] The ſame, *p.* 426; and *Barbot*'s Deſcription of *Guinea*, p. 355.
[c] *Nyendael*, as before, *p.* 430, & *ſeq.* And *Barbot*, as before, *p.* 360.
[d] *Barbot*, as before, *p.* 355. It ſhould be South-Weſt of *Oedo*.
[e] *Nyendael*, as before, *p.* 432, & *ſeq.*

East,

N.° 89. N. Parr Sculp Pl. 14. Vol. 3. p. 92.

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EAST, from the Village of *Agatton*, in a delightful Plain, (covered with fine Trees) and is about six Leagues in Compass, (including the Palace;) yet he calls it only a Village, saying, it scarce deserves the Name of a City [a].

Large Street.

THE City of *Benin*, says *Artus* of *Dantzick*, appears at first Sight very large; for as you enter, you see a broad, open Street, eight Times broader than any in *Holland*, which runs in a Line to the End of the City. After walking a Quarter of an Hour, you may just perceive the Top of an high Tree, which is near two Miles distant; beyond which the Street yet extends a great Way, though the Houses at that End are not so handsome.

SOME say this Street is above a League in Length, exclusive of the Suburbs. It is intersected by many cross Streets and Lanes, all strait, and extending out of Sight. You must cross a large Suburb before you come to the Gate, which is of Wood, and always guarded. At the Entrance there is a large Bulwark of Earth cast-up, broad and high, with a broad, deep, but dry Ditch, thick-set with tall Trees. This Ditch extends a great Way, but the Author could not tell whether it went round the Town, Strangers not being at Liberty to view it; for as soon as one enters the Gate, a Person is appointed to conduct him, under Pretence of showing him the Way, but in reality to prevent his making any Observations [b].

And Bulwark.

The Walls.

SINCE the Time of *Artus*, *Europeans* have had better Opportunities. According to *Dapper*, *Benin* is inclosed on one Side by a double Fence or Wall of large Trunks of Trees, ten Foot high, set close in the Ground like a Palisado, and fastened together by Spars of five or six Foot laid athwart, the Space between the two Rows being filled-up with red Clay; which, at a Distance, looks like a good thick Wall, very even and smooth. The other Side of the City is defended by a large Trench, or Ditch, and Hedge of Brambles [c], so thick set, that there is no approaching it.

Gates and Wards.

THE Gates, ten Foot high, and five broad, are made of one Piece of Wood, and hang, or rather turn, on a Pin in the Middle. Each has a Guard of Soldiers, and opens to the Country through a Suburb [d].

OEDO is divided into Wards, or Districts, each governed by its respective King of the Street, like an Alderman. There are in it thirty large Streets, most of them twenty Fathom wide, and two *English* Miles long, reaching from one Gate to the other in a strait Line, besides cross Streets and Lanes. These are all kept by the Women very neat; for here, as in *Holland*, every Woman cleans her own Door [e].

The Geography.

Houses and Buildings.

THE Houses, in the Time of *Artus*, were built adjoining to each other in good Order, like as in *Europe*. Those of their Grandees and Gentry are higher than the rest, and ascended to by Steps. At the Entry is a Vestibule, or Porch, where they may sit or walk, sheltered from the Heat. These are cleaned-out early in the Morning by their Slaves, and spread with Mats of Straw. The inner Chamber is square, with a Roof open in the Middle for the Light to pass. In these Apartments they both sleep and eat, though they dress their Victuals in other Places separate, having many Offices under one Roof. The Houses of the common People have only one Wall, with a wooden Door in the Middle. They have no Windows, but receive the Light and Air from an Opening in the Roof. All their Buildings are of red Earth, tempered with Water, and being dried by the Sun, forms a solid Wall. They are about two Foot thick, the better to resist the Weather, which often destroys them [f].

Greatly decayed.

FORMERLY, says *Nyendael*, *Benin* was very thick and close built, and in a Manner too crowded with Inhabitants, as is visible from the Ruins; but at present the Houses stand widely distant. They are generally large and handsome, with Clay Walls, for there is not a Stone to be found in the Country as big as a Man's Fist. They are covered with Reed, Straw, or Leaves. The Architecture is passable, compared with other Negro Buildings, and is much like that used at *Axim* (on the *Gold-Coast* [g].)

Cause thereof.

THE desolate State of the City is the more deplorable, as the circumjacent Country is so pleasant and level; there being no Hill or Woods to interrupt the Prospect of Thousands of fine Trees. The Ruin of the Place was occasioned by the King's putting to Death two Street Kings, of under Pretence, that they had attempted his Life; though every-body believes the true Reason was only to get their Riches. But a third Man, on whom the King had the same Design, on timely Warning, fled away; and was so beloved, that three Fourths of the Inhabitants followed him. A Body of Men, who were sent to oblige the Fugitives to return, having been defeated, the King made a second Attempt to reduce them, but with the same ill Success. This encouraged the Street King to return to the City, which he

[a] *Bosman*'s Description of *Guinea*, p. 461. [b] *Artus*, in *de Bry*'s *Ind. Orient.* vol. 2. Part. 6. *p.* 119, *& seq.* [c] *Barbot* says, by a large Moras, surrounded with thick, thorny Bushes. [d] *Ogilby*'s *Africa*, p. 470; and *Barbot*'s Description of *Guinea*, p. 358. [e] *Nyendael*, in *Bosman*'s Description of *Guinea*, p. 462; and *Barbot*, as before, *p.* 359. [f] *Artus*, as before, *p.* 120. [g] *Nyendael*, as before, *p.* 461.

plundered,

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plundered, ſparing no Place but the King's Court. After this he retired, but for the Space of ten Years continued to rob the Inhabitants; till, by the Mediation of the *Portugueze*, a Peace being concluded betwixt him and the King, he was pardoned all that had paſſed, and invited to come to his former Habitation. However, not caring to truſt himſelf there, he lived two or three Days Journey from *Benin*, in as great State as the King himſelf.

THE Citizens who returned were kindly received by the King, and preferred to honourable Poſts, in order to induce the reſt: But as they ſeemed content to remain where they were, the greater Part of *Benin* was likely to remain uninhabited [a].

King's Palace.

THE Royal Palace, according to *Artus*, is of vaſt Extent, and contains many large Squares, ſurrounded with Galleries, each of which has a Portico, or Gate, where a Guard is kept. It is ſo large, that you can ſee no End; for when you have walked till you are tired, and think your Labour over, you ſee another Gate, opening into a larger Square. It contains Apartments not only for Men, (which are ſmall) but for Horſes and Cattle [b].

THIS general Deſcription is confirmed by the larger given of it by *Nyendael*. The King's Court, ſays that Author, which makes the principal Part of the City, ſtands on a very great Plain, about which there are no Houſes. Its Extent is the moſt remarkable Thing about it. The firſt Thing obſervable, is a very long Gallery [c], if it may be called ſo, which is ſupported by fifty-eight ſtrong Planks, about twelve Foot high, inſtead of Pillars. After you paſs this Gallery, you come to the Mud, or Earthen Wall, which has three Gates, at each Corner one, and another in the Middle, the beſt of which is adorned at the Top with a wooden Turret like a Chimney, about ſixty or ſeventy Foot high. At the Top of all is fixed a large Copper Snake, the Head hanging downward. This Figure is very well caſt, or carved, and is the beſt the Author ſaw here. Entering one of theſe Gates, you find a Plain of about a Mile ſquare, incloſed with a low Wall.

Courts and Galleries.

AT the End of this Plain you meet ſuch another Gallery like the firſt, but without Wall or Turret. Some Time ſince, this Gallery was half deſtroyed by Lightning, ſince which it has lain in Ruin. It has a Gate at each End, paſſing through which a third Gallery appears in View, differing from the former only in that the Planks which ſupport it are cut into human Figures, but ſo wretchedly carved, that it is ſcarce poſſible to diſtinguiſh if they were Men or Beaſts; however, the Author's Negro-Guides could repreſent them as Merchants, Soldiers, *&c.* Behind a white Cotton Carpet were placed eleven Mens Heads caſt in Copper by much ſuch an Artiſt as the Carver; and on each Head was an Elephant's Tooth, theſe being ſome of the King's Gods.

The Geography.

Going through a Gate of this Gallery you enter a great Plain, and ſee a fourth Gallery, beyond which is the King's Dwelling-Houſe. Here is another Snake as on the firſt Wall. In the firſt Apartment, at the Entrance of the Plain, is the King's Audience-Chamber [d].

DAPPER ſays, this Palace ſtands on the Right-Hand of the City as you enter the Gate from *Gatton*, (or *Agatton* [e]) and is, according to *Barbot*, as large as *Rochelle*, or *Bourdeaux*.

Markets and Proviſions.

IN the larger Streets every Morning and Afternoon there are kept continual Markets, either of Cattle, Cotton, Elephants Teeth, or *European* Merchandizes, or whatever the Country affords [f]. *Artus* mentions two Market-Places, the greater they call *Dia de Ferro*; the leſſer ſimply *Ferro*. In both are ſold live Dogs, of which they are very fond; roaſted Baboons and Monkeys; Bats and large Rats; Parrots, Hens; Lizards dried in the Sun; Fruits and Palm-Wine; wooden Platters, Cups, and other Houſhold-Stuff; Cotton-Cloth, Iron Inſtruments for fiſhing and tilling the Ground; Aſſagays, Darts, and other Weapons. Each Sort of Merchandize has its proper Standing, and all are diſpoſed in good Order. As for Proviſion, the City is well furniſhed with Cattle and Fruits. They have two Sorts of excellent Wine, called *Vino de Palie*, and *Vino de Bordon*, (or *Pardon*;) one Sort is drank in the Morning, or at Noon, the other in the Evening. They have a particular Fruit taſting like Garlic, but of a purple Colour; and when they take an Oath, they ſwear to abſtain from it [g].

Trade there.

SEVERAL rich People reſide at *Benin*, who attend the Court, not concerning themſelves with Trade and Agriculture, but leaving all their Affairs to their Wives and Servants. Theſe go to all the circumjacent Villages to trade in all Sorts of Merchandizes, or ſerve for daily Wages; and are obliged to bring the greateſt Part of their Gain or Hire in to their Maſters. The Inhabitants are all Natives, no Foreigners being allowed to live in this City [h].

[a] *Nyendael*, in *Boſman*'s Deſcription of *Guinea*, p. 466, *& ſeq.* [b] *Artus*, in *de Bry*'s *Ind. Orient.* vol. 2. Part. 6. *p.* 121. [c] Or, Piazza. [d] *Nyendael*, as before, *p.* 463, *& ſeq.* [e] *Ogilby*'s *Africa*, p. 470. [f] *Nyendael*, as before, *p.* 461. [g] *Artus*, as before, *p.* 120, and 122. [h] *Nyendael*, as before, *p.* 462.

SECT.

Benin Kingdom.

SECT. II.

The Inhabitants, their Character: Civil and sincere. Dress of the Men: Of the Women and Children. Head Attire. Their Diet. Music and Dancing. Their Marriages. The Men jealous. The Women Drudges. Both Sexes circumcised. Twins, how treated. Cruel Custom. Invincible Ignorance. Sickness and Death: Mourning and Burials: Of Grandees: Of the Kings. Sepulchral Victims. No Beggars. Industry and Trades. Their Commerce. Mercadors, *and* Fiadors.

Inhabitants, Character.

THOUGH there are a vast Number of People in this Country of *Great Benin*, yet compared with *Ardrah*, Proportion considered, it is not populous; the Towns being widely distant from each other, as well those near the River as within Land [a].

THE Inhabitants are generally good-natured and civil, and may be brought to any thing by fair and soft Means. If you make them Presents, they will recompence them doubly. If you want any thing of them, and ask it, they seldom deny it, even though they had Occasion for it themselves: But to treat them harshly, or think to gain any thing of them by Force, is to dispute with the Moon. They are very expert in Business, and tenacious of their old Customs, with which, if you comply, it is easy to deal with them.

Civil and sincere.

AMONG themselves they are very civil and complaisant in outward Show, but otherwise are very close and reserved, especially in their Trade, not caring to trust one another [b]. They behave obligingly to all the *Europeans*, except the *Portugueze*, whom they do not like very well, but are very fond of the *Dutch* [c].

ARTUS says, that the People of *Benin* are a sincere, inoffensive People, and do no Injustice either to one another, or Strangers. These latter they pay great Respect to, saluting them, and giving them the Way (though heavy loaden) wherever they meet them. He adds, that it is a capital Crime here to injure a Foreigner, and punished thus: They take the Offender, tie his Hands behind his Back, and blindfold his Eyes. After this the Judge raises him up so, that his Head hangs to the Ground, which the Executioner cuts-off with a Hatchet; and separating the Body into four Quarters, leaves it exposed to the wild Beasts [d].

THE Negros here are very libidinous, which they ascribe to their *Pardon*-Wine, and good Eating. They are not, however, guilty of Obscenity in Conversation, but very fond of double Entendres that Way; one, who excels in giving broad Hints neatly wrapped-up, passing for a Wit [e].

The Inhabitants.

THE Habit of the *Benin*-Blacks is neat, ornamental, and much better than that used on the *Gold-Coast*. The Rich wear, first, a white Calico, or Cotton-Cloth, about a Yard long, and half so broad, which serves them for Drawers. Over that they have a finer Cotton, commonly about sixteen or twenty Yards long, which they very ornamentally plait in the Middle; casting over it a Scarf of about a Yard long, and two Spans broad, the End of which is adorned with Fringe or Lace, somewhat like the Womens Dress on the *Gold-Coast*. The upper Part of their Body is mostly naked. These are the Cloaths in which they appear abroad, but at home they wear only a coarse *Paan* [f], instead of Drawers, covered with a great painted Cloth of their own Manufacture, which they wear like a Cloak.

Dress of the Men.

THE Wives of the Grandees wear Calico *Paans* woven in this Country, which are fine, and very beautifully chequered with several Colours. These Cloaths are not very long, and are buckled together like those worn at *Whidah*; but with this Difference, that as the *Whidah Paan* is open before, this, on the contrary, is open behind, or on one Side, and closed before. The upper Part of their Bodies is covered with a beautiful Cloth of a Yard long, instead of a Veil, like that which the Women wear on the *Gold-Coast*. On their Necks they have Coral Necklaces agreeably disposed and plaited. Their Arms (and also the Legs of some) are adorned with bright Copper or Iron Rings, and their Fingers as thick crowded with Copper Rings as they can wear them.

Of Women and Children.

THE meaner Sort, both of Men and Women, differ from the Rich only in the Goodness of their Cloaths, every one dressing according to his Ability.

ALMOST all the Children go naked, the Boys till they are ten or twelve Years old, and the Girls till Nature discovers their Maturity. Till then they only wear some Strings of Coral about their Middle [g].

ARTUS says, that the young Men and Women go naked here till they are married, unless the King grants them the Privilege of wearing Cloths sooner; which is reckoned a high Favour, and observed with great Rejoicing and Feasting [h].

[a] *Nyendael*, in *Bosman*'s Description of *Guinea*, p. 430. [b] The same, *p.* 434. [c] The same, *p.* 463. [d] *Artus*, in *de Bry*'s *Ind. Orient.* vol. 2. Part. 6. *p.* 122. [e] *Nyendael*, as before, *p.* 443. [f] As the *Portugueze*, or, *Pagne*, as the *French*, term it. [g] *Nyendael*, as before, *p.* 439, *& seq.* [h] *Artus*, as before.

THE

Benin *Kingdom.* *Head Attire.*

THE Men content themſelves with letting their Hair grow in its natural Form, except buckling it in two or three Places, in order to hang a great Coral at it. But the Womens Hair is very artificially curled-up in great and ſmall Buckles; and divided on the Crown, like a Cock's Comb inverted, by which Means the ſmall Curls lie in exact Order. Some divide their Hair into twenty or more Curls, as it happens to be thick or thin; others oil it with Palm-Oil [a]: By this Means its black Colour turns, in Time, to a Sort of Green or Yellow, which they are very fond of, though, in the Author's Opinion, it looked hideouſly [b].

Their Dreſs.

THE Natives, if rich, love to feaſt and live well. The common Diet of the Rich, is Beef, Mutton, and Chickens, with Yams for their Bread. After boiling, they beat them very fine, in order to make Cakes of them. They frequently treat one another, and give the Overplus to the Poor.

THE meaner Sort content themſelves with ſmoked or dried Fiſh, which, when ſalted, is like what the *Dutch* call *Raf*, and *Reekel*. Their Bread is Yams, Bananas, and Beans; their Drink Water and *Pardon*-Wine, which is none of the beſt. The richer Sort drink Water and Brandy when they can get it [c].

Muſic and Dancing.

THEIR muſical Inſtruments are large and ſmall Drums, not unlike thoſe of the *Gold-Coaſt*. Beſides theſe, they have a Sort of Iron Bells, on which they play; alſo Kalabaſhes hung round with *Bûjîs*, which ſerve them inſtead of Caſtenets, all which together produce a diſagreeable, jarring Sound.

THEY have beſides an Inſtrument ſtrung with ſix or ſeven extended Reeds, on which they play with Art, ſinging and dancing to it at the ſame Time very agreeably. Theſe *Benin* Negros, in this Exerciſe, exceed even thoſe of *Axim*; but they are not given to Gaming, playing only with Beans for their Diverſion, never for Money [d].

Their Marriages.

THE Natives of *Benin* marry as many Women as their Circumſtances will allow. Their Marriage Ceremonies are few. If a Man likes a Girl, he diſcovers the Matter to one of the moſt conſiderable Relations, who aſks her of her Friends, by whom, if not promiſed before, ſhe is ſeldom denied. The Conſent obtained, the Match goes-on, and the Bridegroom cloaths his Bride with a rich Suit of Cloaths, Necklaces, and Bracelets. Nothing remains after this to conclude the Wedding, but to treat the Relations on both Sides. This Treat is not given at the Bride-groom's Houſe, or any other Place; but the Victuals and Drink being prepared, each has his Part ſent home. *The Inhabitants.*

THE Negros are very jealous of their own Countrymen, but will allow the *Europeans* to take all Liberties with their Wives within the Bounds of Modeſty; nay, if called abroad, will leave the *Dutch* alone in their Company, ordering them to entertain and divert them. But no Male Negro dare approach the Womens Apartment. *The Men jealous.*

ALL the Difference between the Wives of the great, and thoſe of the meaner Sort, is, that the latter go wherever their Work obliges them, but the former are ſhut-up always cloſe to prevent Tranſgreſſion.

WHEN a Man receives a Viſit at home, his Wives always withdraw to another Part of the Houſe, except the Viſitors are *Europeans*, in which Caſe the Huſband makes them ſtay [e].

Women Drudges.

THE Women at *Benin* are as much Slaves as in any Part of the Kingdom. They are obliged to keep the daily Markets, to look after Houſekeeping and the Children, to tend the Kitchen, and till the Ground; ſo that they have full Employment, yet they diſpatch it briſkly, and with great Chearfulneſs [f].

As the Women are not barren, and the Men have their Choice of Wives, the Multiplication of Mankind goes on well here; Women that are fruitful being highly valued, and the barren deſpiſed [g].

THE pregnant Wife is debarred all Cohabitation with her Huſband till her Delivery. If ſhe has a Male Infant, it is preſented to the King as belonging to him, whence all the Males of the Land are called the King's Slaves: But the Girls belong to the Father, with whom they live till at Age; after which he marries them as he pleaſes.

Both Sexes circumciſed.

EIGHT or fourteen Days, ſometimes longer, after the Birth of the Child, both Males and Females are circumciſed [h]; the former by cutting-off the Prepuce, and the latter by taking away a ſmall Part of the *Clitoris* [i]. Menſtruous Women are eſteemed ſo unclean, that they are not ſuffered ſo much as to enter their Huſband's Houſes, or to touch any thing about the Houſe, either as to dreſſing Diet, or cleaning the Houſe, being obliged, during this Time, to reſide in a ſeparate Houſe; but as ſoon as their natural Indiſpoſition is over, and they have waſhed themſelves, they are reſtored to their former State. If they are aſked, who firſt taught them theſe two laſt Cuſtoms? they make the common Anſwer, as

[a] In the Original, it is with Oil extracted by roaſting Oil-Nuts. [b] *Nyendael*, in *Boſman*'s Deſcription of *Guinea*, p. 441. [c] The ſame, *p.* 438. [d] The ſame, *p.* 453. [e] The ſame, *p.* 441, *& ſeq.* [f] The ſame, *p.* 463. [g] The ſame, *p.* 447. [h] *Artus* ſays, they uſe Circumciſion and other *Mohammedan* Rites. [i] *Nyendael*, as before, *p.* 444.

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on all other Occaſions, that they do not know, but that they were handed-down by their Anceſtors [a].

BESIDES the Pain of Circumciſion, they muſt undergo that of pinking their Bodies, by making ſmall Inciſions all over them, in a Sort of regular Figures [b]. The Females are more adorned this Way than the Males. This muſt be very painful to the Children, but it is thought exceeding ornamental.

WHEN the Child is ſeven Days old, the Parents make a ſmall Feaſt, imagining it is paſt the greateſt Danger; and in order to prevent the evil Spirits from doing it any Miſchief, they ſtrew all the Ways with Victuals to appeaſe them.

Twins, how treated.

IF a Woman bear two Children at a Birth, it is thought a good Omen, and the King is immediately informed of it, who cauſes public Joy to be expreſſed by all Sorts of Muſic. The Father in this Caſe uſually provides a Wet-Nurſe, whoſe Child is dead, to ſuckle one of the Children, believing it too hard a Taſk for the Wife to ſupply both.

AT *Arebo*, however, they are of a contrary Opinion, and treat Twin-bearing Women barbarouſly, killing both the Mother and Children by Way of Sacrifice to a certain Demon; who, as they believe, inhabits a Wood near the Village.

Cruel Cuſtom.

The Man generally redeems the Wife, by offering a Female Slave in her Place, but the Children are condemned without Mercy. In 1699, the Author knew a Merchant's Wife, called *Elaroe*, or *Moſ*, thus redeemed, but her Children were deſtroyed, whoſe ſad Fate ſhe often deplored with Tears. The following Year the like happened to the Wife of a Prieſt: She was delivered of two Children, whom, with a Slave in his Wife's Room, the Father was, by Virtue of his Office, himſelf obliged to ſacrifice with his own Hands; notwithſtanding which, the Year after, ſhe had Twins again, but the Author knew not how ſhe came-off.

THESE diſmal Events have had ſuch Effect, that of late the Men, when their Wives are near Delivery, ſend them to another Country; which made the Author think they would in Time reform theſe Inhumanities.

Invincible Ignorance.

THE before-mentioned Wood near *Arebo*, the Reſidence of this Twin-hating Devil, is eſteemed ſo ſacred, that they never permit a ſtrange Negro or his Wives to enter it. If any Perſon accidentally happens on a Path leading to this Wood, he is obliged to go-on to the End of it before he turns back again; and they are perſuaded, that if this Rule, or that of offering the Children and Mother, (or a Female Slave in her Place) ſhould be violated, the Land would be expoſed to ſome ſevere Plague. The Author, to ridicule their Credulity, went frequently a ſhooting in this Wood, and deſignedly turned before he got to the End of the Path; which not a little ſtaggered the People, who ſaw his Boldneſs go unpuniſhed. But the Prieſt was ready with an Excuſe, that as he was a white Man, their God did not trouble his Head with him; but if a Negro ſhould preſume to do ſo, he would ſoon ſee the Danger of it [c].

The Inhabitants.

THE *Benin*-Negros do not ſeem ſo much afraid of Death as thoſe of other Countries. They are not uneaſy at naming it, ſince they believe the Duration of every Man's Life is determined by their Gods. Notwithſtanding this, they uſe all Means poſſible to prolong Life. If they fall ſick, their firſt Refuge is the Prieſt, who here, as well as on the *Guinea* Coaſt, acts the Doctor: He firſt adminiſters green Herbs, which proving ineffectual, he has Recourſe to Sacrifices. If the Patient recovers, the Prieſt is much eſteemed; if not, he is diſmiſſed, and another called-in, from whom better Succeſs is expected. If theſe ſacerdotal Doctors happen to cure the Patient, they are reverenced highly; but when once the Cure is effected, the Regard ceaſes: So that the Prieſts here, who have no other Dependence, are generally poor; for each Man offers his own Sacrifices to his Idols, without giving them any Trouble.

Sickneſs and Death.

WHEN a Perſon dies, the Body is waſhed and cleanſed. If a Native of *Benin* happens to die at a very diſtant Place, the Body is perfectly dried-up over a gentle Fire, and put into a Coffin, whoſe Planks are cloſely joined with Glue, and ſo brought, with the firſt Opportunity, to *Benin* to be interred. But as a Conveyance does not happen ſometimes for ſeveral Years, they are kept above Ground till the Time, of which the Author ſaw ſeveral Inſtances at *Arebo*.

Mourning and Burials.

THE neareſt Relations, Wives and Slaves, go into Mourning, by ſhaving their Hair, ſome their Beards, and others half their Heads. The public Mourning continues fourteen Days. Their Lamentations and Cries are adapted to the Tunes of ſeveral muſical Inſtruments, which give over by Intervals, during which they drink plentifully. When the Funeral is finiſhed, each Perſon retires home; and the neareſt Relations, who continue in Mourning, bewail the Dead in this Manner for ſeveral Months [d].

Of Grandees.

AT the Interment of Perſons of Diſtinction, they maſſacre thirty or forty Slaves; and it has been known, on Occaſion of the Burial of a

[a] *Nyendael*, in *Boſman*'s Deſcription of *Guinea*, p. 447.

[b] According to *Artus*, they cut three large Streaks on each Side of their Bodies, from the Shoulders to the Navel, which they think contributes to their Health. See *de Bry*'s *Ind. Orient.* Part. 6. *p.* 122.

[c] *Nyendael*, as before, *p.* 444, *& ſeqq.*

[d] The ſame, *p.* 447, *& ſeq.*

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great Lady, that seventy-eight Slaves were sacrificed, all her own; nay, to complete the Number of eighty, they murdered a young Boy and Girl whom she loved greatly. But this Custom is yet more cruel at the Death of their Kings [a].

Of the Kings. As soon as a King of *Benin* expires, they dig a large Pit in the Ground at the Palace, so deep, that the Workmen are sometimes in Danger of being drowned by the Quantity of the Water. This Pit they make wide at the Bottom, and very narrow at Top. They first let-down the b Royal Corps into it, and then such of his Domestics of both Sexes as are selected for that Honour, for which there is great Interest made. These being let-down into the Pit, they shut-up the Mouth with a large Stone in the Presence of a Crowd of People, who wait Day and Night. The next Morning they remove the Stone, and some proper Officers ask the Persons inclosed, if they have found-out the King? If they answer, *Sepulchral Victims.* the Pit is shut-up again, and the following Day c opened with the like Ceremony; which continues till the Persons are dead, and no Answer returned. After this, the chief Ministers inform the Successor, who immediately repairs to the Pit; and causing the Stone to be closed-up, orders all Sorts of Meat to be roasted on it to feast the People. These having eaten and drank plentifully, run about the City in the Night, committing great Outrages, and killing those they meet, chop-off their Heads. Their Bodies they bring and throw into d the Pit along with the Garments, Household-Goods and *Bújis* of the Persons so killed, as a Present to the deceased King [b].

No Beggars. THE King, the great Lords, and every Governor, who is tolerably rich, subsist several Poor at their Place of Residence on Charity; employing those who are fit to work in order to maintain them, and keeping the rest out of Humanity: So that here are no Beggars, nor are there any remarkably poor.

THEY are very liberal in all Sorts of Presents, and give the *Europeans* great Quantities of refreshing Provisions, more than they really want. Some give beyond their Ability, purely to get a good Reputation amongst Strangers [c].

BUT whatever Riches the Merchants and others may be possessed of, they are very studious to conceal them, lest the Governors or King should make some Pretence to seize their Effects. For this Reason they pretend to be poorer than f they are, in order to escape the rapacious Hands of their Superiors. This obliges them also, out of Policy, to a mutual Civility, in order to avoid Accusers [d].

The Inhabitants. OF the Commonalty, very few are laborious, or industrious, unless it be those who are wretchedly poor. The others lay the whole Burden of *Industry and Trades.* their Work on their Wives and Slaves, whether it be tilling the Ground, opening of Cotton, weaving of Cloths, or any other Handicraft; though indeed, except Weaving, there are few manual Arts understood. The Men, if they have the least Stock, apply themselves to Merchandize solely. Their chief Workmen here, are either Smiths, Carpenters, or Leather-Dressers; but all their Workmanship is so clumsy, that an Apprentice of one Month's Learning in *Europe* would out-do them [e].

THE Handicrafts keep to their Work without minding Merchandize; others employ themselves in Agriculture.

Their Commerce. THE ordinary Citizens loiter away their Time till they hear of Ships in the River, upon which they resort to trade with what Goods they have in Store. If no Ships come, they send their Slaves to *Rio Lagos*, or other Places, to buy Fish, of which they make a very profitable Trade farther inland [f].

THEIR worst Quality is, that they are very tedious in their Way of Trading. Many Times, when they have a Stock of Elephants Teeth, it will be eight or ten Days before they will strike a Bargain: Yet all this is managed with such ceremonious Civilities, that it is impossible to be angry with them.

ANOTHER Inconvenience is, that the *Dutch* are obliged to trust them with Goods to make *Panes* [g] or Cloths of, for the Payment of which they are often constrained to stay so long, that what with the Advancement of the Season, the Want of Provisions, and the Sickness or Mortality of the Men, they are obliged to depart without their Money; though, when they return next Season, they are sure to be honestly paid the e Whole.

Mercadors, and Fiadors. THE Persons who carry-on Trade between the *Dutch* and the Natives, are appointed by the Government, and called *Mercadors*, and *Fiadors*. This Custom has obtained, because these Factors can speak a wretched Sort of *Portugueze*, which qualifies them to bargain with the *Europeans*; and is indeed their only Excellency, without which they would be deservedly looked-on as the Scum of the People. The *Dutch*, at their f Arrival here, are obliged to pay some small Customs, or Fees, to these Brokers and the Governors, which are so inconsiderable, as scarce to be worth mentioning [h].

ALL Male Slaves here are Foreigners, for the

[a] *Barbot*'s Description of *Guinea*, p. 366. [b] The same, *p.* 371. [c] *Nyendael*, in *Bosman*'s Description of *Guinea*, p. 439. [d] The same, *p.* 434. [e] The same, *p.* 438. [f] The same, *p.* 462. [g] *Pagnes*, and *Paans*. [h] *Nyendael*, as before, *p.* 433, *& seq.*

Benin Kingdom. Natives cannot be ſold, but all are free, unleſs being called the King's Slaves. Nor is it allowed to export any Male Slaves that are ſold in the Country, but the Females may be diſpoſed of at Pleaſure [a].

SECT. III.

The Religion *and* Government *of* Benin.

1. *The* Religion.

Fetiſh *Worſhip. Belief of Apparitions. Offerings. Sacrifices. Their Prieſts. Famous Impoſtor. Diviſion of Time. Feaſt of dead Kings. Coral Feaſt.*

Fetiſh Worſhip. THE Religion of the *Benin*-Blacks is much the ſame with that in common along the Coaſts, Weſtward, conſiſting in the Worſhip of *Fetiſhes*, or Images. *Nyendael* ſays, they take every Thing extraordinary in Nature for a God, and make Offerings to it; ſuch as Elephants Teeth, Claws, dead Mens Sculls, and Skeletons. Theſe they conſider as ſubordinate Deities, or Mediators between them and the principal Deity; of whom ſeveral have no unjuſt Notions, holding him to be incorporeal, and therefore ſay it is abſurd to make an Image of him [b]. They call every Thing that is evil by the Name of the Devil, whom they do not repreſent by any viſible Image [c]; for to the ſame Idol they ſometimes make Offerings as to God, and at others as to the Devil [d].

ACCORDING to *Dapper*, they have a Notion of a ſupreme, inviſible Being, called *Oriſſa*, who created Heaven and Earth, and ſtill governs the World by his Providence: But they reckon it unneceſſary to worſhip him, being always good, while they ſeek to appeaſe the Devil by Sacrifices [e].

Apparitions. THEY talk much of Apparitions of the Ghoſts of their deceaſed Anceſtors or Relations in their Sleep, warning them to make ſuch and ſuch Offerings; which, as ſoon as Day comes, they never fail to do; or, if unable, will borrow of others rather than neglect this Duty.

Offerings. THEIR daily Offerings are not of great Value, being a few boiled Yams, mixed with Oil, laid before their Idols. Sometimes they offer a Cock, but then the *Fetiſh* has only the Blood, for they keep the Fleſh to themſelves.

Sacrifices. THE great Men make annual Sacrifices, which are very expenſive, and celebrated with great Pomp. On theſe Occaſions they kill Multitudes of Cows, Sheep, and all Sorts of Cattle; beſides making a ſolemn Feaſt, at which they are merry with their Friends for ſeveral Days together, alſo giving handſome Preſents. *Religion.*

THEY imagine the Sea the Seat of future Bliſs and Torment. They call a Man's Shadow, his *Paſſador*, or *Conductor*, and believe it will witneſs if he lived well or ill. If well, he is raiſed to great Happineſs and Dignity in the Place beforementioned: If ill, he is to periſh with Hunger and Poverty.

THEIR Idols are ſpread all over their Houſes, ſo that no Place is free. Beſides this, there are Huts erected without the Houſe, filled with them, where they ſometimes go to ſacrifice [f].

Their Prieſts. THEIR *Fetiſhirs* or Prieſts pretend to have a Correſpondence with the Devil, and to foretel what ſhall befal them in the Wars or otherwiſe, by a Sound proceeding from a Pot with three Holes in it [g]. *Nyendael* ſays, every Man is his own Prieſt [h], if it be not a Miſtake in the printing, for, every Man has his own Prieſt, agreeable to what *Barbot* relates. Him they conſult in all religious Matters, and act according to his Advice.

THIS laſt Author adds, that it is an inviolable Law in *Benin*, that no Prieſt ſhall ever go out of the Country under very high Fines, and even Pain of Death, without the King's Leave; and they are, by the ſame Law, particularly forbid to go to *Oedo*, (or *Benin*) the Metropolis of the Kingdom; which ſeems very odd, conſidering how much the Prieſts are regarded here.

Famous Impoſtor. THE Prieſt of *Loebo*, a Town near the Mouth of *Rio Formoſa*, or *Benin* River, is very famous amongſt them, on account of his Skill in Magic; which is ſo great, that he can command the Sea and Weather as he pleaſes, foretel the Arrival or Wreck of Ships, and the like. For this Reaſon the King gave him the Town of *Loebo*, with the Lands and Slaves belonging to it. This Prieſt is reckoned in the Rank of chief Sacrificers, and ſo dreaded by the People, that none dare to come near him, much leſs touch his Hand, the King's Envoys not excepted [i].

THIS is not the only Superſtition among the *Benin*-Blacks. *Artus* informs us, that they are much afraid of a certain Sort of Birds, it being Death to do them the leaſt Prejudice. Perſons are appointed to attend them, and feed them, carrying Meats to a certain Place in the Mountains, where they leave it for that Purpoſe [k].

[a] *Nyendael*, in *Boſman*'s Deſcription of *Guinea*, p. 462. [b] In this they are more reaſonable, and leſs impious, than the *Romaniſts*. [c] Yet he ſays, but a few Lines before, that they profeſs to worſhip both Gods and Devils in human and brutal Images. [d] *Nyendael*, as before, *p.* 454. [e] *Ogilby*'s *Africa*, p. 477; and *Barbot*'s Deſcription of *Guinea*, p. 374. [f] *Nyendael*, as before, *p.* 455, *&c ſeq.* [g] *Ogilby*, as before, *p.* 478. [h] *Nyendael*, as before, *p.* 454. [i] *Ogilby*, as before; and *Barbot*, as before, *p.* 375. [k] *Artus*, in *de Bry*'s *Ind. Orient.* vol. 2. Part. 6. *p.* 122.

Benin *Kingdom.* *Division of Time.*

THE People of *Benin* divide Time into Years, Months, Weeks, and Days, each distinguished by a particular Name; but they reckon fourteen Months to the Year.

THEIR Sabbath happens every fifth Day, which is solemnly observed by the Great, with the Slaughter of Cows, Sheep, and Goats; while the Populace kill Dogs, Cats, and Chickens, or whatever they are able to purchase. Of all these, large Portions are distributed to the Poor, to enable them to keep the Festival.

Feast of dead Kings.

THEY have as many Festivals as the Church of *Rome*. One Day in the Year they celebrate with great Expence, the Anniversary of their deceased Ancestors or Relations, in order to keep up their Memory [a].

ON this Occasion, according to *Dapper*, they commonly sacrifice a great Number of Beasts, and even human Victims; who are commonly Malefactors sentenced to Death, and reserved for these Solemnities. If it happens they fall short of twenty-five, which is the requisite Number, the King orders his Officers to go in the Night about the Streets of *Oedo*, and seize indifferently all such Persons as they meet carrying no Light. If the Persons so seized are rich in *Búfis*, they are allowed to redeem themselves; but if poor, they are sacrificed on the Day appointed. The Slaves of great Men, so seized, may be also ransomed, their Masters finding others in their Room. This Method of seizing Men turns greatly to the Advantage of the Priests, it being their Province to redeem the Persons so taken, and they make the People believe they have been sacrificed privately [b].

Coral Feast.

BUT their chief Festival is called, the *Coral Feast*. It is celebrated in *May*, and that is the only Day on which the King appears annually in Public. *Nyendael*, who was present at the Ceremony in 1702, informs us, that he came magnificently dressed into the second Plain (of the Palace;) where, under a rich Canopy, a Seat was placed for him, his Wives, and a great Number of his principal Officers ranged themselves round him. Soon after the Procession began, which being ended, the King removed from his Throne, in order to sacrifice to the Gods in the open Air, and thereby begin the Feast. This Action was accompanied with the universal and loud Acclamations of the People. After passing a Quarter of an Hour in this Manner, he returned to his former Place, where he sat two Hours in order to give the Remainder of the People Time to perform their Devotions. This done, he returned into the Palace. The rest of the Day was spent in splendid Treating and Feasting, the King causing all Sorts of Provisions and *Pardon*-Wine to be distributed in common; and the Grandees followed his Example, so that nothing but Joy was to be seen through the City. The Author was not able to discover the Nature and Intent of this Coral Feast from the People; who, when asked, knew nothing about it [c].

Government.

2. *The* Government *of* Benin.

Government absolute. Composed of three Estates. Street Kings. Vice-Roys and Governors. The Fiadors. *Officers of State. Order of the Coral Collar. Tragical Accident. Law of Inheritance. Punishment of Theft: Of Murder: Of Adultery. Five Methods of Purgation. Fines, how disposed of.*

Government absolute.

THE Inhabitants of the River *Benin* and the neighbouring Country have several Princes, and indeed each Nation is governed by its own King, though all are Vassals to the King of *Benin*, except those of *Awerri*, (or *Ouwerre*) where the *Portugueze* live, and the Pirates of *Usa*, neither of whom would ever submit to his Yoke.

THEY are all free Men, yet treated as Slaves by the King; which they are so far from taking as a Misfortune, that the Title of King's Slave is a particular Mark [d] of Honour [e].

THE King governs arbitrarily, his Will being an absolute Law. Besides him there are three Estates, or Degrees.

Composed of three Estates.

THE first is composed of three Lords, or great Men, who are always near the Royal Person, and through them all Applications and Addresses are made, and the Answers returned. So that as they inform him only of what they think proper, and return such Answers as they please, the Power of the Government seems rested in their Hands; and the more so, in that, excepting a few, none are admitted into the King's Presence, much less allowed to speak with him.

Street Kings.

THE second Order, or Estate, is composed of those, called here *Are de Roes*, or *Street Kings*; some of which preside over the Commonalty; others over the Slaves; others over military Affairs; others over Matters relating to Cattle, or the Fruits of the Earth. Scarce a Thing can be thought of, but what has its particular Supervisor.

Vice-Roys and Governors.

OUT of these *Are de Roes* are chosen the Vice-Roys and Governors of Provinces subject to the

[a] *Nyendael*, in *Bosman*'s Description of *Guinea*, p. 456. [b] See *Ogilby*'s *Africa*, p. 476; and *Barbot*'s Description of *Guinea*, p. 372. [c] *Nyendael*, as before, *p.* 465, *& seq.* [d] So it is in *Turky* but there those, who have the Administration of Affairs in the Government and Army, are really the Soltân's *Kûls*, or Slaves. [e] *Nyendael*, as before, *p.* 430.

King.

Benin Kingdom.

King. These are all under the Command of the three Prime Grandees, to whom they are responsible on all Occasions, and by whose Recommendation they obtain their Posts [a].

The Fiadors.

THE *Fiadors* (or *Viadors*) form the third Rank, or Estate [b].

Officers of State.

THE Government of this Country is vested in the King and the three Lords of the first Order: The King is nominal Governor, the latter are so in Effect. Each Province has its particular Vice-Roy, who depends on the supreme *Junto*, or State-Triumvirate [c].

DAPPER's Account is somewhat more particular. According to this Author, the Government rests in the King and three chief Ministers, called *Great Viadors*, that is, Intendants or Overseers: Besides the great Marshal of the Crown, who is intrusted with the Affairs relating to War, as the three others are with the Administration of Justice, and the Management of the Revenue; and all four are obliged to take the Circuits throughout the several Provinces, from Time to Time, to inspect into the Condition of the Country, and see good Order preserved. These great Ministers have their inferior Officers. The first is called the *Onegwa*; the second, *Offade*; and the third, *Arribon*. These reside constantly at Court, and all Addresses to the King are made through their Hands [d].

Order of the

WHEN any are advanced to these three Degrees in the State, the King, as a Badge of that Honour, presents each with a String of Coral, which is equivalent to the Ensigns of an Order of Knighthood. This Mark of Distinction is also given to the *Mercadors*, or Merchants; the *Fulladors*, or Intercessors; and the *Veilles*, or Elders.

THIS String they are obliged to wear constantly about their Necks, without laying it aside on any Account whatever; and should it be lost or stolen, the Punishment is no less than Death.

Coral-Collar.

OF this the Author saw two Instances. A Negro, who, through Inadvertency, had suffered his Chain to be stolen, was executed without Delay; as was the Thief, who acknowledged the Robbery, and three more who were privy to it, and did not discover it: So that five Men were put to Death for a Chain of Coral, intrinsically not worth Two-pence.

THE second Instance was still more extraordinary, and happened, in 1700, at *Boedodoe*, where the Author then was. The Captain of a *Portugueze* Vessel, who staid to get-in his Debts, finding them come-in but slowly, caused a Trader, who was his principal Debtor, to be arrested on board his Ship; but the Negro resisting endeavoured to escape. In the Scuffle with the Sailors, the Pilot got hold of his Chain of Coral, which he broke to Pieces and threw over-board. This so dispirited the Factor, that he quitted his Hold and surrendered himself: But soon after, finding the Pilot asleep, he, with a Blunderbuss, shot him through the Head. Not satisfied with this, he wounded the dead Body in several Places, and then threw-away his Knife, saying, That now he had taken his Revenge, and that it was indifferent to him what they did with him: *For*, continued he, *when my Coral was thrown over-board I was a dead Man, and at present I am in the same Condition.* The *Portugueze* Captain did not venture to punish him, but delivered him to the Governor of the Place, who sent him up to *Benin*; where the King had him kept in Prison in order to be severely punished, in Presence of the next *Portugueze* who should come there. The Author saw the Negro the same Year, and as he left *Benin*, two *Portugueze* Ships came to demand Justice for the murdered Pilot, which, the Author made no doubt, was granted them.

Government.

Tragical Accident.

THE King keeps these Corals in his own Possession; and the counterfeiting, or having any of them in a Person's Possession, without his Grant, is punished with Death. They are made of a pale-red, coctile Earth, or Stone, very well glazed, and resemble red, speckled Marble [e].

Law of Inheritance.

THE Right of Inheritance devolves to the eldest Son, who, if he be a Person of Condition, is obliged to present a Slave, by Way of Herriot, to the King, and another to the three great Lords, with a Petition that he may succeed his Father in the same Quality; which the King accordingly grants, and he is declared sole Heir to his Father. He allows his younger Brothers what he pleases: But if his Mother be alive, he assigns her a Maintenance suitable to her Condition; and suffers her besides to keep what she has gotten from his Father. His Father's other Widows, especially those who have not had Children, he takes home, if he likes them, and uses them as his own; if not, he sets them to work, in order to subsist more creditably, but entertains no matrimonial Correspondence with them. Of this last Sort here are as great Numbers, as of Prostitutes in other Countries.

IF the Deceased has no Children, the Brother inherits, or failing him, the next of Kin. If no lawful Heir appears, the Succession falls to the King.

[a] *Nyendael*, in *Bosman*'s Description of *Guinea*, p. 435, *& seq.* [b] The same, *p.* 437. [c] The same, *p.* 449. [d] See *Ogilby*'s *Africa*, p. 474; and *Barbot*'s Description of *Guinea*, p. 367. [e] *Nyendael*, as before, *p.* 436, *& seqq.*

Benin Kingdom. *Punishment of Theft.*

CRIMES are punished in the following Manner. Theft is not common here, the *Benin* Negros not being of so pilfering a Disposition as at other Places: However, if the Thief is taken in the Fact, he is obliged to restore the stolen Goods, and is besides fined; which Fine if he be unable to pay, he suffers corporally. If the Robbery be committed against a Grandee, or any of the Government, he is put to Death; but this seldom happens.

Of Murder.

MURDER happens yet seldomer here than b Theft. It is punished with Death: But if the Murderer should chance to be the King's Son, or a Grandee, he is banished to the utmost Borders of the King's Territories, where he is conveyed under a strong Guard; and none of these Exiles being ever seen again, or heard of, the Negros take it for granted they are sent to the *Elysian-Fields* [a]. If a Person with his Fist, undesignedly and by Accident, kills another, and the Deceased did not bleed, nor his Death seem violent, the c Offender may purchase his Life, by first burying the Dead creditably at his own Charges, and afterwards producing a Slave to suffer in his Stead. This Slave he is obliged to touch on his Knees, with his Forehead, as he is killed; after which he is to pay a great Sum to the three Lords; which being done he gains his Freedom, and the Friends of the Deceased are obliged to rest satisfied.

ALL other Crimes (Adultery excepted) are a- d tonable with Money, and the Fine is proportioned to the Nature of the Offence. If the Criminal be insolvent, he is subject to a corporal Punishment [b].

Of Adultery.

ADULTERY is here punished several Ways. Amongst the Commonalty, if a Man suspects his Wife, he tries all Means to surprize her in the Fact, without which he cannot punish her. If he succeeds, he is intitled to all the Effects of the Adulterer, whether in Slaves, *Bûjis* or Money, Teeth or Merchandize, all which he has a Right to seize, and convert to his own Use. The offending Wife, after a hearty cudgelling, is turned out of Doors to seek her Fortune: But no Person being fond of marrying her after this, she retires to some Place where she is not known, passing for a Widow, to get another Husband; or else she maintains herself by a Trade that she has no need to learn.

THE Rich revenge themselves (in Case of f Adultery) much the same Way; but the Woman's Relations, to avoid the Scandal that might accrue to their Family, reconcile the offended Husband with a good Sum of Money, and get her restored to Favour. After this she passes for a as virtuous a Woman as before, and is treated with all matrimonial Endearments in her Turn. *Government*

THE Governors punish Adultery more severely; for if they surprize any debauching their Wives, they kill both the offending Parties on the Spot where they committed the Crime, and cast their dead Bodies on the Dunghil, exposed a Prey to the wild Beasts. These Severities are so effectual, that this Offence is seldom committed here [c].

Methods of Purgation.

WHERE Accusations are not clearly proved, the Accused is obliged to purge himself by Trial. This is practised five different Ways, four of which take Place in slight Offences and civil Causes, and the fifth in Case of High Treason and capital Crimes. This last Trial is only allowed to Persons of Dignity, and that too by the King's especial Order.

The first.

THE first Sort of Purgation is in the following Manner: The Accused are carried to the Priest, who greases a Cock's Feather, and therewith pierces the Tongue. If it passes easily through, it is a Sign the Man is innocent, and the Wound made by the Quill will soon close, and heal without Pain; but if the Quill sticks in his Tongue, it is a bad Sign, and he is pronounced guilty.

The second.

THE second Trial is thus: The Priest takes an oblong Clod of Earth, in which he sticks seven or nine Cock's Quills, which the suspected Person must draw-out successively. If they come-out easily, it is a Sign of Innocence; if not, the Prisoner is convicted as guilty.

The third.

THE third Trial of Innocence, is made by spurting a certain Juice of green Herbs in the Eyes of the Accused. If it does him no Hurt, he is acquitted; if his Eyes become red and inflamed, he is condemned, and obliged to pay the Fine laid on him.

The fourth.

IN the fourth Trial, the Priest strokes the Pri- e soner three Times over the Tongue with a red-hot, Copper Arm-Ring; and from his being burnt or not pronounces Judgment.

THE Author saw all these Trials made, but all the Accused were declared guilty, and not without Reason; for it would be strange indeed if red-hot Copper should not burn the Tongue. The fifth and last Proof, which does not happen once in twenty Years, is as follows:

The fifth.

If a Person be accused of a very great Crime, of which he is desirous to clear himself by Oath, the King's Leave being first obtained, the Accused is brought to a certain River; to which is ascribed the strange Quality of gently wafting-over every innocent Person plunged therein safe to Land, though ever so unskilled in Swimming;

[a] That must be the Sea. See before, *p.* 99. a. *&* *seqq.*

[b] *Nyendael*, in *Bosman*'s Description of *Guinea*, p. 448, *&* *seq.*

[c] The same, *p.* 443, *&* *seq.*

and,

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and, on the other Side, to ſink the Guilty to the Bottom, though ever ſuch good Swimmers: For, on throwing-in the guilty Perſon, the Water grows turbulent like a Whirlpool, and never reſts till he is at the Bottom, when the Water returns to its former Tranquillity.

Fines how diſpoſed.

ALL Fines charged on Crimes are divided as follows: Firſt, the Perſon injured by Theft is ſatisfied out of it; then the Governor has his Share; and laſt of all, the three great Lords before-mentioned. The King only, whoſe Ear it never reaches, has no Part in it. If the three great Lords are contented with what is ſent, then it is well; but they frequently ſend-back their Shares to the Vice-Roy, informing them, that the Fines are too ſmall, and that they have failed in their Duty; ſo that they are often obliged to ſend double the Sum to appeaſe them [a].

3. *The* King, *his* State, Revenues, *&c.*

Nomination of a Succeſſor. The King, how proclaimed. His Brothers put to Death. His Anniverſary Proceſſions. His Attendants. His Slaves. The Queen-Mother. His Audiences. His Revenues. His Forces: Their Weapons and Cloathing.

Succeſſor nominated.

THE Ceremony of inaugurating a new King at *Benin*, is, according to *Dapper*, performed thus:

WHEN the reigning Monarch finds himſelf departing, he ſends for the *Onegwa*, one of his chief Miniſters, whom he commands, upon Pain of Death, to keep his laſt Will ſecret till after his Deceaſe, the Purport of which is, to appoint one of his Sons for his Succeſſor. As ſoon as the King expires, that Miniſter immediately takes into his Cuſtody all his Treaſure and Effects, and receives the Homage of all his Sons on their Knees; each ſtudying how to pleaſe him, as each is yet uncertain who is appointed Succeſſor.

THE Time approaching to proclaim the new King, the *Onegwa* ſends for the great Marſhal of the Crown, who, as ſoon as he comes into his Preſence, aſks what he deſires of him; and being told by the *Onegwa* the late King's Commands as to the Succeſſion, the great Marſhal cauſes the *Onegwa* to repeat the ſame five or ſix Times; after which, he returns home and ſhuts himſelf up, without declaring to any Perſon what he has heard from the *Onegwa*.

King proclaimed.

THE *Onegwa* then ſends for the Son of the late King, deſigned his Succeſſor, and orders him to wait on the great Marſhal at his Houſe, and deſire of him that he would give a King to the State; after which the Prince returns to the Palace, as the great Marſhal directs him. Five or ſix Days after the Marſhal returns to the Palace, to concert Meaſures with the *Onegwa* for proclaiming the new King. After cauſing him again to repeat the late King's Injunctions as to the Succeſſion, and aſking if he does not miſtake the Name of the Son, they both ſend for the young Prince, to whom, after making him kneel-down, they communicate his Father's Will. The young Prince returning them Thanks for their Fidelity in the Diſcharge of their Truſt, riſes-up; and being immediately inveſted with the Royal Ornaments, is proclaimed King of *Benin*, and receives the Homage of his Grandees and People upon their Knees.

Government.

His Brothers put to Death.

WHEN thus inaugurated, the young King uſually retires to the Village of *Oaſeboe*, not far from *Oedo* (or *Benin*) where he keeps his Court till he is ſufficiently inſtructed in the Rules of Government. *Barbot* adds, that the Queen-Mother, the *Onegwa*, and great Marſhal, are Regents in *Oedo* during that Time; which being expired, he is brought by the great Marſhal from *Oeſoboe*, and put in Poſſeſſion of the Palace and Royal Authority. After this, he endeavours to cut-off all his Brothers, to ſecure himſelf againſt Competitors. Of late ſome of them were ſpared; but they made ſuch ill Uſe of that Favour, by conſpiring with the Friends of ſome condemned and baniſhed *Fiadors*, that the preſent King, by ſmothering [b] or otherwiſe, put to Death all his Brethren by a public Order. Some report, that he forced them to hang themſelves, becauſe none muſt lay violent Hands on the Blood Royal; yet after their Death, he ordered them to be buried with great State and Magnificence [c].

Anniverſary Proceſſions.

NYENDAEL, as hath been obſerved already, ſays, that the King of *Benin* ſhews himſelf to the People yearly, only at the Coral Feaſt; but *Artus* affirms, that he goes in Proceſſion through the City, twice a Year. At theſe Seaſons, he diſplays all his Grandeur, appearing attended with above ſix hundred Wives, though not all legitimate: The Grandees here have eighty or ninety, and even the pooreſt ten or twelve [d].

ACCORDING to *Dapper*, the King of *Benin*, at a certain Time of the Year, rides-out to be ſeen by his People. He is that Day mounted on one of his beſt Horſes, (which are but ordinary at beſt) richly equipped and habited, followed by

[a] *Nyendael*, in *Boſman*'s Deſcription of *Guinea*, p. 451, *& ſeqq.* [b] *Barbot* ſays, by ſtuffing their Mouth and Ears with Rags. [c] See *Ogilby*'s *Africa*, p. 477; and *Barbot*'s Deſcription of *Guinea*, p. 371, *& ſeq.* [d] *Artus*, in *de Bry*'s *Ind. Orient.* vol. 2. Part. 6. *p.* 121, *& ſeq.*

three

Benin *Kingdom.*

three or four hundred of his chief Miniſters and Officers of State; ſome on Horſeback and ſome on Foot, armed with Shields and Javelins, preceded and followed by his Muſicians. At the Head of this Royal Proceſſion are led ſome tame Leopards and Tygers in Chains, attended by Dwarfs and Mutes. It commonly ends in the Death of ten or twelve Slaves, ſacrificed in Honour of the King and bought by the People [a].

His Attendants.

ARTUS ſays, the King has many Nobles to attend him; who, when they go to Court, ride on Horſeback, ſitting like Women on Side-Saddles [b], with their Feet on one Side. A Servant leads the Horſe, and on each Side walks a Slave, on whom they lean. Behind follow a Train of Slaves and Servants, ſome carrying an Umbrello over their Lord's Head: The reſt march in Order, ſome beating Drums, others playing on Horns or Flutes.

THE Nobles of the firſt Rank, beſides theſe Inſtruments, have one peculiar to themſelves. This is a Kind of Nets carried by their Servants, reſembling the Hand-Nets uſed by our Fiſhermen; which contains ſomething, that, when ſtruck with the Hand, rattles like Nuts in a Box.

His Slaves.

THE Slaves belonging to the King, of either Sex, are very numerous; for you meet them every where, carrying on their Heads various Sorts of Fruits, Palm-Oil, Water, and Graſs for the Horſes, all for the Uſe of the Palace. Sometimes the King ſends a Feaſt to ſome Nobleman, which is carried in great State by his Majeſty's Servants, ſeveral Perſons going before with white Staves to clear the Way, and keep-off the Populace [c].

The Queen-Mother.

THE King of *Benin*, in *Barbot*'s Time, was a young Man of an affable Behaviour; his Mother was living, to whom he paid great Reſpect. She dwelt in a ſeparate Palace, without the City of *Oedo*, (or *Benin*) where ſhe kept her Court, and was ſerved by her own Officers and Attendants. The King often conſulted her on Affairs of State, by the Intervention of his Miniſters; for it would endanger an Inſurrection if the King went to ſee her himſelf, it being contrary to the Laws [d].

His Audiences.

NYENDAEL had an Audience, perhaps of the ſame King, who was of an affable Mein and about forty Years old. The Author ſtood, according to Cuſtom, thirty Paces diſtant, but deſired he might have Leave to approach nearer to his Majeſty; which, though unuſual, the King, with a Smile, granted, and beckoning to him, he advanced to within eight or ten Paces of his Perſon. There was no Perſon elſe in the Hall, beſides his three great Lords and a Negro with a drawn Sword in his Hand, who looked as fierce as a Cabin-Centry.

Government.

WHATEVER any one has to ſay to the King, muſt be firſt ſpoken to theſe three Lords, who then report it to him and bring his Anſwer, going to and fro; ſo that no-body can tell whether they faithfully report the Meſſages on either Side.

ON the King's left-Hand, againſt a fine Tapeſtry, the Author ſaw ſeveral white ſcoured Elephants-Teeth, on Pedeſtals of Ivory, in which Manner almoſt all the King's Gods are placed within his Houſe. He preſented the King with a Silk Night-Gown, with which his Majeſty was highly pleaſed. All Preſents are brought covered with Mats, ſeveral Negros, with white Staves, marching both before and behind. All who meet this Proceſſion muſt get out of the Way or be ſoundly beaten. This Precaution is taken to prevent all Opportunity of poiſoning the King's Goods, or killing him [e].

His Revenues.

THE King's Revenues are very conſiderable. His Territories are large, and ruled by many Governors; each of whom knows how many Bags of *Bûjis* he muſt pay to the King, all which amount to a vaſt Sum. Leſſer Governors, inſtead of Money, pay their Taxes in Cattle, Sheep, Poultry, Yams, or Cloths; in ſhort, whatever is neceſſary for his Houſhold: So that he is at no Expence that Way, and may lay-by his pecuniary Revenue untouched.

HERE are no Duties on Goods exported or imported, but every one pays yearly a certain Sum to the Governor of the Place where he lives for the Liberty of trading. The Governor ſends Part of it to the King; which, being ſettled, he knows how much remains annually to himſelf.

THE *Europeans* here are well uſed; for the Cuſtoms payable on every Ship to the King, the three great Lords, and the Governors of the Place where they trade, with the Fees of the *Mercadors* and *Fiadors*, do not all together amount to above ſix Pound *Sterling*, for which you become entirely free to trade [f].

His Forces.

DAPPER ſays, the King of *Benin* is reported able to raiſe, in one Day, twenty thouſand Men, and in Time of Need, eighty or an hundred thouſand: So that he is formidable to all his Neighbours, and none participates of the

[a] *Ogilby*'s *Africa*, p. 475; and *Barbot*'s Deſcription of *Guinea*, p. 370. [b] *Gynæcius*. [c] *Artus*, in *de Bry*'s *Ind. Orient.* vol. 2. Part. 6. *p.* 121. *Beſman*'s Deſcription of *Guinea*, p. 464, & *ſeq.* [d] *Barbot*, as before, *p.* 368. [e] *Nyendael*, in *p.* 369. [f] The ſame, *p.* 460, & *ſeq.* And *Barbot*, as before,

Booty

An Accurate MAP, of KALBAR RIVER, (Commonly called KALABAR or RIO REAL,) And the Adjacent Coast, drawn on ye Spot by several Pilots 1699.

Weapons Used by the Hakbous Blacks

PART OF AFRICA

The Country of the Hakbous, is some Leagues above New Kalabar Town

Scale of 7 Leagues

Town of New Kalabar

New Kalabar River

Old Kalabar River

River Bandi

Channel

Horse Shoe Island

the Grange

Doni River

Doni Town

Wine Dorp

Isl. Foko

Foko Point

Riv.r Sombreiro (or Sangrama)

Riv.r S.t Bartolomeo (or dostres Irmaos)

Riv.r S.ta Barbara (or Meas)

Riv.r S.t Nicholas (Lempta or Juan Diaz)

Riv.r Tillana (or S.t Juan)

Riv.r Oddi (Fonsa Oddi or Mafonka)

Riv.r Non (or Santo Benito)

C. Formosa Lat.d 4° 10'

Bandi Town

Interlopers Isle

Bandi Point

River Doni or Boni

PART of the BITE of GUINEA

G. Child Sculp.t

Plate X. Vol. III.

1699. J. Barbot. Booty in War but the General or Field-Marſhal, called *Owe-Aſerri*, or *Siaſiri*. The ſame Author adds, that in Battle they preſerve good Diſcipline and Order, none daring to quit his Poſt under Pain of Death [a]. But *Nyendael* affirms, that although they are much infeſted by Pirates and Robbers, and often invaded by their Neighbours, they are wholly ignorant of War; having, when drawn into the Field, no Diſcipline or Conduct, nor indeed ſo much as Generals, or Officers. They are ſuch Cowards, that nothing but Neceſſity will make them fight; and then they defend themſelves ſo ill, that they are ſoon defeated or taken Priſoners.

Their Weapons and Cloathing. THEIR Weapons are Cutlaſſes and Hangers, ſmall Poniards, *Aſſagays*, with Bows and Arrows, the latter of which are poiſoned [b]. They have alſo Shields, but ſo light, as made of Bambûs, that they cannot ward-off any forcible Blow; ſo that they are rather for Ornament than Defence [c]. According to *Dapper*, the Nobility, when they go into the Field, clothe themſelves with Scarlet, as a Mark of Eminency. Others have Gorgets of Elephants and Leopards Teeth, and high red Caps, wrought and quilted, with Leopard and Civet-Cat Skins, to which hangs a long Horſe-Tail for Ornament. The common Soldiers uſually wear on the lower Part of their Bodies a Cloth as fine as Silk, the reſt being naked [d]. The ſame Writer adds a great many other Things, not mentioned by other Authors; but we are cautious of making uſe of him, as being cenſured by *Nyendael*. *Voyage to Kalabar.*

CHAP. II.

Abſtract of a VOYAGE *to* New Kalabar, Bandi, *and* Doni *Rivers, in* 1699.

By Meſſeurs James Barbot, *and* John Grazilhier.

Preamble. *JAMES BARBOT* was Brother to Mr. *John Barbot*, Author of the Deſcription of *Guinea*, often quoted in this and the preceding Volume. He was Supercargo and Part Owner with *John*, and other Adventurers, of *London*, in the *Albion* Frigat of three hundred Tons and twenty-four Guns, a Ten *per Cent.* Ship [e], which made the Voyage to *New Kalabar*, called by the *Portugueze*, *Rio Real*, in the Year above-mentioned. Joint Supercargo [f] in the ſame Ship went Mr. *John Grazilhier*, whoſe Remarks are given in the next Section, augmented by thoſe which he made in four ſucceeding Voyages to the ſame Parts. The Chart, which accompanies theſe Journals, was taken on the Spot by ſkilful Pilots, aſſiſted by the Natives.

SECT. I.

Mr. James Barbot's VOYAGE *to* New Kalabar.

They leave the Downs: *Come to* Great Frederickſburg. French *Ships on the Coaſt.* El Mina. *Cape* Corſe. Anamabo. Winneba. Akkra. *Bad Weather. Sailing difficult. Arrive at* New Kalabar. *Captain* Edwards *here. The* Albion *in Danger. Anchor at* Bandi. *Confer with the King, about Trade: He comes on board.* Kalabar *Nobility. Duties and Lones. Diſorderly Eating. Slaves procured.*

JANUARY the thirteenth, 1698-9, he ſailed from the *Downs* in the *New Albion* Frigate, of three hundred Tons and twenty-four Guns, a Ten *per Cent.* Ship, or private Trader, belonging to the Merchants of *London*, paſſing in Sight of *Madera*, Cape *Verde*, and Cape *Meſurado*. *February* the twenty-fifth, they anchored before *Rio Seſtro*, where they ſtaid to take-in Wood, Water, and Proviſions. The Author found King *Peter* alive and well here, but got few Teeth, they being dear. *Leave the Downs.*

MARCH the twentieth, they departed, and *April* the eighth, they anchored before *Great Frederickſburg* at Cape *Tres Puntas*. Here they were received civilly by the *Pruſſian* General, who acquainted them, that there was but little Trade on the Coaſt, on account of the Wars amongſt the Natives, fomented by the *Dutch* in order to engroſs the Trade to themſelves. He likewiſe told *Barbot*, that ſix Weeks before, in his Return from Cape *Lopez* hither, he had been *Great Frederickſburg.*

[a] See *Ogilby*'s *Africa*, p. 474. [b] *Dapper* ſays, they are poiſoned by the *Fetiſſeros*, or Prieſts. [c] *Nyendael*, in *Barbot*'s Deſcription of *Guinea*, p. 457. [d] *Ogilby*, as before. [e] See *Barbot*'s Deſcription of *Guinea*, p. 455. [f] The ſame, *p.* 381.

1699. J. Barbot. attacked by a Pirate, whom he obliged to sheer-off; and that there were two or three Vessels of that Sort cruizing about Cape *Lopez* and *St. Tome*. *April* the tenth, a small *Portugueze* Bark came to anchor by them. The Master, who was a Black, said he had been three Weeks from *St. Tome*, and that about three Months before, he had seen four tall *French* Ships there, bound from the Coast of *Guinea*, with Slaves purchased at *Whidah*, commanded by the Chevalier *Damou*.

French Ships. THESE Ships were sent by the *French* King, with a particular Commission to purchase Slaves in *Guinea*, to indemnify the Freebooters of *St. Domingo* for their Pretensions to the Booty taken at *Cartagena* by M. *de Pointis* and *du Casse*, by giving them Slaves instead of Money; and thereby engaging them to return to their Settlement at *St. Domingo*, which they had abandoned. It was agreed to sell them these Slaves at two hundred and fifty Livres a Head at *St. Domingo*, which procured their Return: Yet these Slaves cost near fifty Crowns a Head at *Whidah*, being then scarce.

THE Blacks at Cape *Tres Puntas* having diverted the Channel of the fresh Water ashore, the *Prussian* General, on Complaint, gave Orders to let them have Water, and sent some of his Bricklayers to set-up their Coppers on board [a].

THE Master of the *Portugueze* Bark begged their Convoy to Cape *Corse*. Here they had Abundance of their Men sick, and some died, the Weather being intolerably hot. They could get little Provisions here, but a few Goats, which were very dear; only they bought from the *Portugueze*, one Goat, one Hog, and seven Chickens for five *Akkis* in Gold. They found the Horse-Beans they had brought from *London* to subsist their Slaves, to the Value of an hundred Pounds, were spoiled and rotten.

El Mina. *APRIL* the seventeenth, they found themselves off the Castle of *Mina*, and saw in the Road seven Sail, three or four of them tall Ships; amongst which, two were Frigats of thirty Guns and an hundred and thirty Men each, kept as Cruizers on the Coast. They had lately taken three *Zealand* Interlopers, one of which carried thirty-six Guns and made a stout Resistance, but the Captain was to be tried for his Life. One of these Frigats, having been two Years on the Coast, was about to return to *Holland* with a thousand Marks of Gold [b].

Cape Corse. THE eighteenth, they anchored in Cape *Corse* Road, just by two *English* Ships, in eight Fathom Water, muddy, sandy Ground. The *Portugueze* Vessel that came with them from Cape *Tres Puntas* was set adrift; his Cable breaking; and sending his Boat to weigh the Anchor, the Weather being windy, it overset, and he lost three Men. He could get no Corn at Cape *Corse*, it being dear on the Coast.

Voyage to Kalabar.

APRIL the twenty-first, they sailed, and came to Anchor at *Anamabo*, where they purchased, with much Trouble and at a dear Rate, a Quantity of *Indian*-Wheat, and sold many Perpets and much Powder, paying the excessive Price of three *Akkis* for every Chest of Corn, but having lost their Stock of Horse-Beans, they were obliged to buy at any Rate. The Blacks here put a great Value on Perpets in painted Wrappers, and Oil-Cloths with gilt Leads, with large, painted Arms of *England*.

Anamabo.

MAY the eleventh, they departed from *Anamabo*, and passing-by *Apong* and *Winneba*, one a *Dutch*, the other an *English* Fort, the fifteenth, arrived at *Akkra*. Here they staid till the twenty-sixth, trading for Gold, Slaves, and some Teeth.

Winneba. Akkra.

THE twenty-sixth, as they were weighing their small Bar, the Cable and Buoy-Rope broke; so that they were forced to sail, leaving the Anchor behind, which had fastened in the Rocks. Having purchased sixty-five Slaves along the *Gold-Coast*, besides Slaves and Teeth, they left *Akkra*, steering towards *New Kalabar*, in order to buy more Slaves.

Bad Weather. *MAY* the twenty-seventh, they found themselves, by Observation, in the Latitude of five Degrees four Minutes North, moderate Weather, the Wind South-West by West, being followed by their small Sloop under-sail: At Night it blew so hard, that to keep her Company they were forced to lower their Sails. The twenty-ninth, they had a heavy Gale with Rains, and a rough Sea, being by Estimation near Cape *Formosa*. Next Day, they came within two Leagues of Land, in ten Fathom, muddy Sand, the Tide bearing-in for Shore. They guessed they had ran an hundred and ten Leagues from *Akkra*, and found they had missed Cape *Formosa*; the Tide having, to their Surprize, driven them fifteen Leagues to the North-West of it, into the Gulph of *Benin*, which was both a Surprize and Disappointment. The thirty-first, they anchored about a League and an half from Shore, by Observation in four Degrees five Minutes North Latitude. This Day, they found the Tide run very swift to North, at half a League an Hour; the Land lying North and South, very flat and low, and all over woody. Ever since they left *Akkra*, the Weather was continually gloomy, with great Rains [c].

[a] *Barbot*'s Description of *Guinea*, p. 455. before, *p.* 456.

[b] Thirty-two thousand Pounds.

[c] *Barbot*, as

THOSE

1699. J. Barbot. THOSE who say the Navigation in *Guinea* is easy from this Month to *August* are much mistaken, and ought to carry a double Quantity of Anchors: For the Sea generally runs high, and the Wind at South South-West, very fresh, blowing in Shore, attended with heavy, long Rains, which strain a Ship continually when at Anchor; and the Ground is very rocky in many Places, as at *Sestro*, *Axim*, Cape *Tres Puntas*, and *Akkra*. It is thought also, that the heavy Showers abate the Surges, but they found the contrary, b for during five Weeks past they had nothing but a high Sea, and continual dark Weather, with Days and Nights, as raw and cold as in the *English* Channel in *September*.

Sailing difficult.

FROM *June* the first to the fifteenth, they continued turning up, and anchoring along the Coast, with the Winds contrary at South-West. The sixteenth, steering South-East in eight and nine Fathom, they reached Cape *Formosa*, which is not easy to be known. Coming from the North- c West, at two o'Clock, they passed *Rio Non*, steering East; at four they passed *Rio Oddy* in seven Fathom; at six, at Night, they anchored in six Fathom North North-East and South South-West of *Rio Tilana*, or *St. Juan*. The seventeenth, proceeding East along Shore in six and seven Fathom, at nine they had *Rio St. Nicholas* to the North; at eleven, *Rio St. Barbara*; at one o'Clock they passed the River *St. Bartholomeo*; at half an Hour after two, *Rio Sombreiro*; and at d three they came to Anchor between the latter and *New Kalabar* River in five Fathom and an half, muddy, by Estimation North and South off *Foko* Point.

Come to New Kalabar. THE eighteenth, by Day-break, they sent their Boat ashore for Intelligence, and to bring-off some Blacks to pilot them into *Kalabar*. By the three Men in the Boat they sent Samples of some Merchandize. They saw a Sail in *Bandi* River as far as they could see. The Tide running e East at ten, they moored their Ship about four Leagues from Shore, supposing they must lie there and trade with their Sloop and long Boat; thinking it impossible to find a proper Channel to carry so large a Ship, drawing fourteen Foot and an half Water. The twenty-first, at Day-break, their Warp broke, which was moored at South-East, it blowing hard all Night from South South-West, and South-West by South, the Weather very cold, and the Ebb strong. Here they found f the Month of *June* to be a Diablo, as the *Portugueze* Master at Cape *Tres Puntas* told them. The twenty-third, at one, there came a large Canoa with nine black Rowers, besides other Blacks, and the Master of their long Boat, which lasing its Grappling, was forced back to *Bandi* River [a].

Voyage to Kalabar.

IN this Canoa *William*, the King of *Bandi*, had sent them two or three of his Pilots with Certificates of several *English* Captains they had piloted safely in, some of whose Ships drew thirteen Fathom. Their Men reported, that the Ship they perceived was *English*, commanded by one *Edwards*, who had gotten his Complement of five hundred Slaves in three Weeks Time, and was ready to sail to the *West Indies*. The Master added, that as soon as the Blacks saw their Ship off at Sea, they immediately went-up the River to buy Slaves, besides an hundred and fifty that were actually at *Bandi*-Town when he left it, and that King *William* had engaged to him, to furnish them with a Cargo of five hundred lusty, young Slaves; on which they resolved, if possible, to carry the Ship up the River for greater Expedition.

Captain Edwards *here.*

THE twenty-fourth, early, the Weather being c fair, they set about weighing their only Anchor, but the Cable, though a new one, gave way, which obliged them to cut it away; and at one, in the Afternoon, the Warp broke, so that they were forced to get under Sail to save the Ship and their Lives, keeping the Ship's Head at South-East, to weather the Breakers on the Bar. Thus they plied to and fro, sounding. At three o'Clock, being about three Leagues from *Foko* and *Bandi* d Points, they fell on a sudden into three Fathom and an half, then to three, two and three Quarters, and at last to two and an half. They all then concluded the Ship lost, her Stern often touching the Ground, very violently at the third Stroke; but happening to set all their Sails, she passed-over (the Bar) and got-in well. Thus sailing for two Hours from three to four, and from four to three Fathom, uneven Soundings, they suddenly came to two and an half, and the e Ship touched Ground slightly; but the Sea being smooth, she received no Hurt.

The Ship in Danger.

AT five o'Clock, they got the Opening of *Bandi* River, and the Sight of Captain *Edwards*'s Ship riding before the King's Town, at which Moment they steered North-East directly for the River, and got to Anchor the same Tide in fourteen Fathom before *Bandi* Town, on a small Anchor of three hundred Weight, the only one they had left; which being too light, and the f Tide very strong, it was a long Time before it could fasten. Soon after, Captain *Edwards* sent them another of six hundred Weight for that Night only, till he could spare the large one he had promised. The black Pilots were of no Use to them in this Distress, pleading they never were

Anchor at Bandi.

[a] *Barbot*'s Description of *Guinea*, p. 457.

1699. J. Barbot. sensible of so shallow Water on the Bar; and that it was at the Neap-Tide, and at low Water too, that they had passed so luckily. Had they, (as *Edwards* told them after) when they brought the two Capes to bear East and West, steered immediately North, and North by East, instead of North-West by North, and North North-West, they had found from five to eight Fathom Channel, at the Place where he stood with his Pinnace [a].

Voyage to Kalabar.

Confer with the King

JUNE the twenty-fifth, in the Morning, b they saluted the black King of *Great Bandi* with seven Guns. The Officers went ashore the same Day to pay him their Compliment, and settle Trade: But he gave them to understand, he expected a Bar of Iron *per* Head for each Slave more than Captain *Edwards* had paid; and also objected much against their Basons, Tankards, yellow Beads, and some other Goods, as being of no Demand at that Time. The twenty-sixth, they had another Conference with the King and c chief Men about Trade, which lasted till three in the Afternoon, without any Effect; they insisting on thirteen Bars of Iron for a Male, and ten for a Female Slave, alledging their Scarcity from the Numbers lately exported. The King treated them at Supper. The twenty-seventh, he sent for a Barrel of Brandy of thirty-five Gallons, at two Bars of Iron *per* Gallon. At ten they went ashore, but could conclude no Agreement. The twenty-eighth, they sent their d Boat up the River to the Town of *Doni* (about twenty-five Miles from *Bandi*) for Provisions and Refreshments. The next Day they had three great Jars of Palm-Oil; but being foul Weather, did not go ashore.

About Trade.

JUNE the thirtieth, they had a new Conference, but without Effect. *Pepperell*, the King's Brother, told them, "He was sorry they would "not accept his Propofals, which was not his "Fault, he having a great Esteem for the Whites, e "who had much inriched him by Trade: That "the Price he insisted on proceeded from the "Country People holding-up the Price of Slaves "at the Inland Markets, on seeing so many "large Ships resort to *Bandi*; but to moderate "Matters, he would be contented with thirteen "Bars for the Men, and nine Bars and two Brass "Rings for the Women Slaves, and proportion-"ably for Boys and Girls." So they parted without Conclusion.

BUT next Day, the King sending for them ashore, the Trade was concluded on the Terms *Pepperell* had offered, *viz.* thirteen Bars a-Head for the Males, and nine for the Females; the King promising to come on-board the Day following to regulate it, and to receive his Duties. The same Day they took a large Shark, which was given to the Blacks of *Bandi* to feast on. Their Pinnace returned the same Night from *Doni*, and brought a Slave purchased for ten Bars and a Pint Tankard; and a Cow which cost an hundred and fifty Brass Rings.

He comes on-board.

JULY the second, after a heavy Rain all Morning, at two o'Clock the King came on-board in their Boat, attended by all his *Kaboshirs* and Officers in three large Canoas; and as he entered the Ship, was saluted with seven Guns. He had on an old-fashioned scarlet Coat, laced with Gold and Silver, very rusty, and a fine Hat on his Head, but bare-footed, all his Attendants paying him great Respect: For since their Coming, none of the Natives durst trade with them till the King had agreed. They had a long Discourse with his Majesty and *Pepperell* concerning the Rates of Goods, and the King's Customs, and found *Pepperell* a sharp, talkative Blade. They plied their Guests with Punch and Brandy, that the Company, being about fourteen in Number, besides the King, grew very noisy. At last Matters were adjusted, and the King ordered the public Crier to proclaim a Permission of Trade. This Proclamation was made with the Sound of Trumpets of Elephants Teeth, like those on the *Gold-Coast*. The Crier had sixteen Brass Rings for his Fee.

THE Blacks here are ready enough to find Excuses and Objections for breaking a verbal Agreement; and not having the Art of Reading or Writing, Strangers are forced to comply with their Impositions this Way. They gave the King and his Officers the usual Presents, *viz* [b].

To the King, a Hat, a Firelock, and nine Bunches of Beads instead of a Coat.

Kalabar Nobility.

To Captain *Forty*, the King's General; Captain *Pepperell*; Captain *Boileau*; Alderman *Bougsby*; my Lord *Willyby*; Duke of *Monmouth*; drunken *Harry*, and some others, two Firelocks, eight Hats, and nine narrow *Guinea* Stuffs. They also adjusted with them the Reduction of their Goods into Bars of Iron, as the standard Coin, *viz.*

Goods	Bars
One Bunch of Beads - - -	1
Four Strings of Rings, ten Rings each -	1
Four Copper Bars - - -	1
f One Piece of narrow *Guinea* Stuff -	1
One Piece of broad *Hamburgh* - -	1
One Piece of *Nicanees* - - -	3
Brass Rings - - - -	1

And so *per* Rate for every other Sort of Goods.

[a] *Barbot*'s Description of *Guinea*, p. 458. [b] The same, *p.* 459.

THEY

1699. THEY alſo regulated the Price of Proviſions and Wood, thus:

J. Barbot.

Rate of Proviſions.

Proviſions	Bars
Sixty King's Yams - - -	1
One hundred and ſixty Slaves Yams -	1
—For fifty thouſand Yams to be delivered.	
A Butt of Water - - - -	2 Rings
The Length of Wood ready cut -	7 Bars
A Goat - - - - -	1
A Cow, according to the Size -	8 or 10
A Hog - - - - -	2
A Calf - - - - -	8
A Jar of Palm-Oil - - -	1 ½

Duties and Loans.

THEY paid the King's Duties in Goods, five hundred Slaves to be purchaſed at two Copper Rings a-Head. They alſo advanced to the King, by Way of Loan, the Value of an hundred and fifty Bars of Iron in ſundry Goods; and to his c principal Men three hundred Bars, each in Proportion to his Ability and Quality: To Captain *Forty* and another, forty Bars each; to the others, twenty. This they did in order forthwith to repair to the inland Markets, to buy Yams for greater Expedition, they uſually employing nine or ten Days, in each Journey up the Country by the River, in their long Canoas.

Diſorderly Eating.

AFTER theſe Regulations, Supper was ſerved, and it was as diverting as ſhocking to ſee the Be- d haviour of the Gueſts at Table, both King and Subjects making as much Noiſe as poſſible, and emptying the Diſhes as ſoon as ſet-down; every one filling his Pockets as well as his Belly, eſpecially with Ham and Neats Tongue, without Regard to Rank or Decency. Having gorged themſelves till they were ready to burſt, they returned aſhore, and were ſaluted with ſeven Guns.

Slaves procured.

JULY the third, the King returned to ſee Samples of Goods, as he pretended, but in reali- e ty they found his Viſit was to fill his Belly again. At departing, they gave him three Guns. The fifth, he ſent on-board thirty Slaves, Men and Women, of which they picked-out nineteen, and returned the reſt. The ſixth, he came with four Slaves, which, with the former nineteen, made twenty-three, for which they paid him two hundred and forty-ſeven Bars, three of the Women having each a Child. They allowed him for the twenty-four Heads, in Specie, an f hundred and twelve Bars; in Rangos, ten Bars; in Beads, forty-ſix Bars; in Copper, fifty-one Bars; and in *Guinea* Stuffs, twenty-eight Bars. Two hundred and forty-ſeven Bars in all.

THEY traded thus till *Auguſt* the twenty-ninth at *Bandi*, as well as at *New Kalabar* and *Doni*, by Means of their armed Sloop; in which Time they got on-board ſix hundred and forty-eight Slaves of all Sexes and Ages, including the ſixty-five they had on the *Gold-Coaſt*, all freſh and ſound, very few exceeding forty Years of Age; beſides Proviſion of Yams, Goats, Hogs, Fowls, Wood and Water, ſome Cows and Calves. As for Fiſh, they found little in the River, which was a great Loſs to them; for they were forced to ſubſiſt the Crew (ſeveral of whom were ill of b Colics, and ſome dead) with freſh Meat from Land, at a great Expence, moſt of their ſalt Proviſions and Biſkuit being ſpent [a].

Voyage to Kalabar.

SECT. II.

Mr. John Grazilhier's VOYAGE *from* Bandi *to* New Kalabar *and* Doni, *in* 1699.

Sails to New Kalabar. *Slaves procured, at ſeveral Trips. Idol Temple. Voyage to* Doni. *Trade at* Kalabar. *Price of Slaves. Their Quantity. Goods imported. Proviſions for the Slaves. Their Character. Chart made of the Rivers. Signal of departing. Directions for ſailing out. A double Bar. Direction for entering.*

THE twenty-ſecond of *July*, 1699, Mr. *Grazilhier* ſailed from *Bandi* Point with a ſmall Cargo, in the armed Sloop, (mentioned in the former Section) for *New Kalabar* Town, in the *Rio Real*. At Night, he anchored before a Village called *Bandi*, ſituated in the North North-Weſt Part of the Iſle of *Interlopers*, where the *Portugueze* uſually trade for Slaves. The twenty-third, he ſailed with the Tide of Flood, and about twelve at Night came to anchor in *Kalabar* River, firing a Pederero; but no-body appeared on the Shore. *July* the twenty-fourth, he came before *New Kalabar* Town, and fired three Guns to ſalute the King; after which he made the uſual Preſents of a Caſk of Brandy, a Barrel of Powder, and a Hat: To the Duke of *Monmouth*, a Hat; to the Duke of *York*, a Piece of Linen-Cloth; and to Captain *John Alkmaers*, another: Theſe four being the chief Blacks here, who claim Preſents before any one can trade. Having ſettled the Price of Slaves and Goods, he preſented them a Hat, a Gun, and a Coat, and had Permiſſion of Trade proclaimed as at *Bandi*, *viz.* twelve Bars a-Head for Men, nine for Women, and ſix for Girls or Boys.

Sails to New Kalabar.

Slaves procured,

JULY the twenty-fifth, he got fifteen Slaves on-board, all young People. The next Morning, above forty great Canoas ſailed-up the River from *Kalabar* to get Slaves inland. At Noon he

[a] *Barbot*'s Deſcription of *Guinea*, p. 460.

ſent

1699. Grazilhier. sent the Ship back to *Bandi* with what Slaves a he had procured, and to bring back Goods to carry-on Trade at the Return of the Canoas. These, the twenty-seventh, at nine o'Clock at Night, came back with a great Number of Slaves, which he found were to be had sooner here than at *Bandi*; the *Kalabar* Blacks being but three or four Days out to the inland Markets, whereas at *Bandi*, they were eight and ten Days. *July* the twenty-ninth, the Sloop returning, he departed at Night for the Ship, at *Bandi*, b with forty-four Slaves, though it rained heavily. Next Day, he came to *Foko* Point, five Leagues distant, South, from *Kalabar*; and, the thirty-first, arrived on board at ten in the Morning. To avoid the Banks which lie North off *Foko* Point, he steered East for half a League, and afterwards North-East; coasting the Breaking of the Sea to Windward, in three and two Fathom and an half, at low Water, to the *Interlopers* Isle, where he took Care to avoid a Bank, which c runs-out thence a League. In their Course to *Bandi* Point, and from it to the Town, was ten Fathom deep all along.

At several Trips. THE same Night, Mr. *Grazilhier* returned to *Kalabar* in the Sloop, with a fresh Cargo, Mr. *Barbot* accompanying him. They arrived there, *August* the first, at Night: And the second, having gotten forty-two Slaves, *Grazilhier* returned, the same Night, to *Bandi*, leaving *Barbot* at *Kalabar* to trade, lodging the d Goods in King *Robert*'s House. The third, he arrived on board, and early next Day returned to *Kalabar*, in Company of a *Portugueze* Ship, where finding thirty Slaves ready, he next Day sailed with them to *Bandi*.

IN this Manner they traded, back and forwards, from *Bandi* to *Kalabar*, till they had their Compliment of Slaves. At some Trips, when the Winds were contrary or too high, they steered their Course through the Channel, e between the long, narrow Isle that lies West of the Road, where are some Cottages of Fishermen, who often brought Fish on board. On the the North Side of the Channel stands a Timber Building, which is to be seen as far-off as the Shore there. The before-mentioned Island is much higher than any Lands (about it.) The Building looks afar off like a Barn, and is surrounded with some Fishermens Houses, or Villages, at no great Distance. Mr. *Barbot* was once in this Barn, and observed there twenty-five or thirty Elephants Heads dried, set-up round the House on Boards, which are the Idols of the Country, the Natives resorting here as to a Place of Worship.

Idol-Temple.

AFTER this, Mr. *Grazilhier* made some Trips to *Doni* in the Long-Boat; as did also Mr. *Barbot*. In their second Voyage, *August* the eighth, he came at Night to *Doni*, and lodged their Goods in the King's House, who was about forty-five Year old. On the ninth, he got three Slaves, three Cows, and one Goat, all for fifty-seven Bars, and returned on board; but, on account of the bad Weather, he did not reach *Bandi* till the tenth in the Morning, where he b found Mr. *Barbot*, just arrived in the Sloop from *Kalabar* with thirty-seven Slaves [a].

Voyage to Kalabar.

Voyage to Doni.

MR. *GRAZILHIER*, who, after his Voyage in the *Albion* Frigat, made three more to *Kalabar*, as Commander of *English* and *Dutch* Ships [b], told Mr. *John Barbot*, at *Southampton*, in 1705, that the *Dutch* then made nothing of fetching Slaves from *Kalabar*, with Ships of three or four hundred Tons Burden, that Nation having the greatest Trade there of any *Europeans*, c both for Slaves and Teeth; and that, by the Knowledge he had acquired of *New Kalabar* River, he would engage to carry-in a Ship of six hundred Tons, without Danger, having found a Passage of between four and an half and five Fathom at low Water.

Trade at Kalabar.

IN *October*, 1700, he sailed from the *Downs* directly to this River in two Months Time, in a small *English* Ship, where he purchased two hundred Slaves, at twenty-four and twenty-six Bars d a Man, and proportionably for a Woman; because of the great Number of Ships, sometimes ten, or more, together, that were then trading, which quite drained the upper Markets. He arrived at *Barbados* in *April* following.

Price of Slaves.

IN 1703 and 1704, the Price of Slaves at *Kalabar*, was twelve Bars a Man, and nine for a Woman.

THE Men Slaves gotten there are generally pretty tall, but weakly and faint, on account of e their ill Food, which at best is Yams, or such sorry Provisions. A considerable Number is yearly exported hence by the *Europeans*, sometimes many Ships being here at a Time; which is the Reason the Price varies so much, that some Years it is double to what it is in others. He computes that there are also exported hence yearly thirty or forty Ton of Teeth, all fine and large, chiefly by the *Dutch*.

Quality of them.

THE best Goods to purchase Slaves at *New Kalabar*, in 1704, were Iron and Copper Bars f in great Quantity, especially the former; Rangos; Beads, Gooseberry-Colour, large and small; *Indian* Nikanees; small Brass Bells; three Pound Copper Basons, and some of two Pound; *Guinea* Stuffs; Ox-Horns for Drinking-Cups; Pew-

Goods imported.

[a] *Barbot*'s Description of *Guinea*, p. 461.

[b] He settled afterwards in *Holland*.

ter

1699. Grazilhier. ter Tankards, great and small; blue Linen; blue long Beads, or Pearls; Spirits; blue Perpets, a few [a].

MR. *GRAZILHIER* observed in *July*, *August*, and *September*, the Breaking of the Sea rose fifteen or twenty Foot high, all about the Mouth of new *Kalabar* River, and without it on the Banks of the Bar, which is a good Mark, or Caution, to all Ships that enter it: But in the following six Months of *October*, *November*, &c. when the Bar is covered with seven, eight, and nine Foot Water, there is more Caution required. In *August* and *September* it is easier to get a Complement of Slaves, than the necessary Quantity of Yams and Provisions to subsist them: But in *January*, *February*, &c. when Yams are plenty and cheap, the first Thing to be done is to take them in, and then get the Slaves.

Provision for the Slaves. A SHIP that loads five hundred Slaves must provide above an hundred thousand Yams, which are difficult to stow, as they take-up a great deal of Room; yet it is necessary to have such a Quantity, the Slaves bought here being of such a Constitution that no other Food will keep them, *Indian*-Corn, Beans, and *Mandioka* [b] disagreeing with their Stomach: So that they sicken and die apace; as it happened on board the *Albion* Frigat, as soon as their Yams were spent, which was just when they anchored at *St. Tome*, after a Fortnight's Passage from *Bandi* Point at *Kalabar*.

Their Character. BESIDES, these *New Kalabar* Slaves are a strange Sort of brutish Creatures, very weak and slothful; but cruel and bloody in their Temper, always quarrelling, biting, and fighting on board, and sometimes choaking and murdering each other without Mercy, as happened to several *Grazilhier* had on board. Whoever carries Slaves from this River to the *West-Indies*, had need pray for a quick Passage, that they may arrive alive and healthy. For this Purpose, it is advisable so to order Matters at *Kalabar*, as to be in a Condition to proceed directly to Cape *Lopez*, and not to *St. Tome*, or *Princes* Isle. All the Ships that loaded Slaves with the *Albion* Frigat at *Kalabar*, lost, some half, others two Thirds of them, before they reached *Barbados*; and such as came alive there, either died as soon as landed, or turned to a bad Account: So that above sixty *per Cent.* of the Capital was lost, chiefly occasioned by the Want of proper Food and Water to subsist them, as well as the ill Management of the Principals on board [c].

Chart of the River. WHILE they were taking-in their Complement of Slaves at *Great Bandi*, their Mates, assisted by Captain *Edwards*, the *Portugueze* Captain, whose Vessel lay by them, and the most experienced black Pilots, employed several Days to sound the Channel, and Depths of Water on the Bar and Banks that lie between *Foko* and *Bandi*-Point. This was done with all necessary Exactness, and a Map drawn of it, including *New Kalabar* and *Doni* Rivers [d].

Voyage to Kalabar.

IT is customary for the King of *Bandi* to treat the Officers of every trading Ship at their first Arrival; and these return the Compliment a few Days before they sail. Accordingly, *August* the twelfth, they treated the King and his chief Officers with a Goat, a Hog, and a Barrel of Punch. This Entertainment is a Kind of Advertisement to their black Debtors on Shore to pay in what they owe, and to furnish the Slaves and Yams they have contracted for, or else the King compels them to it. At this Time also, such Natives as have received Presents from them, present them in Requital with a Boy or Girl Slave. According to this Custom, they treated the Blacks ashore on the fifteenth of *August*, inviting the *Portugueze* Master and the black Ladies. The King lent them his Music, to the Noise of which they had a long Diversion of Dances, not unpleasing to behold.

AUGUST the twenty-second, they let-fly their Colours, and fired a Gun, as a Signal to the Blacks of their being ready to sail, that they might hasten on board with the rest of the Slaves and Yams contracted for. *Signal of departing.*

THE twenty-sixth, came-in a *Zealand* Interloper, of sixteen Guns and forty Men, in two Days from *Princes* Isle. She set-out in *March* before, and had traded along the *Ivory* and *Gold-Coasts*. From thence the Captain sailed to *St. Tome*, where he had deposited his Effects in Trust, and was now come to *New Kalabar* for Teeth, designing from hence to proceed to *Rio Gabon*, *Kongo*, and *Angola* on the same Trade. Of this Ship they got an Anchor of eleven hundred Weight, in Exchange for their Sloop with her Masts, Sails, &c. A high Extortion; for the Sloop would have brought four hundred Pieces of Eight at *St. Tome*; but Necessity closed the Bargain, having but one Anchor left in so tall and rich a Ship.

AUGUST the twenty-eighth, at six in the Evening, they sailed from *Bandi* with the Tide of Ebb, keeping near the Shore to avoid the Banks that lie to the West of the Point, on which are some Rocks. At ten, they dropped Anchor within *Bandi* Point (which bore North-East). *Directions for Sailing.*

[a] *Barbot*'s Description of *Guinea*, p. 464. [b] Or, *Maniok*. [c] The same, *p.* 465. [d] According to the Chart, the Survey extended a great Way farther Westward, along the Coast.

1699. East) in nine Fathom Water, about half a League from Land, and two Miles *English* from the Breakers of the Sea, through which are several Passages, or Channels. a

Grazilhier.

THE Channel, at South-West and North-East of the Point is sound, there being from fifteen to sixteen Foot at low Water; but being narrow, it cannot well be sailed through, except with a Land Wind, and at this Season such are rare. They therefore resolved next Day to try the South-East Channel, which is wide and safer in the South-West Winds. b

A double Bar.

IT must be observed, that there are two Bars, or Banks, to pass-over. The first lies between two Shoals of a breaking Sea; where, when you have gotten *Bandi* Point at North-East, and *Foko* Point at West North-West, there is no Danger to range the Banks on the South-West (Side) very close, the better to be sure of this Channel, which is also the deepest; for there you have four, four and an half, and five Fathom. Coasting along the said Bank, and having gotten the same aboard, steering a while South South-East to weather the Breaking of the Sea at Larboard, and then proceeding South-East by South, until you bring *Bandi* Point to bear full North, you will, in a short Time, have from three Fathom to three and three Quarters, for a Mile's Sailing; and when *Bandi* Point bears North, somewhat West, you are past all Dangers, and may boldly, for some Time, steer South-East, deepning your Water to four, five, six, and seven Fathom. By this Course it is easy to carry a Ship out of the River. c d

Directions for entering.

TO carry a Ship in, as coming from *Foko* Point, on five, or four Fathom and an half, at East and East by South, having brought *Bandi* Point to bear North, and *Foko* Point West North-West in four Fathom, in case you have an Ebb, you must anchor, if the Ship draws above ten Foot Water, and at the Beginning of the Flood sail again, steering North North-West: This carries you directly between the two Banks, ranging that which lies at West, the Bottom being there level, flat, hard Sand. e

THEY were assured by the Natives, that they had never seen so tall a Ship (drawing fifteen Foot Water) get into their River; and *Barbot* thinks it a Miracle they escaped so well and so narrowly going-in [a].

Awerri Kingdom.

SECT. III.

The Coast, *from* Rio Formosa *to Cape* Formosa.

The Pirates of Usa. Rio Forcado: *Trade there. Kingdom of* Awerri, *or* Ouwerri: *Climate: Trade: Soil and Produce: Inhabitants: Polygamy: The King turns Convert, for a white Wife: His Power.*

AT the Mouth of the *Rio Formosa*, or *Benin* River, are the *Usa* Blacks, called from their Robberies, *The Pirates of* Usa. They are very poor, and live only by Plunder, sailing to all Parts of the River, and seizing all that comes in their Way, Men, Cattle, or Goods; which they sell for Victuals, whereof they are wholly unprovided [b].

The Pirates of Usa.

EIGHTEEN Leagues South South-East of the *Rio Formosa*, is the *Rio Forcado*. This River has its Source far within Land, to the North North-East, with many Windings; and is, in most Places two *English* Miles over, especially towards the Sea-Coasts, but so shallow, it is navigable only for small Vessels that draw seven or eight Foot Water. The Banks are adorned with Rows of beautiful Trees, which make the Prospect very agreeable. Near the Mouth of it, on a small River which loses itself in the *Forcado*, lies the Village *Poloma* [c], inhabited only by Fishermen [d].

Rio Forcado.

ARTUS says, this River is so broad, that it is easily known, and that there lies an Island [e] at the Entrance. He adds, that it is often visited by the *Portugueze*, who purchase a great Number of Slaves here, which they transport to *St. Thomas* and *Brazil*, to serve in their Plantations and Sugar-Works. This River affords nothing remarkable, but a Sort of blue [f], green, or black Stones, which the Negros much esteem, and use as Beads. These Stones are also much valued on the *Gold-Coast*. The Negros near *Rio Forcado* go naked till they are made Slaves of, when they wear a Clout to cover themselves. The *Portugueze* trade there for Slaves, and have some of their Nation settled there [g].

Trade there.

[a] *Barbot*'s Description of *Guinea*, p. 463.
[b] *Nyendael*, in *Bosman*'s Description of *Guinea*, p. 428.
[c] Perhaps, that in our Pilots, called *Dolmas*, with a large Island, of the same Name, lying before it.
[d] *Barbot*, as before, *p.* 376.
[e] This Island is called *Forcades* in the *English* Pilots.
[f] The *Aigris*, or *Akkori* Stone, a Sort of blue Coral. *p.* 119.
[g] *Artus*, in *de Bry*'s *Ind. Orient.* vol. 2. Part. 6.

THE

Awerri Kingdom. Kingdom of Awerri.

THE Kingdom of *Awerri*, *Ouwerri*, or *Oveiro*, lies along the *Rio Forcado*. The chief Town, which gives its Name to the Country, lies on the ſame River, about thirty-ſix Leagues from its Mouth. It is about two Miles in Compaſs, ſurrounded on the Land-Side with Groves and Thickets, and is the Reſidence of the King. The Houſes are generally fine and neat, conſidering they are in a Country of Blacks, particularly thoſe of the better Sort; the Walls being of Clay, or Loam, painted red or grey, and the Roofs of Palm-Tree Leaves. The King's Palace is not ſo large as that of *Oedo* in *Benin*, which it reſembles in the Form, Materials, and Diſpoſition.

Climate.

THE Air is very bad, by Reaſon of the malignant Vapours uſually exhaled from the River; which ſpread over the Country, and occaſion a great Mortality among the *Europeans*: Eſpecially thoſe who frequent the croſs Rivers, that fall into the *Forcado*, and live intemperately, or are not careful to ſhelter themſelves from the Evening Dews and Moon-ſhine.

Trade.

THE *Portugueze* and *Dutch* trade moſt at the *Forcado*. Their Cargos are the ſame as are proper for the *Benin* Trade: They export hence in Exchange, luſty, ſtrong Slaves, much better ſhaped than thoſe from *Guinea*, but there are not above five hundred Slaves to be gotten in a Year. They get here alſo ſome Jaſper Stones and *Akkory* [a], but little of the latter, except what is ſmall and exceeding dear.

THE *Portugueze* were the firſt *Europeans* who traded here, and uſed to truſt their Goods with the Natives, to carry up the Country and ſell for them; but the *Dutch* have broken them of this Cuſtom, and brought them all to trade for ready Money at the Factories, where even the Women come to buy and ſell. They are civil and honeſt in their Dealings, but tedious in their Way of bargaining before they agree on a Price, which, once ſettled, becomes fixed for all the People.

Soil and Produce.

THE Country is not in general very fertile, the Night Dew being thin, which occaſions a great Scarcity of Graſs for their Cattle; ſo that they breed but few, and have not many Horſes, as in *Benin*, and the Countries to the Weſt and North.

POULTRY is very plentiful, and larger than in any Part of *Guinea*. They have a ſpecial Way of dreſſing them; for, when they roaſt a Pullet, or Chicken, they baſte it with its own Dripping, beaten-up with the Yolk of an Egg, which gives it a good Reliſh.

Inhabitants.

THEY have Store of Palm-Trees, Lemons, Oranges and *Guinea*-Pepper, or *Malaghetta*, and a vaſt Number of Banana-Trees and *Maniok*-Buſhes, which they call *Mandi-hoka* in their Language; of which they make the *Kaſſaba*, or *Farinhe de Pao*, that is, in *Portugueze*, *Wood-Meal*, which is the Bread they commonly uſe.

Inhabitants.

BOTH Men and Women are generally well-ſhaped, the latter eſpecially handſome. Both Sexes have three large Scars, or Cuts, in the Face; one on the Forehead, exactly above the Noſe, the two others, one at each Side of the Eyes near the Temples. They wear their Hair long or ſhort, according to Fancy.

THEY are more induſtrious than the *Benin*-Negros, and no Way inferior to them for Neatneſs. Their Cloths are much finer, about two Ells long, which they wind about their Stomach and Breaſt, the Ends hanging-down. Some are made of Cotton; others of Bark, Flax, or Weeds, ſpun as fine as Silk, and wove into Stripes and Chequers, the Woof hanging-out at each Side like a Fringe. Theſe Cloths yield good Profit on the *Gold-Coaſt*.

Polygamy.

EVERY Man here, as in other Parts of *Guinea*, may have as many Wives as he pleaſes; but when he dies, all the Widows belong to the King, who diſpoſes of them as is done in *Benin*.

Religion.

THE Religion of the Country differs from that of *Benin*, only in the Point of ſacrificing Men and Children to their Idols; which the People of *Ouwerri* are averſe to, alledging, that to ſhed human Blood belongs to the Devil; nor are they fond of Idol-Worſhip, or addicted to poiſoning, as thoſe of *Guinea*. They ſeem ſtill to retain ſomething of Chriſtianity, there being a Chapel in the Town of *Ouwerri*, in which is a Crucifix on an Altar, and round it the Figures of the Virgin and Apoſtles, with two Candleſticks by them. To this the Natives reſort from all Parts, muttering ſome Words before the Crucifix, and carrying Beads in their Hands, ſuch as the *Portugueze* uſe. It is ſaid, ſeveral of theſe Blacks can read and write; the *Portugueze* from *St. Thomas* and *Princes* Iſle, ſupplying them with Paper, Ink, and Books: Whence, the Author concludes their Converſion would be more eaſily effected, than that of any other Nation on the Coaſt [b].

The King turns Convert.

ON this Occaſion, *Merolla*, in his Voyage to *Kongo*, tells us the following whimſical Adventure. About the Year 1683, two *Capuchin* Miſſionaries, called Father *Angelo Maria d'Ajaccio*, and Father *Bonaventura de Firenza*, arriving

[a] Or, *Aigris*.

[b] *Barbot*'s Deſcription of *Guinea*, p. 376, & *ſeq*.

Awerri Kingdom.

here from *St. Thomas*, were well received by the King, who was better bred than ordinary: For he had been educated amongſt the *Portugueze*, whoſe Language he was Maſter of; a Qualification rare for a Negro-Prince. At their firſt Interview, Father *Angelo* addreſſed the King thus: "If your Majeſty deſires I ſhould continue in "your Dominions, you muſt oblige your Sub- "jects to embrace the holy State of Matrimony, "according to our Rites: And whereas the "young Men and Women go naked till Mar- "riage, I deſire your Majeſty will command "them all to be covered." The King replied, That as to his Subjects, he would take Care they ſhould ſubmit to his Requeſt, but he would never comply with it himſelf, unleſs he was married to a white Woman, as ſome of his Predeceſſors had been.

For a white Wife.

THE Difficulty was to get a *Portugueze* who would marry the King, for they all deſpiſe the Blacks. However, Father *Angelo* returned to *St. Thomas* to look-out a Wife for the King; and being informed of a poor, virtuous Girl, who lived under the Care of her Uncle, he one Day, after Maſs, turned to the People, and publicly, in the Name of God, adjured the Uncle to conſent, that his Niece might marry the King of *Ouwerri*, in order to promote the Converſion of that Nation. The Uncle, prevailed on by ſuch pious Motives, conſented; and the zealous Father had the Pleaſure of conducting the Lady to the King, attended by ſome of her own Nation. She was received with great Affection and Magnificence, and married to the King after the Chriſtian Manner, which was followed by the Converſion of the People [a].

His Power.

THE King of *Ouwerri* (who, as ſome ſay, is tributary to him of *Benin*) is very abſolute. He who reigned in 1644, was a Mulatto, born of a *Portugueze* Woman, married to King *Mingo*, and the ſaid Prince was called *Don Antonio Mingo*: He always wore a *Portugueze* Dreſs, and a Sword by his Side [b].

SECT. IV.

The Coaſt, from the Rio Forcado *to* Rio Real, *or* New Kalabar *River.*

Coaſt of Awerri. *Cape* Formoſa. *Rivers Eaſtward: The* Non: *The* Oddi: Filana: St. Nicholas, *or* Lempta: St. Barbara, *or* Meas: St. Bartolomeo, *or* Tres Irmaos: Sombreiro: Rio Real, *or* New Kalabar *River*. Foko *Iſland and Town: Proviſions here: Seaſon for Trade.* New Kalabar *Town: Way of living there: Image Worſhip: Character of the Natives.* Belli *Town.* Krikke *and* Moko *Territories.* Bandi *Point.* Great Bandi *Town.* Doni *River and Town.* *Idol Temple.* Old Kalabar *River: Iſland at the Mouth: Inconvenient for Trade.*

Kalabar Coaſt.

Coaſt of Awerri.

THE Coaſt of *Awerri*, or *Ouwerri*, from the Mouth of *Rio Forcado* to Cape *Formoſa*, extends, South-Eaſt by South, about forty-ſix Leagues; all the Way low, flat, woody Land, ſcarce to be ſeen till in twenty-five Fathom Water out at Sea.

IT is divided by ſeveral Rivers, which run acroſs it into the Ocean; the moſt conſiderable of which are the *Ramas*, or *Lamos*, and *Dodo*: But none of them are much frequented by *Europeans*, *Rio Forcado* engroſſing all the Trade. Nor is there much Advantage by frequenting theſe Parts, all that the *Dutch* or *Portugueze* get, being a few Slaves in the River *Sangama* at Cape *Formoſa*, and the Rivers betwixt it and the *Rio Real*, or *New Kalabar*; but it is not worth the while for a Veſſel of Burden to ſtop here.

Cape Formoſa.

CAPE *Formoſa* lies in four Degrees ten Minutes, North Latitude, and, like the adjacent Coaſt, is low, flat, and woody. The *Portugueze* gave it this Name from the fine Proſpect it yields at Sea, being all covered with beautiful Trees. To the North North-Weſt of it runs a ſmall River, on whoſe North Side ſtands the Village of *Sangama*, a little within the Mouth, before which, at low Water, there lies a Shoal. At this Cape, moſt Seaman commence the *Bight of Guinea*, though ſome take it from *Rio das Lagos* near *Ardrah*. Modern Geograpers call it the *Ethiopic Gulph*, and end it at Cape *Lope Gonſalvo*, the Land between both Capes forming a large Semicircle. Cape *Formoſa* may be ſeen from the Weſt, when you come into twenty-four Fathom Water, but not before, the Coaſt running from South-Eaſt to North-Weſt [c].

Rivers Eaſtward.

FROM Cape *Formoſa* to *Rio Real*, or *New Kalabar* River, the Coaſt runs Eaſt for about thirty-five Leagues; but is cut-through, at Diſtances, by ſeven different Rivers. There is good Anchorage along it for all Sorts of Veſſels, in five, ſix, and ſeven Fathom, ſandy Ground; the Breakers being near the Shore, and the Coaſt, from one End to the other, low and flat. However, the true Courſe is to keep in ten Fathom Water, which is the beſt Anchorage all round the *Bight*, on account of the looſe Sands that lie nearer the Shore.

[a] See *Churchill*'s Collection, vol. 1. *p.* 676. Alſo, vol. 5. p. 377. [b] *Barbot*'s Deſcription of *Guinea*, p. 377. [c] The ſame, *p.* 378.

THE

Kalabar. *River.*

THE first of the seven Rivers which appear on a this Coaſt is *Rio Non*, four Leagues Eaſt of Cape *Formoſa*.

Rio Non. Rio Oddi.

THE ſecond River, farther Eaſt, is *Rio Oddi*, called alſo *Fon Soadi* [a], *Melfonſa* [b], and *Santo Benito* [c]. When you are to the South of it, in ſeven Fathom, it is remarkable for two tall Capes, or Head-Lands, one on each Side of its Mouth. The Land within theſe Capes is flat and low. There are alſo two Thickets of lofty Trees on each Side the River, not far aſunder. b The Coaſt is low and level.

Rio Filana.

THE third River is that of *Filana* [d], or *Juan Diaz*.

RioLempta.

THE fourth is that of *St. Nicholas*, or *Lempta* [e].

Rio Meas.

THE fifth is the *Rio de St. Barbara*, or *Rio Meas*: At the Mouth, and to the Eaſt of it the Sea runs high, with great Breakers.

Rio St. Bartolomeo.

THE ſixth is *St. Bartolomeo*, or *Rio dos tres Irmaos* [*of the three Brothers*] remarkable for a c ſteep Head-Land on the Coaſt, two Leagues off it, and for the great Breakers at Sea to the Eaſt. A League and an half from the Shore there is but four Fathom, uneven Ground; the Land runs low South South-Eaſt.

Rio Sombreiro.

THE ſeventh is *Rio Sombreiro* [f], through which, ſmall Veſſels may paſs into *New Kalabar* River by croſs ones.

AT all theſe Rivers, which are ſeen from Sea, Ships may anchor, and try their Fortune for d Slaves and Teeth; but the beſt is *Rio Sombreiro*. From hence to *Foko* Point, being the Weſt Head of *New Kalabar* River, is but three Leagues Eaſt, and from *Foko* Point to *Bandi* Point, four Leagues. This is the Breadth of the Mouth, or Entry, of *Rio Real*, or *New Kalabar* River, which is navigable, without much Trouble, for Ships of three hundred Tons, or more, if they be Fly-Boats [g].

Rio Real, *or* New Kalabar *River.*

THIS River is called by the *Portugueze*, *Rio* e *Real*; by the *Engliſh*, *Kalabar* [h]; and by the *Dutch*, *Kalbari*, from the Town of *New Kalbari*, or *Kalabar*, and its Territory ſeated on it. It is called by ſome, *Kalberine River*, and runs-up the Land, to the North-Weſt, a great Way, but is only navigable for Sloops, or Yachts, the Bottom being very uneven [i].

THE Road before this River (which is the eighth from Cape *Formoſa*) is hard, ſandy Ground, from five to eight Fathom, without the Breakers, f which lie athwart the Mouth, before the two ſmall Iſlands; and the true Channel is at *Bandi* Point, North and South, at four and three and an half Fathom deep at ſlack Water. Being come within the Breakers, you muſt ſteer to the Weſt, almoſt to *Foko* Point, and afterwards North, to the Road of *Foko* Town, between the Main and a little Iſland before it, about two *Engliſh* Miles Diſtance. *Deſcription.*

THIS Iſland is pretty high, and ſerves for a Mark at Sea to know the River. Very few Ships go-up ſo high as *New Kalabar* Town, it being ſafer to ride at *Foko*, which is not ſo moleſted with Moſketos. *Foko Iſland.*

A SMALL Ship may venture upon the Channel at *Foko* Point, with the Tide, keeping ſo near the Shore as to ſpeak with the Blacks on Land: But at low Water, the deepeſt Channel is at *Bandi* Point.

THE Town of *Foko* lies ſome Leagues up the *Rio Real* on the Weſt Side, or rather (as afterwards is obſerved) as you enter the River. It is, by the *Dutch*, called *Wyndorp*, on account of the great Plenty of Palm-Wine the adjacent Country affords, *Foko*, in the Country Language, ſignifying *Wine*. This Town has two ſmall Rivers, one to the Weſt another to the Eaſt, both which fall into the great River, which runs-up North-Weſt, and has good Anchorage in the Mouth of the Weſt Rivulet, up which Sloops may ſail three Leagues. As there are ſeveral other Hamlets, or Villages, along the River on each Side, all inhabited by a civilized Sort of People, any Man may ſafely venture to trade for Slaves, Teeth, or Proviſions. *And Town.*

THE Town of *Foko* ſupplies Wood and Water, the latter of which is taken from a Pond near the Place, and keeps well at Sea. It is much better than that gotten at *New Kalabar* Town.

HERE are alſo Yams and Bananas to be had reaſonably cheap, but from *Auguſt* till *March* they are ſcarce and dear; ſo that ſome Ships have been forced to fall-down to *Ambozes* and *Rio Kamarones*, in *May* and *June*, to buy Plantains, (which is a Sort of dried Bananas, ſomewhat green, and a Food much liked by the Natives) and afterwards turn-up Weſt to *New Kalabar* to ſlave, loſing a Month or five Weeks. To avoid ſuch a Delay at that Seaſon of the Year, it is better for a Ship, bound from hence to *America*, to ſtop at Cape *Tres Puntas*, or *Anamabo*, on the *Gold-Coaſt*, and buy *Indian*-Wheat, or Corn, there; the *Kalabar* Slaves being generally better pleaſed with their own Country Food, than with *Proviſions here.*

[a] *Fonſaoddy*, in the Map or Chart of *Kalabar* River. [b] *Maſonca*, in the Chart. [c] In the Chart, *Rio Non* is the *Santo Benito*. [d] In the Map, *Tilana*, or *St. Juan*. [e] The Map calls this *Juan Diaz*. [f] The Chart calls it alſo *Sangama*. [g] *Barbot*'s Deſcription of *Guinea*, p. 379. [h] In the Map, written *Kalbar*. [i] *Barbot*, as before, *p.* 380,

Kalabar River.

any of *Europe*, except Horſe-Beans, which many a like, well boiled with Pork or Oil, but eſpecially the *Gold-Coaſt* Slaves [a].

Seaſon for Trade.

THE Yams, which are their chief Subſiſtence, are not fit to be dug-up before *July* and *Auguſt*: So that moſt *Europeans* reckon theſe two Months, *June* and *May*, the beſt Seaſon for *Kalabar* River, becauſe of the cool Rains which refreſh the Air, and give the Natives an Opportunity to trade up the Country; eſpecially *Auguſt* and *September*, in *June* and *July* the Lightning and Thunder b being frequent and very terrible.

THE worſt Seaſon is in the Months of *October*, *November*, and *December*, becauſe of the violent Heat and thick Fogs; ſo that it is not poſſible to ſee from one End of a Ship to the other. The Yams at *Bandi* Point are not ſo good as thoſe at *Foko*, or *New Kalabar*, where the Soil is better.

New Kalabar Town.

THE Town of *New Kalabar* lies on an Iſland cloſe to the Main, on the North Side of a ſmall c Rivulet which enters *Rio Real*. It is the chief Place of the *Dutch* Trade, and contains three hundred and nine Houſes, being paliſadoed after the Negro Faſhion. This Rivulet forms at its Head a large Iſland, all over woody, but ſo cloſe to the Main, that it is hardly diſcernible to be an Iſland, the River here being very narrow. On the North Side of the Town is a large Swamp, or marſhy Ground, which the Tide often over-flows [b], the Water running even between the d Houſes, which ſtand without any Order. That of the King is pretty high and airy. The Land round the Town being dry and barren, moſt of the Inhabitants fetch all their Subſiſtence from a Country to the North, inhabited by the *Hakbous* Blacks; a People much addicted to War, and Depredations on their Neighbours, being ſtrong, luſty Men. In their Territories, are two Market Days weekly for Slaves and Proviſions, which the *Kalabar* Blacks keep very regularly, to ſup- e ply themſelves with both, eſpecially Palm-Oil and Wine, which are plentiful there.

Way of living there.

ROBERT, the then reigning King of *Kalabar*, was a good civil Man about thirty Years old. Every Night they club together at one another's Houſes by Turns. The Proviſion is two or three Jugs of Palm-Wine, each of them containing twelve or fifteen Gallons. Every Perſon, Man or Woman, brings their own Stool. On theſe they ſit round, and drink about in Ox f Horns well poliſhed, which hold a Quart or more, ſinging and roaring till the Liquor is out.

Deſcription.

THEIR common Food is Yams, boiled with Fiſh and Palm-Oil, which they eſteem dainty Food. They ſhowed Mr. *Barbot* a great Quantity of Elephants Teeth, very large, but ſo dear that they would have turned to no Account in *Europe*.

Image-Worſhip.

EVERY Houſe, as well as the Streets of this Town, are full of Idols. They call them *Fouſhip. Fou*, being in the Nature of tutelar Gods. Many of them are dried Heads of Beaſts; others are made of Clay, or Earth, painted over.

BEFORE the King goes on board any Ship newly arrived, he repairs to his Idol-Houſe, with Drums beating, *&c.* all his Attendants being bare-headed. There he cringes to theſe Puppets, begging a proſperous Voyage, and ſacrifices a Hen; which is tied alive, by one Leg, to the End of a long Pole, and has a Braſs Ring on the other Leg, leaving the poor Creature in that Condition till it ſtarves to Death. He performs c the ſame Devotions when their Fleet of Canoas goes up the River for Slaves, and when it returns.

The Natives.

THE *Kalabar* Blacks are generally cruel, thieviſh, and treacherous in their Engagements, though never ſo ſolemn. Mr. *Barbot* ſaw no Curioſities there, but ſome Shells, and the Weapons uſed by the *Hakbous* Blacks.

THERE are a vaſt Number of Apes and Monkeys about *Kalabar*, but not handſome. Of theſe d the Natives give three or four for an old Hat, or Coat. They have alſo blue Parrots [c].

Belli Town.

TEN Leagues up the Country, Weſt of *New Kalabar* Town, lies that of *Belli*. It is large, and governed by a Captain; but has little Trade, except a few Slaves [d].

ABOUT ſixteen Leagues above *New Kalabar*, the River receives another ſmaller one, which comes from the inland Country at Eaſt North-Eaſt, on the Banks of which are ſeveral Vil- e lages.

Krikke and Moko.

THE Territory of *Krikke* lies ſome Leagues North North-Weſt of *Rio Real* [e], and borders South on that of *Moko*, which lies on the Sea, as well as *Bani* [f], another Territory, with a large Village called *Kulebo*, and eight or ten ſmaller in the Compaſs of four Leagues; all governed by a Captain, as are the others mentioned, though the *Europeans* commonly give theſe Chiefs the Title of Kings. The Money of *Moko* is of Iron, f in the Shape of a Thornback, flat and broad as the Palm of the Hand, having a Tail of the ſame Metal as long as the Hand.

[a] *Barbot*'s Deſcription of *Guinea*, p. 379.
[b] The ſame, *p.* 380.
[c] The ſame, *p.* 461, *& ſeq.*
[d] In the next Page, he ſays it lies Weſt of *Old Kalabar*.
[e] *De l'Iſle*, in his Map of *Barbary*, *Negroland*, and *Guinea*, places *Krikke* on the Eaſt of *Kalabar* River, *Moko* and *Bani* oppoſite, on the Weſt Side.
[f] This probably is *Boni*, or *Doni*, (hereafter mentioned) called *Bani* in our Pilots; as *Kuleba* ſeems to be *Kaledo* at the Mouth of *Old Kalabar* River.

Kalabar River.

Bandi Point.

BANDI Point, the Eastern Head or Cape of the Mouth of *Rio Real*, or *New Kalabar* River, is discernible at Sea by a Tuft of high Trees, which over-top the Woods that cover all the Coast. This Tuft the *Portugueze* call the *Lanthorn*, which must be carefully observed steering into the River, as well as the Islands that lie at its Entry. The true Channel is near this Point North and South, in four and three Fathom and an half, slack Water. It is usual, when the Blacks see a Sail in the *Offing*, to send a Canoa with Pilots on-board, who speak a little either *English*, *Dutch*, or *Portugueze*, and direct you safe into *Bandi* River. When you open this, or view it on the Larboard-Side, you must steer North-East with the Tide, which runs very swift, and so come to Anchor before the Town of *Bandi*, or *Great Bandi* [a].

Great Bandi Town.

GREAT BANDI lies two Leagues East within the Point. The Road has from twelve to fourteen Fathom Water. The Town consists of three hundred Houses, divided into Parcels; and stands in a marshy Island near the Main, like that of *New Kalabar*, but somewhat larger. The Buildings and Manners of the Inhabitants are alike, well peopled with Blacks, who employ themselves in Trade and Fishing, like those of *New Kalabar*. They use large Canoas, some sixty Foot long, and seven broad, rowed by sixteen, eighteen, or twenty Men, carrying *European* Goods and Fish to the inland Countries, and bringing-down in Exchange a great Number of Slaves of all Sexes and Ages, and Teeth to supply the *European* Ships. Several of these Blacks act as Factors for the *Europeans*, or their own Countrymen, who intrust them with their Goods to sell at the inland Markets, and purchase Slaves for them: The Slaves gotten here being not Prisoners of War, but bought by those People of their inland Neighbours, who buy them of other Nations more remote.

THE *Dutch* have the greatest Share of Trade here, the *English* next; and last, the *Portugueze* from *Brazil* and *St. Thomas*. All these Nations export hence a great Number of Slaves to *America*, besides a large Quantity of good Elephants Teeth and Provisions [b].

Doni River and Town.

TWENTY-FIVE Miles East of *Bandi* Point is the *Rio Laitomba*, or *Santo Domingo*, called also *Boni*, *Doni*, and *Andoni*. About four Miles up it, at the Bottom of a Creek on the East Side, stands the Town of *Doni*, or *Boni* [c]. *Barbot* says, it is large and populous, and carries-on a Trade for Slaves and Teeth with the *Europeans* by Means of *Bandi* River, which communicates with it.

Description.

WHEN Mr. *James Barbot* was there in *July*, 1699, the Country round it was all overflowed, being a low, swampy Ground, cut in many Places with small Rivers running into the great one of *Doni*.

THEY have Plenty of black Cattle, Hogs, and Goats, but small, especially their Cows; with Abundance of Palm-Wine, which is their usual Drink.

Idol Temple.

NEAR the King's House, where *Barbot* lay, was another, where he kept his Idols, or *Jou Jou*, in a large Press full of the Skulls of his Enemies, killed in War, or else of Beasts; besides a Quantity of human Bones and other Trash, moulded with Clay, and painted as at *Kalabar*. They are so superstitious, that whoever should offer to touch one of them, would run the Hazard of his Life. Besides these they worship Bulls, and a large Sort of Lizard, called *Guanas* in the *French* Islands of *America*, and it is no less than Death to kill any of either Kind.

MOST of these Blacks are circumcised, and pay great Honour to their Priest. Whenever they kill any Beasts for their own eating, they reserve the Entrails for their Idols, which they lay on little Altars erected in many Places to their Honour.

THE King of *Doni* was a good-natured, civil Man, and spoke *Portugueze*, but seemed to have received some Tincture of Popery from the *Romish* Priests who are sent over here from *Brazil* and *St. Tome*. The first Time he came on-board, which was *July* the seventh, they presented him a Hat and Gun, and he invited them to trade at his Town [d].

Old Kalabar River.

FROM *Rio de St. Domingo*, or *Doni*, to that of *Old Kalabar*, or *Kalbarine*, the Coast stretches East, all over level and woody, the *Rio de Conde* lying between. The *Dutch* call it *Oude Kalborgh*, and the *English*, *Old Kalbari*. The true Channel is on the East Side in three Fathom and an half Water; and the best Anchorage in it is near another River, called *Cross River*, coming into it from the North-West above the Place called *Sandy Point*; below which, at the Mouth of *Old Kalabar* River, are two Villages at a Distance from each other, called *Fish Town* and *Salt Town*, from the different Occupations of the Natives.

Island at the Mouth.

ON the East Side of *Old Kalabar* River, just at the Mouth, is another small River, which runs-up North and then East to *Rio del Rey*, forming an Island between them. Through this River Ships may pass safely. In the Middle of the Entry of *Old Kalabar* River lies a small, low, oval Island, called *Parrots Isle* [e], which makes two Channels; the best is on the Side of

[a] *Barbot*'s Description of *Guinea*, p. 380.
[b] The same, *p.* 381, and 461.
[c] See the Chart of *Kalabar* River.
[d] *Barbot*, as before, *p.* 462.
[e] The *English* Pilots place it a good Way within the Mouth.

Bennet's

Rio del Rey. *Bennet*'s River (to the East;) the other runs between that small Isle and the *Salt Town* on the Main; but it has a Bar athwart it, extending from *Salt Town* to very near the West Point of *Parrot's Isle*, leaving only a narrow Passage close to that Isle six or seven Fathom deep.

By these Marks the River of *Old Kalabar* is easily known from Sea, and is navigable for large Ships. The Country about it is full of Villages, and affords Plenty of Provisions at the proper Season, as Yams, Bananas, Corn, *&c.* The People are civilized and fond of Trade, but it is not brisk here, some Ships being obliged to stay eight or ten Months for their Cargos, fastening their Ships to large Trees on the River-Side to save their Cables.

Inconvenient for Trade. The Air of this River is very malignant to Strangers. *Barbot*, in his first Voyage to *Guinea* a in the *African-Sun*, met, in crossing the Line, Rio del R. an *English* Fly-Boat bound for *Nevis*, which having been ten Months at *Old Kalabar*, only five Men of the Crew were able to handle the Sails; and of three hundred Slaves purchased there, a third Part or more were then dead, though they had been but three Weeks from the River.

The *Dutch*, who agree worst with this Place of all the *Europeans*, seldom trade here: Besides, it b is so situated in the Gulph, that the Tide continually runs with great Violence to *Rio Kamarones* in the circular Part of the *Bight*, North from all the Coast round it, which makes it a great Fatigue to Ships from *Old Kalabar* to turn-up for three Weeks or a Month to gain *Prince*'s Isle, *St. Thomas*, or Cape *Lope Gonsalvo*, to take-in Refreshments[a].

CHAP. III.

The Coast from Old Kalabar *River to Cape* Lope Gonsalvo.

SECT. I.

From Kalabar *River to* Rio Gabon.

Rio del Rey: *Trade here. Country of the* Ambozes: *Their Villages.* Little Kamarones *River.* Ambozes *Isles: Populous and fruitful. The* Kalbongos. Rio Kamarones, *the Greater.* Kamarones *Nation.* Rio de Boroa: *The Inhabitants.* Rio de Campo. Rio de St. Benito. *Bay of* Angra. *River* Angra. Great Coriseo d *Isle: Name, whence: The Inhabitants. Isles of* Moucheron: *Trade there. Coast to* Rio Gabon.

Rio del Rey. From the East Point of *Old Kalabar* to the West Cape of *Rio del Rey* the Coast extends East about ten Leagues.

The *Rio del Rey* is easily known coming from the West, by the extreme high Lands of *Ambozes* which lie between it and *Rio Kamarones*, and e appear to the South-East as you enter the Mouth. This looks like a deep, large Bay, running North, seven or eight Leagues wide at the Entrance, where there is three Fathom oozy Ground; the Channel being exactly in the Middle, free from Shoals and Sands, except near the East Shore, which is foul. Somewhat out to Sea are two Rows of Poles fixed in the Water, called a *Fishery*, the Blacks probably fastening their Nets c to them. Near these there is eight Fathom Water.

The Shore on both Sides the River is low and marshy. The River, which comes far from the North, is wide for a considerable Way up the Country; and receives several others in its Course, the adjacent Lands being populous, and full of Villages.

Trade here. The Trading-Place on the West Point of the River, is a Village seated on a small River that d flows into *Rio del Rey* just at the Mouth, and is navigable for Sloops. The *Dutch* have the greatest Share of Trade here in Yachts they send from *el Mina* with proper Assortments for this Place; such as Iron Bars, Coral, Brass Basons, and other refuse Goods of the Coast; Bloom-colour Beads or Bugles, and Purple; Copper Bracelets or Rings made at *Loando* in *Angola*, with Presses for Lemons and Oranges. In Exchange for these they annually export four or five hundred Slaves, ten e or twelve hundred Ton of fine, large Teeth, two or three weighing commonly an hundred Weight; besides *Akkori*, (or blue Coral) Javelins, and a Sort of Knives the Negros here make to Perfection, which sell well on the *Gold-Coast*. The *Akkori* is to be found no-where but between *Rio del Rey*, and *Rio de Kamarones*.

The Natives have no fresh Water but that of Rain, which they gather from the Tops of their Houses. The Air is thick and foggy.

[a] *Barbot*'s Description of *Guinea*, p. 381, *& seqq.*

The Ambozes. THE Territory of *Ambozes*, which lies between *Rio del Rey*, and *Rio Kamarones*, is remarkable for the Height of its Mountains near the Shore, thence called, by the *Portugueze*, *Tierra Alta de Ambozi*. Some of these are esteemed as high as the Pike of *Teneriffe*. From *Rio del Rey* the Coast slopes South-East. Five Leagues beyond lies the *Rio Piqueno*, or, *Little River of Kamarones*: From whence to Cape *Kamarones*, the North Point of the great River, the Coast is much more low and woody than it is between the *Little Kamarones*, and *Rio del Rey* [a].

Ambozes Country.

THIS Territory is cut through by Branches of Rivers coming from *Great* and *Little Kamarones*, which divide it into several large Islands. The farthest of these in *Kamarones* is called *Negrey*, in which is *White Bay*; and the next to it at *West Negrey*, near to which, on the West Side, is the Head or Cape, by the *English* called the *High Point* [b], opposite to *Rio de Boroa*, at the South-East Side of *Kamarones*. Here there is a Village of Fishermen some Leagues distant from *Swalleba* Point [c], which lies on the same Continent to the South-West.

Their Villages. THE Land of *Ambozes* comprehends several Villages to the West of Cape *Kamarones*, amongst which are those of *Serges*, *Bodi*, and *Bodiwa*; where there is a little Trade for Slaves, and for *Akkori*, chiefly in the Hands of the *Dutch*. The Country is fertile in all Sorts of *Guinea* Plants and Fruits, except Palm-Trees. To supply the Defect of Palm-Wine, they use for Drink a Liquor made of a certain Root, called *Gajanlas*, boiled in Water, which is not disagreeable, and is good for the Colic. They have Abundance of Poultry, *&c.*

THE Blacks here have the same Names for Numbers with the *Kamarones*. One, *mo*; two, *ba*; three, *melella*; four, *meley*; and five, *matan* [d].

Little Kamarones River. THE River of *Little Kamarones* is properly a Branch of the *Greater*, which, subdividing itself into three Arms, runs through the Lands of the *Ambozes* into the *Ethiopic Sea*. The chief of these, being the third River to the South-East of *Rio del Rey*, is called, by the *English*, *Old Kamarones*. This third Branch again is subdivided into two others, running South-East and South South-East into *Great Kamarones* River, and thus with the Ocean form three Islands in the Territory of *Ambozes*. In these are the highest Mountains, which extend to the North Point or Head of *Great Kamarones* River.

WEST and South-West of *Old Kamarones* River are three round Islands [e], two or three Leagues from the Main; which being as lofty and high Land as the opposite *Ambozes* Hills, seem at Sea to join the Continent. These are, by the *Portugueze*, called *Ilhas Ambozes* [f]. The Channel between these and the Main is eleven Fathom deep; and through it the largest first-Rate may safely sail, the Tide running as the Wind sits. The Northermost of these three Isles lies four Leagues from the *Pescaria*, or Fishery of *Rio del Rey*, and the Southermost five Leagues to the North of Cape *Kamarones*. This is the largest and highest Land. The middle one is smallest.

The Kalbongos. *Ambozes Isles.*

Populous and fruitful. THOUGH these Isles appear at a Distance like huge Rocks, yet they are very populous, and so fertile, especially in Palm-Wine and Oil, that they produce sufficient for the Support of the Inhabitants. The Plenty of Palm-Trees is the more surprizing, as there are none on the opposite Continent. The Sea also round these Islands yields Abundance of Fish.

THE Road for Trade is to the East of the Southermost Island. The Natives understand *Portugueze* pretty well, but are the worst Blacks of all *Guinea*. The three Isles form a Sort of Commonwealth, and the People live by their Incursions on the Continent.

The Kalbongos. THE *Rio del Rey* is inhabited by the *Kalbongos*. They are divided into two Nations, one dwelling along the upper Part of the River towards the Country of *Gabou* to the North, the other towards the Mouth, both at Enmity together. *Barbot* says, their Country extends from hence to Cape *Formosa*, West. They are a strong, robust People, but poor, treacherous, and knavish in Traffic; very cruel and brutish, the Father selling his Children; the Husband his Wife; the Brother his Sisters, and the like. They are nasty both in their Houses and Persons. They go quite naked, smearing their Bodies with a Sort of red Colour. They have several Scars on their Foreheads made with a red-hot Iron, or Pincers; plaiting their Hair in various Manners, and filing their Teeth as sharp as Needles, like the *Quaqua*-Blacks. Their chief Employment is fishing in the Rivers, which abound with Fish.

Odd Custom. THEIR Way of clearing themselves from Crimes laid to their Charge, is to make an Incision in their Arm, and suck-out their Blood. The like is practised by the People of *Ambozes*, *Ambo*, and *Boeteri*, who bear them a mortal Hatred on account of their wicked Dispositions [g].

[a] *Barbot*'s Description of *Guinea*, p. 384, *& seq.* [b] In the Pilots, *Steep Point.* [c] This Account seems to be taken from the Pilots. [d] *Barbot*, as before, *p.* 386. [e] Our Pilots make but two. [f] The *English* call them, *Amboises*; the *French*, *Amboizes*. [g] *Barbot*, as before, *p.* 385.

Rio Kamarones.

RIO KAMARONES, by ſome called *Jameor* [a], bounds *Guinea* on the South, and the Kingdom of *Biafara* to the North. This River falls into the Sea through a wide, ſpacious Mouth, yet it is only navigable for Brigantines or Sloops, and that not without Difficulty.

Rio Kamarones.

ON the South Side of the Entry lies the *Little Buffiers* Iſle [b], from whence ſtretches South South-Weſt a Ledge of Rocks, ſo ſteep, that Ships may ſail cloſe by them in ſix Fathom Water, as well as by the other Rocks which appear in the Mouth of the River on both Sides of the Channel, that lies exactly in the Middle, and has three Fathom Water. For ſome Leagues up, the Tides of Ebb and Flood go-in and out conſtantly, and with great Swiftneſs.

THE beſt Anchorage is before the Mouth of a ſmall River, which comes from the Eaſt, called, by the Blacks, *Manoka*, and, by the *Dutch*, *Tande-gatt* [c]. Higher-up, on the ſame Side, it receives another ſmall River, called, by the *Dutch*, *Monambaſcha-gatt*; on the Banks of which is a Town (of the ſame Name) where the *Europeans* trade.

ON the North Side of *Rio Kamarones*, for a good Way up, lie the high Lands of *Ambozes*, being a long Ridge of Mountains extending far inland at North North-Eaſt.

ABOVE *Monambaſcha-gatt* [d], before-mentioned, is a Village called *Bateba*; and farther to the North-Eaſt, on the *Rio Kamarones* itſelf, a great Town called *Biafara* [e], the Capital of all theſe Countries. The Town of *Medra* is near the *Niger*, and is the Metropolis of the Kingdoms of *Medra* and *Tebeldera*.

The Kamarones *Nation.*

THE Lands oppoſite to the latter Places, on the North of *Rio Kamarones*, are inhabited by the *Kalbongos*, who are continually at War with the *Kamarones*-Negros. Theſe latter live higher on that River, and are governed by a Chief of their own, called *Moneba*; whoſe Seat or Palace [f], built on a riſing Ground, is by its Situation the moſt agreeable Reſidence in all *Guinea*, either for Proſpect, Air, or the Fertility of the adjacent Soil, which yields Plenty of *Pardon*-Wine, Yams, Bananas, Palm, and other Fruits.

Buildings.

THE Houſes here are ſquare. The People drive ſome Trade with the *Europeans*, having Plenty of Teeth, *Akkori*, and Slaves, at reaſonable Rates. The proper Goods for this Place, are Iron and Copper Bars; Braſs Pots and Kettles, hammered; Bugles or Beads, Roſe-coloured, Purple, Orange, or pale Yellow; Ox-Horns and Steel Files. *Akkori* is uſually purchaſed with *Harlem* Cloth, or *European* Stuffs, ſuch as ſell at *Rio del Rey* and other Places in the Gulph.

Rio Boroa.

THE *Kamarones*-Blacks are luſty, tall, and well ſhaped, with a ſmooth Skin, but generally long legged [g].

FROM *Swalleba* Point, which is the South Side of *Kamarones* River, the Coaſt as far as *Rio Gabon*, being ſeventy Leagues, is little known or frequented by *Europeans*.

Rio de Boroa.

FROM the Mouth of *Rio Kamarones* it runs South-Eaſt to *Rio de Boroa*, or *Borro*, about ten Leagues; not far from which is the Iſle of *Branca*, or *Baracombo*, about two Leagues and an half from the Main, between it and the Iſle of *Fernando Poo*, which is ten Leagues to the Weſt of it. This Iſle of *Branca* has ſeveral Sorts of Fruits and Birds, amongſt which is the peculiar Species deſcribed at *Rio Seſtro* [h]. The Women here are reckoned the moſt ſhameleſs in all *Guinea*, openly proſtituting themſelves in the Sight of all Men.

The Inhabitants.

SOME Years ago, a *Dutch* Ship happening to anchor here, a Sloop came aboard with twenty-eight Blacks. One of them had a Drum and a hollow Stick like a Flute; another, whoſe Face, Arms and Breaſt were white, held in one Hand a green Branch and a Bell, in the other a little Bird like a Sparrow, which he now and then let fly upon the Deck; and whilſt diſcourſing with them by Signs, often rang the Bell to expreſs his Surprize at what he underſtood. Some *Dutch* going aſhore to their Village, obſerved a ſmall Hut three Foot high, wherein was an Earthen Pitcher covered with a Net, which the poor People would never ſuffer them to take-off. By the Pitcher was the Figure of a Child cut in Wood very oddly, with Fiſh-bones thruſt into and round one Eye. They ſuppoſed this to be their Idol, and obſerved that they practiſed Circumciſion; but did not diſcover that they had any Notion of a Deity, or performed any Kind of religious Worſhip.

Rio de Campo.

FROM *Rio de Boroa* to *Rio de Campo* is fifteen Leagues, in which Space the *Portugueze* Maps, made by Order of the King of *Portugal*, (which the Author had by him) exhibit four Ports or Villages not to be found in thoſe of any other Nation. Theſe lie South of *Rio de Boroa*, and are,

[a] Perhaps, *Yamûr*. [b] Called, in our Pilots, the *Buffs*. [c] In the Pilots, called the River *Bore*, a few Leagues within the Mouth of the *Kamarones*. [d] In *Moll*'s Map, *Monabaes*. [e] This ſeems to be taken from the Charts or Maps. *Biafara*, in the Pilots, is placed about twenty Leagues from the Mouth of the River; but in *de l'Iſle*'s Map eight Degrees. [f] This muſt be *Monembas* before-mentioned; or, *Moniba*, as *de l'Iſle* calls it, ſome Leagues up the River. [g] *Barbot*'s Deſcription of *Guinea*, p. 386. [h] The *Kubalos* Birds.

Serra

Angra *Bay.* *Serra Guerreira*, *Angra do Ilheo*, *Pao de Nao*, and *Porto de Garapo*. This laſt is repreſented in theſe Charts as a deep Bay, and ſeems to be the *Bight* of *Pan Navia* in our Pilots, which makes good Anchorage between the Cape and a ſmall Iſland of the ſame Name, on the North-Weſt and South-Weſt of which is fifteen Fathom Water. They likewiſe exhibit two round Hills at a little Diſtance from the Coaſt, extending inland from Point *Pan* to the North Bank of *Rio Campo*, but the *Dutch* Charts have nothing of theſe Places [a].

Rio de St. Benito. FROM *Rio de Campo* to *Rio de St. Benito* is ten Leagues South by Weſt, in which Space the ſame *Portugueze* Charts ſet-down ſeveral Rocks along the Shore, called *Baixos de Pedra*. South of theſe is a Port called *Duas Pontas*; in the *Engliſh* Pilot, the *Bay of Bata*, a deep Bay, pretty wide, with good Anchorage [b]. It likewiſe marks a long Ridge of little Hills inland, extending from *Rio de Campo* five or ſix Leagues Southward; and places a high Promontory at the North Part of the Mouth of *Rio St. Benito*. Before this River there is a Bank or Shole extending three Leagues along the Channel, which has from four to ſix Fathom Water, and receives another River, called *Gaza*, from the Eaſt North-Eaſt [c].

Bay of Angra. FROM *Rio de St. Benito* to the Bay of *Angra* is fifteen Leagues, the Courſe directly South-Weſt; the Coaſt ſweeping inward ſemicircularly, and having from twelve to fifteen Fathom Water. The two Capes or Points of the Bay of *Angra*, according to the *Portugueze* Charts, are that of *das Serras* to the North, and of *St. Joao* to the South [d]. According to the Pilot, the inner Part of the Sweep is low Land, riſing gradually to the great Promontory of *St. Joao*; and beyond that low Land is a Ridge of Hills, called *Los Mitos*. The Coaſt alſo is covered with high Trees at Diſtances, and has eight Fathom Water round the Cape turning into the Bay.

River Angra. THE Bay is eight or nine Leagues ſquare, called, by the *Engliſh*, *Anger* and *Danger* [e]. The *Rio de Angra* River falls into it at the South-Eaſt Angle, and a ſmall River at the North-Eaſt Angle. In the Middle of this Bay lies a ſmall Iſle, called *Little Coriſco*; and in the Midſt of the Entrance another, named *Great Coriſco*, four Leagues diſtant from the Capes on either Side. The *Engliſh* Charts agree with the *Portugueze* in the Diſpoſition of this Bay, but differ much from the *Dutch*.

Coriſco *Iſle.* ACCORDING to *Barbot*, the North Point of *Great Coriſco* has a Rock of a round Shape, forming two little Heads, one at each End, and a Cavity between each Head, on which are three or four Trees: A ſure Mark to know it by, being exactly Weſt of the Iſle. It is about three Leagues in Length to the South, and about a League broad; encompaſſed from North-Eaſt to South-Weſt with Sholes, Rocks, and Sands: But is much cleaner on the Eaſt-Side, where the Shore is a white Sand, and there is good Anchorage for Ships. Its North Point lies in forty-five Minutes North Latitude. The Land is rather low than otherwiſe, only the Coaſt riſes a little to the North.

Great Coriſco *Iſle.*

Name, whence. THE *Portugueze* called it *Ilha de Coriſco*, from the violent and horrid Lightnings and Thunders the firſt Diſcoverers met with here [f]. It is all covered with Wood, moſt of the Trees being tall, and amongſt them ſeveral that yield a Red-Wood, fit for Dyers, which the Natives call *Takoel*, and the *Engliſh*, *Camwood*. It is a hard, ponderous Wood, and is a better Red than *Braziletto*, or *Brazil* Wood [g]. The Land both of *Great* and *Little Coriſco* is ſo low, that the Trees ſeem to riſe from the Water [h]. The Sea round it is commonly calm, which makes it a good Port for careening Ships in three or four Fathom good Ground, and very near the Shore. The Road is on the North-Eaſt Side of the Iſle near a Spring of freſh Water, which falls from the Hills into the Sea, facing the Bay of *Angra*. This Water at Ebb is very ſweet, but brackiſh on the Return of the Flood, the Tide entering the Rivulet.

Inhabitants. IT is inhabited only by thirty or forty Blacks, who dwell near the North-Eaſt Point about a League from the Wooding and Watering-Place. They have much ado to keep their Health here, the Place being very unwholſome and intemperate. They are governed by a Chief, who is Lord of the Iſle, and live but poorly; having only Plenty of Cucumbers [i], which grow here in Perfection, but many Sorts of Fowl [k].

IN 1679, the *Dutch* General at *la Mina* ſent here forty *Dutchmen* to ſettle a Colony, and make the Soil arable, that it might be a Place of Refreſhment for the *Weſt India* Company's Ships homeward bound, inſtead of ſupplying themſelves at the *Portugueze* Iſlands. Theſe Men did accordingly erect a Turf Fort, mounted with ſome Iron Guns to defend them from any Surprize of the Blacks; and made ſome Improvements in cul-

[a] *Barbot*'s Deſcription of *Guinea*, p. 387. [b] The ſame, *p.* 386. [c] The ſame, *p.* 387. [d] Contrariwiſe, in the *Engliſh* Pilot, *St. John* is to the North, and Cape *Eſtiras*, the ſame with *das Serras*, to the South. [e] Both Corruptions, the firſt of *Angra*, the ſecond of *de Angra*. [f] Which, *Artus* ſays, was the Reaſon it was uninhabited, but reſorted to for Wood and Water. [g] *Artus* adds, that it is poliſhed and ſhining. *De Bry*'s *Ind. Orient.* vol. 2. Part. 6. *p.* 123. [h] *Boſman* adds, that they are agreeable Iſles. [i] *Artus* ſays, the Soil could produce nothing elſe. [k] *Barbot*, as before, *p.* 388.

Moucheron Isles.

tivating the Soil: But the bad Air, and their Fatigue in grubbing and tilling the Ground, brought them soon into a sickly Condition; so that having lost seventeen Men, the Remainder razed their Fort, and returned to *Mina*, and the *Dutch* have since made no Attempt to resettle there [a].

IN the Time of *Artus*, the *Dutch* had a good Trade for Ivory at *Rio de Angra*, it being plenty here. The Language differs from that of *Gabon*, but in their Superstition and Customs they nearly agree [b].

Isles of Moucheron. A GOOD Way up from *Great Corisco*, East North-East, in the Bay, are three small Isles, called by the *Dutch*, the *Isles of Moucheron*, from *Balchazar de Moucheron*; who, in his Voyage to the *East Indies*, *Anno* 1600, was by the Tides driven into the Gulph of *Guinea*, where he left his Ship at these little Isles. *Moucheron* caused a Fort to be built on the largest Isle, in Hopes of settling a profitable Trade with the Blacks of the Continent, and left the Care of the Settlement to one *Hesius*. This Person had not been in that Post four Months, when the Blacks of *Rio Gabon*, fearing the *Dutch* would draw all the Trade from their River, found Means to surprize the Fort, and massacred the *Dutch* with all the *Angra*-Blacks who happened to be then trading there; the Natives of *Rio de Angra*, who have a King, and are a better People, but less powerful, not daring to oppose them: But this Action stuck so in their Stomachs, that at last it occasioned a War between them and the People of *Gabon* and *Pongo*, which still continues.

Trade here. *RIO DE ANGRA*, or *Anger*, is a Place of Trade much frequented by the *Dutch*, and sometimes by the *English* Traders, who get here Elephants Teeth, Bees Wax, and some Slaves. They anchor in *Great Corisco* Road on the North-East Side; and send their Sloops or Boats, well manned and armed, up the River, carrying their Goods in Chests. The *Angra*-Blacks say, their River comes from a great Way inland; which is probable, by the Largeness of the Mouth. It lies exactly in two Degrees North Latitude [c].

Coast to Rio Gabon. FROM Cape *das Serras*, or *Estiras*, the Coast runs about five Leagues South-West to the Bay or *Bight* of *Estiras*, which is near three Leagues wide from North to South, and near as long.

FROM *Corisco* Isle to Cape *St. Clara* is reckoned about ten Leagues South by East, a direct Course in fifteen Fathom Water all along to near the said Cape, where it decreases to twelve. The Coast between them, by the *English* Map, is cut with one River, but nameless. *River Gabon.*

CAPE *St. Clara* forms a high Head, and shows a double Land very high as you come from the North. This is the North Point of *Rio Gabon*, so well known to Navigators [d].

SECT. II.

Of the Rio de Gabon, *and its Inhabitants.*

Rio de Gabon. *Cape* St. Clara: *The best Channel.* Pongo *Isles: Their Condition: Soundings: Strong Ebb: Resorted to by Shipping. The Trade troublesome. The Inhabitants: Their Character: Mens Dress: Womens Dress. Their Weapons and Diet: Great Brandy Drinkers. Their Employments and Houses. King's Palace and Dress. Their Language and Religion. Government. The King a Blacksmith. The Seasons and Weather. Wild Beasts: Elephants and Buffalos: Danger of hunting them. Roots and Fruits. Fish plenty. Way of fishing here.*

FROM Cape *St. Clara* the Land turns-off short to full East for six Leagues into the Bay of *Rio Gabon*, or *Gabaon*, as the *Portugueze* call it [e], being a high Shore, planted at Distances with lofty Trees. After this it winds towards the South South-East, being cut-in by two little Rivers. *Artus* says, the *Rio de Gabon* lies fifteen Leagues to the South of *Rio de Angra*, and is situated under the Equinoctial Line, the Isle of *St. Thomas* lying forty-five Leagues directly West of it. The Entrance of the River is four Leagues broad, but by Degrees lessens; so that at the Isle of *Pongo* it is not above two Leagues. The Banks are beautifully adorned with high Trees [f]. According to *Barbot*, the Breadth of the Bay from Cape *St. Clara*, the North Point, to the South Cape, called by the *English*, the *Round Hill* [g], is three Leagues. The Middle of the Channel lies directly under the Line. The Depth between the Capes is from eight to six Fathom Water. *Rio de Gabon.*

CAPE *St. Clara* shows off at Sea much like Cape *St. Joao* at *Rio de Angra*; but the Hill that forms it, is a particular Spot, like a white Mark, which, at a Distance, resembles the Sail of a Ship. It has also some Sholes [h] running-out to Sea, on which the Waves break violently. The South Point of the Entry is low Land, with a little round Hill on it, and all over woody. It *Cape St. Clara.*

[a] *Barbot*'s Description of *Guinea*, p. 389.
[b] *Artus*, in *de Bry*'s *Ind. Orient.* vol. 2. Part. 6. *p.* 123.
[c] *Artus*, as before, *p.* 123. *Dutch Collect. Voy.* to *E. Ind.* Tom. 1. Part. 2. *p.* 550. Also *Barbot*, as before.
[d] *Barbot*, as before, *p.* 389, *& seqq.* [e] Others name it *Gaba*, *Gabona*, and *Gabam*. [f] *Artus*, as before, *p.* 124. [g] *Round Corner*, in the Pilots. [h] *Artus* says, this Shole or Bar is three or four Fathom over.

has

Pongo Isles. has also a Shole lying off it; between which and the Land is Passage for a Sloop of thirty Tons without Danger. Some Leagues South of this Point appear the white Downs, called *las Serniſſas*, which are a good Mark in coming from the North to prevent over-shooting the River.

Best Channel. The best Channel for sailing-up, is along the South Shore, taking Head of a Rock which appears above Water near the second Point within the River. When past that Rock, you steer South a little Way, which puts you in the proper Channel to the Isles of *Pongo*, beyond which a Vessel may sail-up five or six Leagues [a].

Pongo Islands. THREE or four Leagues within the River you come to two Islands, called the *Islands of Pongo*. These lie beyond the Point, called by the *Dutch*, *Sandhoek*, or *Sand Point*; and by others, *Zuid Hoek*, or *South Point*, a Place where *European* Ships commonly take-in fresh Water, which is better here than at Cape *Lope Gonsalvo*. *Barbot* says, this Point is about five Leagues within the River's Mouth [b], and extends from North to South [c].

THE *Pongo* Isles lie near the North Shore, and are distinguished from each other by different Names. One of them, about two Leagues in Compass, has a high Hill in the Center [d], and is, by the *English*, called *Prince's Isle*; by the *Dutch*, *Koning Eyland*, (or, the *King's Isle* [e]) it being the King's Residence, and is very populous. The other is called *Papagaye Eyland*, or *Parrots Isle*, from the great Number of those Birds [f]. It abounds with several Sorts of *Guinea* Fruits, and serves for a Place of Refuge to the Natives of *Prince*'s Isle in Time of War, being fortified by Nature. Since 1601 they have some Pieces of Cannon and Muskets here, which they took-out of a *Dutch* Vessel that had put-in here, after having massacred and eaten the Crew. They did the same after to some *Spaniards*; but of late they are grown less savage, by the Resort of Ships here, though they are still very uncivilized.

Their Condition. THE King of *Pongo* is, by the Natives, called *Mani Pongo*, or, *Lord of Pongo*; *Mani* in their Language, as well as that of *Kongo*, signifying a *Lord*, a Title they prefer to that of King, as was practised by the ancient *Romans* [g].

BOSMAN, who was sixteen Days in this River, says, that one of the Islands takes its Name from the King, the other from the Prince [h] of this River, two great Lords: But that they both were desolate and wild when he was there in 1698, those Lords having left them, and gone to live on different Branches of the River, of which there is a great Number [i]. *Pongo Isles.*

Soundings. Strong Ebb. TWO Leagues within the River, according to *Artus*, there lies a Bank of Sand of eight Fathom. The Shore runs North and South. In the Mid-Channel is twelve or thirteen Fathom, which in half a League lessens to four, six, and seven; so that you may sail close to the Shore and anchor, there being Ground [k]. It is observed by *Bosman*, that the Soundings are very irregular here, first ten, then fifteen; next Cast five, and presently twelve Fathom Water, as if the River's Mouth was filled with Rocks: Likewise, that you must wait the Flood to carry you into the River, for the Ebb is too strong to sail against. The Author experienced, and farther takes Notice, that for some Leagues this River is navigable with small Ships, but that he knew neither its Breadth nor Length.

Resorted to by Shipping. SEVERAL Ships visit this River as well on account of Trade as the Convenience here is for refitting and cleansing of Vessels. Those who come hither on this last Account, unlade their heavy Furniture, as Guns, Anchors, Water-Barrels, *&c.* on *Prince*'s Island; and by Help of a flowing Tide, get their Ships as far on Land as possible, that at Ebb they may repair them all round: But great Ships may get some Misfortune by lying dry; and one of the *Dutch* Cruizers, in the Author's Company, chose rather to heave her down by *Bosman*'s Ship, by which Means he could come at her Keel to clean her.

The Trade troublesome. THE Trade of this River, which consists in Elephants Teeth, Wax, and Honey, is sometimes indifferently quick, especially if no Ships have been there lately, which seldom happens; for the *Zealand* Interlopers visit it the whole Year round to cleanse and trade. Here also they lay in Wood and Water, which otherwise might be had as well at Cape *Lopez* [l].

BOSMAN designed to have traded with the Natives for Ivory and Wax; but found them so troublesome, that he was glad to get rid of them, by turning them to another of the Company's Ships there. They appeared the worse to him, as coming from *Whidah*, where he dealt with a civil People for an hundred Times more than all

[a] *Barbot*'s Description of *Guinea*, p. 390. [b] But according to *Bosman*, who says from the Isles they sailed down the River to *Sand Point*, it cannot be so much. [c] *Bosman*'s Description of *Guinea*, p. 408; and *Barbot*, as before. [d] *Artus* says, there is a remarkable high Mountain in *Pongo*, and that the other Isle not far from it abounds with Bananas, Yams, Oranges, and other Fruits. *Pongo* then must be *Koning*'s Isle, and the other, *Papagaye*. [e] *Bosman* seems to make them different Isles. [f] In the Pilots, *Koning* Isle lies to the North of *Papagaye* Isle. [g] *Barbot*, as before, [h] If so, the Island *Papagaye* must be the *Prince*'s Island, at least in that Author's Time. [i] *Bosman*, as before, p. 401. [k] *Artus*, in *de Bry*'s *Ind. Orient.* vol. 2. Part. 6. *p.* 124. [l] *Bosman*, as before, *p.* 401, *& seq.*

Rio Gabon. this Commerce is worth. To ſell one Tooth, a they would ſometimes haggle a whole Day, go five or ſix Times away, and return again, aſk and bid as if in a Fiſh Market, and come to no Reſolution.

Inhabitants, As great Lovers of Brandy as they are, they will not touch a Drop on-board till they have had a Preſent; in making of which, if you are too long, they have the Aſſurance to aſk, if you imagine that they will drink for nothing? Thus they muſt be hired to drink your Liquor up, b otherwiſe you will not trade for one Tooth among them.

AFTER the Author had given-off Trade, a ſtrange Troop came on-board, to whom he offered ſome Brandy, and would have ſent them to the other *Dutch* Ship. They refuſing to drink without a Preſent, which the Author had no Mind to, marched-out of his Cabin; but underſtanding he did not deſign to trade, they all very humbly returned, begging what he firſt propoſed. He c as to weigh near a Pound. They alſo put Sticks told them, he was not then at Leiſure, and they went-off with dry Lips.

THEY are very ready to make you Preſents at your firſt Arrival, but much readier to receive others in Return, in which, if you are too ſlow for them, they will aſk for it; nay, and take their own back if yours be not a better. In ſhort, they differ from Beaſts only in Shape [a].

Their Character. *ARTUS* ſays, the Inhabitants of *Rio de Gabon* are a fierce, cruel People, being always at d War both by Sea and Land. They ſpare nobody, and Strangers leaſt. The *Dutch* felt their Cruelty in 1601, when they ſeized a *Spaniſh* Veſſel, and two *Dutch* Barks, one called the *Palm-Tree*, the other the *Moorein*, belonging to *Delft*, murdering the Crews. The ſame Author adds, that the Men are great Thieves, and the Women impudently wanton, reckoning it a great Honour to be careſſed by Strangers: So that their Huſbands will freely offer them to the *Europeans*, not e excepting the King himſelf. They are no way ſcrupulous with regard to Inceſt, the Mother cohabiting with the Son, and the Father with the Daughter [b].

BOSMAN obſerves, that though there be but a ſmall Number of Inhabitants on this River, yet they are divided into three Claſſes; one for the King, another for the Prince, and the third for enjoying themſelves in Quiet. The two former are always at War, but not openly, for f which the Author thinks they are not ſtrong enough; but they rob one another by Night, and return home with Blows or Booty, as it happens.

FOR want of ſomething better, they are proud of a *Dutch* Name, with which, coming aboard, they immediately make you acquainted; imagining the *Dutch* value them more on that Account, and are well-pleaſed to be called by this borrowed Name [c]. *Inhabitants. Dreſs.*

ACCORDING to *Artus*, they cover their Na- *Mens Dreſs.* kedneſs with Mats neatly made of the Bark of Trees, and painted red. Theſe they adorn with the Skins of Monkeys, or other wild Beaſts, with a Bell hung in the Middle. They all go bare-headed, having their Hair ſtrangely cut, or tied-up. Some have ſmall Caps made of Twigs, or the Bark of the Cocoa; others have Bundles of Feathers faſtened with Iron Wire or Plates. They dye their Bodies red, with the Decoction of a certain Wood. Some carry Rings in their Noſes, Ears, or Lips: Others inſert Pieces of Ivory in the ſame Parts. Some make a Hole in the under Lip, through which they thruſt their Tongue. The Ear-Rings of others are ſo heavy in their Ears. Moſt wear a Girdle of Buffalo's Skin with the Hair on, which does not meet by at leaſt a Hand's Breadth, but is faſtened with a String before. In this they ſtick their Knives, which are broad and ſhort, carrying them before.

THE Women wear many Bracelets of Copper *Womens Dreſs.* or Pewter, very heavy: Round their Waiſt they have Mats of Reed. They live like Savages. When ſleepy, they lie on the Ground. Some lay under them a Quilt, or Mats made of Straw. The Womens Buſineſs is to carry Water, and to gather and dreſs the Fruits or Roots [d]. The ſame Author adds, that their Skin is cut into ſuch various Figures, both Women and Men, as are wonderful to behold.

BOSMAN gives no particular Account of their Dreſs: He only ſays, that their Cloathing is like that of other Negros, but very poor and wretched; and that they deal with the Sailors for all their caſt-off Cloaths, and think themſelves very fine, dreſſed-up in them. They are very fond of Hats and Perukes, which they wear, but after a Manner remarkably diſmal. Formerly a great Trade was driven here by the *Dutch* Sailors in old Perukes, for which they got Wax, Honey, Parrots, Monkeys; in ſhort, all Sorts of Refreſhments whatever they pleaſed, in Exchange: But for theſe four Years ſo many Wig-Merchants have been here, that the Sailor ſwears the Trade is ruined; and though his Stock coſts him nothing, yet it does not turn to Account.

THEY are moſtly large, robuſt, well-ſhaped Men. They beſmear their Bodies with Elephant's and Buffalo's Fat, and a Kind of red

[a] *Boſman*'s Deſcription of *Guinea*, p. 404, & *ſeq.* *p.* 125, & *ſeq.*

[b] *Artus*, in *de Bry*'s *Ind. Orient.* vol. 2. Part. 6.

[c] *Boſman*, as before, *p.* 402.

[d] *Artus*, as before, *p.* 124, and 126.

Colour,

N.° 92. N. Parr. Sculp. Vol. 3. Pl. 18. P. 128.

Rio Gabon. Colour; which makes them ſtink ſo abominably, eſpecially the Women, that you may wind them a Furlong off: But nothing that is Woman comes amiſs to a Sailor, who for a Knife, or ſuch a Trifle, may have a Miſtreſs here [a].

Their Weapons and Diet. THEIR Weapons, according to *Artus*, are *Aſſagays* and Darts, and Bows and Arrows, generally poiſoned. They have a peculiar Weapon not unlike our Spears [b], only that the Points ſtick farther out. They always carry a Dagger in their Hands, and have ſome with three Points, very dangerous. Their Drums are narrow at the lower End. Their Spears are neatly made, for they have good Smiths. When they go to War, the Women carry their Arms.

THEIR chief Food are Yams, Potatos, and Bananas. The latter dried, they uſe inſtead of Bread [c]. They have ſome other Roots, and Sugar-Canes. They alſo dry Fiſh and Fleſh in the Sun to keep. They eat lying on the Ground, out of wooden Platters (for only their *Mani*, or Governor, has Pewter Plates) in a very ſlovenly, dirty Manner.

THEY drink none at their Meals, but afterwards will guzzle till they get fuddled. Their Liquor is either Palm-Wine, or *Melaſſo*, which is a Mixture of Honey and Water like our *Great Brandy-Drinkers.* Mead [d]. According to *Boſman*, exceſſive Brandy-drinking ſeems the innate Vice of all Negros; but theſe excel their Brethren in it, in this conſuming all they can come at. They will ſell a tolerable Elephant's Tooth for a Quantity, which they will be ſure to drink-out before they part; nay, ſometimes before they leave the Ship.

WHEN they are half drunk, if one chance to get a Dram more than his Conſort, they fall a fighting, without any regard to King, Prince, or Prieſt; who, on ſuch Occaſions, lay about them briſkly with their Fiſts, that they may not be accuſed of being idle Spectators. Theſe Heros are ſo warm and vigorous at the Work, that Hats, Perukes, Coats, or whatever they have, are thrown overboard.

THE beſt of it is, that theſe Brandy-Topers are not very nice; ſo that you may lengthen your Liquor with half Water, while a little *Spaniſh* Soap, to bring a Scum at Top, makes it good Proof. This once paſſed ſo well, that they would fain have laid-in a Stock of it [e].

Employments and Houſes. THESE People are the moſt wretchedly poor and miſerable that *Boſman* ever ſaw [f]. He fancies that moſt of them depend chiefly on Hunting and Fiſhery; for he ſaw no Signs of Agriculture, no Corn nor *Milhio*, during his Stay [g]. *Religion. Government.*

ARTUS ſays, their Houſes are artfully built of Reeds and Canes, covered with *Banana* Leaves, and much handſomer than thoſe on the Coaſt of *Guinea*.

THE King's Palace, called *Golipatta*, is larger than the other Buildings, and his Dreſs different from that of the People; conſiſting moſtly in Beads of Bone and Shells, dyed red, and ſtrung together, like a Chaplet, round his Neck, Arms, and Legs. His Face is painted white. His Subjects are very obedient. Before the Gate of his Palace is planted a Braſs Cannon, with ſome other Guns, ſold him by the *French*. Of theſe the Negros are very fond. *King's Palace and Dreſs.*

ACCORDING to the ſame Author, the Language of the Natives of *Rio de Gabon* (as well as their Religion) is the ſame with that of Cape *Lope Gonſalvo*; and ſooner learned than that on the *Gold-Coaſt*, becauſe they ſpeak ſlow. *Language and Religion.*

THEIR Religion has nothing remarkable. They worſhip the Sun and Moon: Some of them adore Trees; others the Earth, for producing Suſtenance to them, on which Account they will not ſpit on the Ground [h]. *Boſman* adds but little to this ſhort Account: He only ſays, that they are very ſuperſtitious, and had a great Number of Idols; but of what Sort, and what their Belief, his Stay was too ſhort to be informed in.

HE likewiſe concluded, from the ſmall Reſpect they ſhewed each other, that every free Perſon lived for himſelf, without troubling his Head with King or Prince; who have the empty Title only, without any Shadow of Power [i]. *Government.*

IN 1600, there were on this River three powerful Kings, of whom one reſided in *Kajombo*, on the North-Side; the ſecond in *Gabon*, on the South-Side; and the third in the Iſle of *Pongo*, who is the ſtrongeſt. This laſt Prince was continually at War with the King of *Gabon*, and in Alliance with him of *Kajombo*: On the contrary, the Natives of *Rio Gabon*, are in Alliance with thoſe of Cape *Lope Gonſalvo*.

IN the Morning, they aſſemble to wait on their *Khaveponſo* [k], or Governor, and being admitted into his Preſence, fall on their Knees, clapping their Hands, and crying *Fino*, *Fino*, *Fino*, which, in their Language, ſignifies, *Good-morrow* [l].

[a] *Boſman*'s Deſcription of *Guinea*, p. 403, and 405, & *ſeq.* [b] *Murex.* [c] *Boſman*, p. 406, ſays, they eat unripe Bananas roaſted, which ſeem to be their chief Food; and that they have alſo Yams, Potatos, and ſmall Beans, but in no great Quantity. [d] *Artus*, in *de Bry*'s *Ind. Orient.* Part. 6. *p.* 124, & *ſeqq.* [e] *Boſman*, as before, *p.* 403. [f] The ſame, *p.* 402. [g] The ſame, *p.* 406. [h] *Artus*, as before, *p.* 124, and 126. [i] *Boſman*, as before, *p.* 405, & *ſeq.* [k] In the Original, *Chaveponſo*. [l] *Artus*, as before, *p.* 124.

IN

Rio Gabon. King, a Blacksmith.

IN *Bosman*'s Time, there was but one *Mani*, or King, in the River *Gabon*, as hath been already observed: And his Majesty, like an honest Man, instead of fleecing his Subjects, followed the Trade of a Blacksmith to get his Bread; yet not neglecting other chance Jobbs, the chief of which is letting-out his Wives to the *Europeans*; but, notwithstanding this, he is, like the rest, a very poor Man [a].

The Seasons and Weather.

THEIR Winter here is from *April* to *August*; during which Time, the Heat is excessive, and the Weather dark and gloomy, with the perpetual Rains, which the Ground sucks-up as fast as they fall, leaving no Signs of Wet. These Rains swell the Rivers, which, at these Seasons, abound in Fish.

THEIR Days and Nights are equal. Their Winter begins in our Spring, and their Summer with our Autumn; whence their Summer is cooler than their Winter [b].

Wild Beasts.

THE Land about this River incredibly abounds with wild-Beasts, especially Elephants, Buffalos, and wild-Boars.

AT *Sandy* Point, above-mentioned, *Bosman*, with the Captain and nine or ten Servants, went ashore, and for an Hour pursued an Elephant which had kept Pace with the Ship for more than a League: But lost Sight of him at last in a Wood, very luckily; for they knew not then the Danger of attempting that Beast, with a few Men armed only with Muskets [c].

Elephants and Buffalos.

IN their Return from this Chace, they met five Elephants together, who looking at them as if not worth their Anger, suffered them to pass quietly; which Civility they acknowledged by pulling-off their Hats.

EVERY Morning the three following Days, *Bosman* went to chace some of the wild Beasts, particularly wild Hogs, which afforded them most Diversion. The second Day, they met a Troop of above three hundred, and began the Hunt furiously: But they were all too nimble except one, which they cut-off from his Companions, and forced him into a Thicket; where they had shortly mastered him, but that in the Middle of the Thicket finding the Skeleton of an Elephant all entire, they quitted one Prize to enjoy the other. The Teeth, when taken out, weighed seventy Pounds.

THE third Day, they found, in room of wild-Boars, above an hundred Buffalos; and coming near a Parcel of eighteen or twenty, shot half a dozen Bullets, but did not seem to hurt any of them; for they all stood still, but looked angrily, as if inclined to resent the Affront. *Natural History.*

THESE Buffalos were red, with strait Horns extending backwards, about the Size of an Ox: As they ran, they seemed lame behind, which however did not hinder them from being very swift. The Negros told them, that when these Beasts are shot, and not mortally wounded, they fly upon the Men and kill them. The Author was apt to believe this, because about ten Years before, some *Dutchmen* hunting here, one let fly at a Buffalo, which seizing had instantly killed him but for his Companion; who however, in firing, missed the Buffalo and mortally wounded the Man; after which, the Beast soon trod-out the remaining Snuff of Life. *Danger of Hunting.*

THE Negros, in this Game, go more warily to work: Having first observed the Buffalos Haunts, in the Evening they get-up into a high Tree, and shoot at them from thence: If they succeed, they carry them off when there is no Danger; if they miss, they sit still out of Danger, by which Means they kill several.

THE Buffalos Flesh here is very good, and fat enough, by Means of the Meadow Ground about *Sandy* Point [d].

THE Land does not seem very fertile, or fit either for Corn or Roots, as far as he had seen, *viz.* from the Mouth of the River to the *Princes* Island: But they have Fruits in great Plenty; and the River is prodigiously stocked with all Sorts of good Fish, with which the Author's Ship stored herself for the whole Voyage. *Roots and Fruits.* *Fish plenty.*

THE River also abounds with Crocodiles and Sea-Horses. The Banks are bordered with shady Trees. Near the Mouth, out at Sea, are seen many of those small Whales the *French* call *Souffleurs*, the *Dutch*, *Nord Kapers*, and the *English*, *Grampusses* [e], commonly about forty Foot long. The Coast, as far as Cape *Lopez*, abounds with the Remora, or Sucking-Fish.

THE Negros Manner of fishing is very divert-ing: Passing along the River-Side in a Canoa, when they see a Fish, they dart their *Assagay* at him, at which Sport they are so dextrious as rarely to miss their Aim [f]. *Way of Fishing.*

[a] *Bosman*'s Description of *Guinea*, p. 406. [b] *Artus*, in *de Bry*'s *Ind. Orient.* Part. 6. *p.* 126.
[c] See before, Vol. II. *p.* 348. b. [d] *Bosman*, as before, *p.* 408, *& seqq.* [e] See before, Vol. II. *p.* 730. d. [f] *Bosman*, as before, *p.* 407; and *Barbot*'s Description of *Guinea*, p. 390.

SECT.

Las Serniſſas.

SECT. III.

The Coaſt from Rio Gabon *to Cape* Lope Gonſalvo.

Places on the Coaſt. Iſlands and Sholes. Olibato *Bay: Soundings and Tide: Cape* Lope Gonſalvo: *Road or Harbour. Village at the Cape.* Olibato *Town: The King's Reſidence: Beaſts, Fiſh, and Proviſions: Wood and Water: Commodities.*

Places on the Coaſt. THE Coaſt, from the South Point of *Rio Gabon*, runs South by Weſt to *Olibato*, or *Olibatta* River, about twenty-five Leagues. From the Point to *Nazareth* River, are about nine Leagues: Thence to the *Angra*, or Bay of the ſame Name, ſix; to another River, twelve; and thence to *Olibato* River, four and an half.

THE Coaſt is low and woody as far as the *White Downs*, called *las Serniſſas*; which are diſtinguiſhed by the *Portugueze* into *Fanais Pequenas*, on the North Side of *Nazareth* River, and *Fanais Grandes*, which lie beyond and extend South to near *Angra de Nazareth*. The *Engliſh* call theſe *Downs*, after the *Portugueze*, *Little* and *great white Cliffs* [a]; and the *Dutch*, *Kleyne*, and *Groote Klipen*, and ſome, *Wittehoek*.

FROM *Olibato* River, the Land turns ſhort to the North-Weſt, for about eight Leagues, a direct Courſe; forming a narrow, flat Peninſula, ſcarce two Leagues over in the broadeſt Part, and gradually decreaſing as it approaches the Point, or Head, at North-Weſt, which is the famous Cape *Lope Gonſalvo*. This Cape, with the Eaſtern Land oppoſite to it, called *Angra de Nazareth*, and the adjacent Coaſt at South South-Eaſt, make the Bight, or Bay, of *Olibato*.

Iſlands and Sholes. NEAR the Entrance of *Nazareth* River, on the North Side, is an Iſland called *Fanias*, or, as in our Pilots, *Finas*; and from the South Side runs out a triangular Bank, for five Leagues, along the Entrance of the Bay of *Olibato*. This Bay contains ſeveral Iſlands and Sholes: *Peerins* Iſle lies near the Middle, between the Coaſt of *Nazareth* Bay and Cape *Lopez*. To the Eaſt of it is a much ſmaller Iſland; and to the Weſt, nearer the Cape, a Shole, called the *French* Bank. a South-Eaſt of *Peerins* Iſle, is another Iſland, lying oppoſite to *Olibato* River, from whoſe weſtern Side a Shole extends to within a little Way of the ſaid Iſle.

Cape Lope Gonſalvo.

THE Coaſt of *Olibato* Bay, from *Angra de Nazareth* to the North-Eaſt Point of *Rio de Olibato*, is covered with a large Bank; which grows broader as it approaches the River, till it comes to the Channel of its Mouth, and beyond the ſame Channel extends again to the Shore North-b Weſt of the ſaid River.

Olibato *Bay.*

As there are about this Bay, moving Sands and unequal Grounds, which are dangerous if a Ship touch on them, it is neceſſary to keep conſtant Soundings, coming-in or going-out, to prevent Hazard: But when once you bring the Cape to bear Weſt, you are paſt all Danger, and have good Ground.

GENERALLY along this Coaſt, about a League and half from Shore, you meet with c twelve or thirteen Fathom Water; but nearer Land, from four to ſix, ſafe Anchorage.

Soundings and Tide.

THE Tide, coming-out from Cape *Lopez*, ſets South and Weſt by South, in *March*, *April*, and *May*, along the Coaſt, which very much facilitates the Navigation acroſs the Equator in thoſe Parts: For at that Time, it is rare for the Tide about the Cape to ſet North, as it ſometimes happens in *Auguſt* and *September*, which is owing to the South Winds forcing it North; d the Freſh coming conſtantly out of the great River *Zaire*, though diſtant from this Coaſt near an hundred Leagues to the South-Eaſt [b].

CAPE *Lope Gonſalvo*, which lies about eighteen Leagues from the River *Gabon* [c], is the extreme Limits of the Gulf of *Guinea*; and a little more to the South, begins the Country of *Angola* [d]. *Artus* ſays, it is eaſily known, being the Land that projects fartheſt to the Weſt of all the Coaſt. It is in one Degree, South Latitude [e].

Cape Lope Gonſalvo.

e CAPE *Lope Gonſalvo* [f], in ſailing by it, at five Leagues Diſtance Weſt, appears, according to *Barbot*, like a low, flat Iſland; but is a long, narrow Peninſula, ſtretching, from the Continent, ſeveral Leagues to Sea; and, like the adjacent Main, is low, flat, and ſwampy, all over wooded [g]. It took its Name from the *Portugueze*, who firſt diſcovered it [h].

ARTUS obſerves, that there is at the Cape a good Harbour, either for anchoring or careen-f ing; eſpecially for Ships homeward bound, Pro-

Road or Harbour.

[a] In the Pilots, *Little* and *Great Serniſe*. [b] *Barbot*'s Deſcription of *Guinea*, p. 394, *&c. ſeq.* [c] *Artus* and *Boſman* place it in one Degree below the Line; *Barbot* in fifty-five Minutes. [d] *Boſman*'s Deſcription of *Guinea*, p. 411. [e] *Artus*, in *de Bry*'s *Ind. Orient.* Part. 6. *p.* 127. [f] By ſome, *Lopo*, or *Lopos Gonſalvez*, and ſimply *Lopez*. [g] *Atkins* obſerves, that the Cape is low and ſteep, yet looks bluff with Trees, has ſome Savannahs, or Plains, behind. See his Voyage, *p.* 196. [h] *Barbot*, as before, *p.* 395.

Cape Lope Gonſalvo.

viſions being cheap and plenty: But that it is proper to ſound carefully as you enter, on account of the Sands, or Sholes [a]. *Boſman* likewiſe ſays, that the Road is good, provided you keep off the Sand-Banks; but that they are not dangerous in fair Weather, and are paſſable at high-Water, as he had experienced [b].

ACCORDING to *Barbot*, the uſual Road for Ships of Burden is in fifty Degrees [c] South Latitude, Eaſt by South of the Cape, juſt within the Point: For though the Land of the Cape be low and flat, tall Ships may come-up cloſe to the Point in deep Water; contrary to the Nature of flat Lands, where the Water is uſually ſhallow in Proportion to the Lowneſs of the Coaſt. It muſt be obſerved, about one League and an half Eaſt North-Eaſt, Seaward of the Cape, is a Shole or Bank, between which and it, is a large Channel, fifty Fathom deep [d]. *Atkins* is more particular as to the Situation of the Road, for he ſays you may anchor in two Fathom, the Cape North-Weſt by North, the Watering-Place South by Eaſt, each a Mile and an half diſtant; and that the Cape makes a ſafe and pleaſant Bay [e].

Village at the Cape.

NEAR the Cape is a Hamlet of twenty Houſes, or Cottages, inhabited by a ſmall Number of Blacks, only when Ships are here, but that is almoſt continually; a great Number of *European* Veſſels annually reſorting here to take-in Proviſions, or careen, but chiefly the *Dutch* [f].

Olibato *Town.*

BOSMAN ſays only, that the Natives have a few Houſes on Shore, but that their proper Dwelling-Place is a little beyond this Port, upon a River called *Olibato* [g]. This, doubtleſs, is the Town of *Olibato*, which lies towards the Mouth of the River. *Barbot* ſays, it is about ſix Leagues by Land from this Village to Cape *Lope*, (ſeveral Cottages and Hamlets being in the Road) and that it is the Reſidence of Prince *Thomas*, Son of the King of Cape *Lope*, as he is called by the *European* Traders: From whence to the King's Reſidence is five or ſix Leagues, going-up the River in Canoas. Before the Palace at *Olibato* are ſome Iron Guns mounted on Carriages, bought from the *French*, but ſeldom uſed. The Town where the King reſides conſiſts of about three hundred Houſes, made of Bulruſhes, interwoven and covered with Palm Leaves, like thoſe of *Gabon*. There are other Villages and Towns about the Country five or ſix Leagues from each other [h].

The King's Reſidence.

Inhabitants. Proviſion.

THE principal Men or Grandees are diſtinguiſhed by the Titles of King, Prince, and Admiral, though, like thoſe of *Gabon*, they have only the Name. In ſhort, ſays *Boſman*, the two Countries exactly agree in their Manner of living; only the latter are far more civil and converſable [i].

THE River *Olibato* is doubtleſs that, where, according to *Artus*, the *Dutch* traded in his Time for Teeth. He adds, that it abounds with River Horſes and Crocodiles; whence, ſays he, ſome conjecture it is a Branch [k] of the *Nile*.

Beaſts, Fiſh, Proviſions.

THE ſame Author obſerves, that the Natives here are more civilized than thoſe of *Rio Gabon*, and that the Country abounds with wild Beaſts; as, Elephants, Buffalos, Dragons, Snakes, Apes, Monkeys, and others, terrible and deſtructive [l]. *Atkins* ſays, the Cape is the Reſort of Buffalos, and that he ſaw a dozen Head at a Time; alſo grey Parrots [m].

ACCORDING to *Boſman*, this Place exceeds *Gabon* in Sholes of Fiſh. Caſting a Net one Morning, they caught enough to ſuffice ten Ships [n]. *Barbot* ſays, that at a ſingle Caſt they ſometimes take as much as will load a ſmall Boat. He adds, that there are alſo Plenty of Oyſters hanging on the Boughs of the Mangrove-Trees, which ſurround the Bay.

THE Proviſions gotten here are Buffalos, Hogs, Fowl, Bananas, Potatos, and Yams; beſides Fiſh, and *Pimento de Rabo*, or long Pepper, and Purſlain.

Wood and Water.

ALL Veſſels which arrive here ſhoot-off four Guns to give Notice of their Approach to the Country; who immediately repair from *Olibato* and other inland Places to the Cape to ſell ſuch Neceſſaries as they have, which are Water, Wood for Fuel, and ſome Proviſions. The Natives keep a Stock of Wood ready cut by them in Billets two Foot long, a Boat-load of which they ſell for a Bar of Iron; or when deareſt, give a Fathom of it at the ſame Price. The freſh Water is taken-out of a large, muddy Pond, lying near the Cape, and keeps good at Sea; being, by many Sailors, reckoned wholſomer than that of *St. Thomas* or *Prince*'s Iſle. Every Ship for Anchorage, and the Liberty of Wood and Water, pays a ſmall Duty, not exceeding half a

[a] *Artus*, in *de Bry*'s *Ind. Orient.* vol. 2. Part. 6. *p.* 127. [b] *Boſman*'s Deſcription of *Guinea*, p. 413. [c] How then can the Cape be in fifty-five Minutes? as he ſays it is. [d] *Barbot*'s Deſcription of *Guinea*, *p.* 394. [e] *Atkins*'s Voyage, *p.* 196. [f] *Barbot*, as before, *p.* 395. [g] *Boſman*, as before, *p.* 412. [h] *Barbot*, as before, *p.* 396, *& ſeq.* [i] *Boſman*, as before. [k] The like Circumſtance, joined to their Ignorance of the inland Countries, made the early Writers imagine the *Nile* the Mother of all the large Rivers of *Africa*; and many give into that Abſurdity ſtill. [l] *Artus*, as before. [m] *Atkins*, as before. [n] *Boſman*, as before, *p.* 411.

dozen

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dozen Knives, and a Bottle or two of Malt Spirits, or Brandy, rather out of Civility than Neceſſity [a].

Commodities.

BOSMAN ſays, that the Trade here, as well as at *Rio de Gabon*, conſiſts in Elephants Teeth, Wax, and Honey, with which it abounds; but ſo many Ships touch here, that much cannot be expected, yet one of the *Dutch* Company's Yachts, in 1698, dealt for three or four thouſand Pound Weight of Teeth as well as Wax, and at other Times has had more [b]. To theſe Commodities *Barbot* adds Camwood. According to the ſame Author, the Goods proper for this Place are Knives, called *Boſmans*, Iron Bars, Beads, old Sheets, Brandy, Malt Spirits, or Rum; Axes, *Kowris*-Shells, Annabas, Copper-Bars, Braſs-Baſons from eighteen Pence to two Shillings; Firelocks, Powder, Ball, and Shot. The Camwood here belongs to the King, who ſells it at twenty-five or thirty Shillings *per* Ton, according to the prime Coſt of the Goods in *Europe*. Sometimes it is not above twenty Shillings *per* Ton. The beſt Sort grows in ſwampy, wet Grounds, being hard, heavy, and of the beſt Red; whereas that growing on high, dry Grounds is lighter and paler. The better Sort is eſteemed at *London* near as good as the *Sherbero* Camwood [c].

SECT. IV.

The Currents, Rains, Trade-Winds, *and* Land Breezes *on the* Guinea *Coaſts*.

Currents regular, except in Rivers and Channels. Cauſes of the Irregularity. Their Affinity with Tides. Rains, regular Return of: Supplied from Land Vapours. Trade-Winds, Cauſes: The Earth's Rotation; Rarefaction of the Air; and Diſpoſition of Coaſts. The calm Latitudes, how beſt paſſed. Land and Sea-Breezes, how cauſed at Noon.

HAVING finiſhed our Deſcription of *Guinea*, we ſhall, in the laſt Place, ſubjoin the natural Hiſtory of the Coaſt, with reſpect to Currents, Rains, and Winds, as it is given us by Mr. *Atkins* in his Voyage to theſe Parts.

Current regular, except

ACCORDING to this Author, Sir *Iſaac Newton*'s Principle of Gravity, by which he ſolves all the Phænomena of the Tides, may be applied to the Currents here. *Atkins* firſt ſtates the Facts, and then draws the Concluſion.

IN the Rivers of *Gambra*, *Sierra Leona*, *Gabon*, the Straits and Channels of *Benin*, and through the whole Coaſt, the Flowings are regular on the Shores with this Difference: That in Rivers or Channels, where two Shores contract the Waters into a narrow Compaſs, the Tides are ſtrong and high, as well as regular; but on the dead Coaſt ſlow and low, not to be above two or three Foot, increaſing as you advance towards the Bay and Channels of *Benin*; and this is further evident at Cape *Corſe*, *Sukkonda*, *Kommendo*, and other Places: For whenever the Land rounds and checks, the Flowings there will be a Foot or two more than on an evener Coaſt, though next adjoining.

Currents.

In Rivers and Channels.

THE Currents here ſet ſometimes two Knots an Hour along Shore, ſometimes with, ſometimes againſt, the Wind; though generally to Leeward, ſometimes off, ſometimes on, ripling like a Tide: At other Times a ſmooth, unmoved Surface for Days together, and never felt or imperceptible at eight or ten Leagues Offing.

THE Currents ſet-in on both Shores to the Bay of *Benin*; from the Southward about and beyond Cape *Lopez*; and from the Weſtward along the *Papâ* (or *Popo*) Coaſt, that is, to Leeward; for the Winds are as commonly deflected along Shore as the Currents. This all Ships experience in their Paſſage to *Angola*, if they hold the Land on-board, or if they endeavour to get Weſtward on the *Papâ* or *Gold-Coaſt*.

THE Cauſe of this Diverſity, *Atkins* thinks, is the Formation of the Land, together with the Weather and the Winds.

Cauſe of

THE Land being in a ſtrait Line, without Gulphs or Bays, unleſs that remarkably large one of *Benin* and *Kalabar*, the Flux of the Sea, when it comes to be bounded by the Shores, has a natural Tendency there, ſeen in growing ſtronger as it advances towards them on both Sides: Becauſe ſuch Gulphs, in a Contraction of the Waters, bears ſome Reſemblance to Channels, which every-where, in Proportion to their Breadth and Depth, and the Sea they ſtand open with, have more or leſs Current or Tide along their Shores inward, aſſiſted partly by the Winds, which are deflected and tend on both Sides towards the Bay, and partly by the Weather; clear and hot Sunſhines drawing more Vapours from the Seas next the Shores in all Places (and eſpecially in Bays with Sholes) to be expended in Exhalations, Miſts, Fogs, and Rains. The Rains again may, by being inceſſant for a Month or ſix Weeks, and in a Rotation upon different Parts of the Coaſt, contribute to ſome little Diverſity of Strength.

The Irregularity.

ANOTHER Reaſon of Currents tending moſtly to Leeward here, is, that the Flood being propagated from a vaſt Southern Ocean, takes its Courſe along Shore; but the Ebbs revert eaſily and equally from all Parts to the Ocean, and

[a] *Barbot*'s Deſcription of *Guinea*, p. 395. See alſo *Boſman*'s Deſcription of *Guinea*, p. 411, *&c.*

[b] The ſame, *p.* 412. [c] *Barbot*, as before, *p.* 395, *&c.*

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therefore make so little Alteration of the Stream, as it is seldom and scarcely at all felt at a very small Distance from it. The most that they found, was when they were open with the Bite of *Benin*. They left *Whidah* the latter End of *July*, where, though the Currents in the Road were very strong to Leeward, and the Winds altogether South-West, they found they could with Ease have weathered any of the Islands; which would have been impossible, had the same Current in the Road extended across the whole Bay: Nay, b their getting so far to the Southward, that is, to Windward, will be very difficult to account for, unless the Waters, received into this Bay by those Currents, are allowed to reverberate in the middle Space, though insensibly towards the main Ocean.

Affinity with Tides.

FROM these slight Observations, the Author thinks, it may be concluded, *First*, That in all Places, Currents and Tides have a very great Affinity: That it is principally the Formation of the c Lands which drives them into the one or the other: If contracted between two Shores, so as to form a Channel, the diurnal Elevation of the Ocean, by the Moon, will make there a Tide rapid in Proportion to its Breadth, Depth, and Sea it is open to: And if an open Coast, like *Guinea*, those Tides become Currents. This agrees with the Observations he has met with in the Voyages to these Parts, particularly those in the sixth general one set-forth by the *India* Com- d pany, relating to the Channel between the Eastern Coast of *Africa*, and the Island of *Madagascar* [a]; for being too deep and broad for the Direction of a Tide, there are Northern and Southern Currents, as the elevated Sea rolls round the North or South End of the Island: And what still more confirms the Remark, they are strongest where the Channel is narrowest and less; and vary on different Points of the Compass, as the Sea spreads more in the Passage cross the Line.

e

Secondly, THAT all Currents and Tides are found only on Shores, and indiscernible at ten Leagues Distance from a Coast, or the Mouth of any Channel; are also variable from the same Influence of the Moon, and Change of Weather [b].

Rains, regular Return of.

THERE is a Return of vernal and autumnal Rains through the whole Coast, but the former are longer and more incessant on both Sides the Equator. They begin at *Sierra Leona* in *May*; at the *Gold-Coast* and *Whidah* in *April*, preceded f by South and South-East Winds. On the other Side of the Line again, the vernal Rains fall at Cape *Lopez* in *October*, at *Angola* in *November*; and being cloudy Weather the Air is then cooler, and therefore called, by the Inhabitants, *Winter*.

THE Cause of this Regularity, *Atkins* thinks inscrutable, only it is a general Observation, that the Sun at or nigh the Equinox inclines to Rain every-where. Dr. *Clayton* says, that there are frequent and great Rains at *Virginia* in *April* and *September* [c]; and the same is observed in other Countries.

Rains. Trade-Winds.

AT Cape *Corse*, in the Year 1721, they ceased the End of *May*, after they had fallen for six Weeks before, almost without Intermission; only some Hours heavier, and chiefly in the Nights, with continued Thunder, Lightning, and Calm. What Breezes they felt were all Southerly, (directly upon Land) the Clouds that contained the Rain succeeding one another from the Ocean as it were orderly. If the Horizon brightned, as it does by Spirts at these Seasons, the Sun is felt with redoubled Heat and Fervour.

THE Mist and Haziness of the Horizon (al- *Supplied from Land Vapours.* ways on the Coast) and those great Dews, which, out of the rainy Seasons, fall every Night on the Shore, and rarely or never two Miles from it, where the Ships anchor, are corroborating Proofs, of what is just before hinted under the Article of Currents, that the Vapours supplying these or Rains, are extracted from Coasts and Shallows more abundantly than from the main Ocean. This would otherwise be seen and felt, and in greater Measure at Sea, from so large a Body of Waters surrounding, but is so far from happening, that Exhalations of all Sorts diminish in Proportion as the Distance from Land increases.

AGAIN, the Winds from Sea, which are the Winds that usher-in these Rains, are known to spring-up but a few Leagues from Shore, the Trade obtaining in all these Latitudes; and though any regular Periods of it, under this Vicinity of the Sun all the Year, may be inscrutable, yet when they do come, they visibly bring-on the Land-Clouds, loaded with aqueous Vapours, a more rarefied Air there naturally attracting them, and helping their Fall [d].

Trade-Winds, Causes.

THE Winds, different from those in *Europe*, in these Voyages, are either peculiar to warm Latitudes, such are Trade-Winds, Land and Sea Breezes; or to the Coast, as Tornados and Air Mattans.

TRADE-Winds are Easterly, blow fresh Night and Day all the Year, and every-where round the Globe on the Ocean, whether *Atlantic*, *Indian*, or *American*: For the Soil and Position of Lands, though the same Cause of them subsists more powerfully, gives uncertain and various Deflections. They will extend to thirty Degrees of Latitude, North, when the Sun is on that Side the Equator, and as far South when on the

[a] See before, Vol. I. *p.* 361, and 394. [b] *Atkins*'s Voyage to *Guinea*, &c. *p.* 132, *& seqq.* [c] See Philosophical Transactions, N° 201, *p.* 781, and the Abridgment, vol. 3. *p.* 575, *& seqq.* [d] *Atkins*, as before, *p.* 136, *& seq.* other;

Natural History. other; deflecting where he is farthest off, here to the North-East, there to the South-East, and always neareſt to the Eaſt Point on the Equinoctial, or where he is vertical.

Earth's Rotation. THE beſt Cauſes, he ſays, aſſigned for theſe Phænomena, are, *Firſt*, The daily Rotation of the Earth, Eaſtward, upon its Axis, whereby the Air, or Wind, goes Weſtward in reſpect of the Superficies; and this is farther countenanced, in that theſe Winds are found only in the largeſt Circles, where the diurnal Motion is ſwifteſt, and alſo becauſe they blow as ſtrong in the Night as Day; home, on the Coaſt of *Brazil*, as near *Guinea*.

THE ſecond permanent Cauſe of theſe Effects, Dr. *Halley* aſcribes to the Action of the Sun-Beams upon the Air and Water every Day, conſidered together with the Nature of the Soil, and Situations of the adjoining Continents.

THE Sun heats and rarefies the Air exceedingly in all Latitudes between the Zodiac, evident from the anhelous Condition it ſubjects moſt Animals to in Calms; and therefore the Air, from Latitudes more without his Influence, as more ponderous, preſſes-in to reſtore the Equilibrium; and to follow the Sun muſt come to the Eaſtward. The weſterly Winds that reſtore this Balance, from Latitudes beyond the Tropics, would, he fancies, be as conſtant, and keep a Circulation, was the whole a Globe of Waters: As it is, they are, from thirty Degrees to ſixty, abundantly the moſt predominant, with a Deviation to North or South, on various Accidents; blow with more Force, becauſe, among other Reaſons, the Equilibrium is reſtored to a greater from a leſſer Circle; and, as it were to confirm this, are received into the Trade-Wind, with a Deflection of North-Eaſt, or more Northward, at the Point of Reception.

Rarefaction of the Air.

Diſpoſition of Coaſts. ON the Coaſt of *Guinea*, North of the Equinoctial, the true Winds are Weſterly, keeping a Track with the Shore, where it trenches all Eaſtward. From the River *Gabon* again, under the Line, the Land ſtretches to the Southward; and the Winds wheel from South-Eaſt to South by Eaſt, to keep nigh a Parallel with it. In both, the Shore ſeems to deflect the true Trade, in the ſame Manner Capes do Tides or Currents, to that Point where there is the freeſt Paſſage. If at any particular Seaſons (as in the Rains) the Winds become more Southerly, and ſet full upon the Shore, they are weak; and as the Sun is at ſuch Time on this Side the Equinoctial, it is, probably, to reſtore an Equilibrium to that Air at Land, more rarefied from a ſtronger and more reflected Heat [a].

BESIDES theſe, the Author made farther Remarks in other Voyages; which follow. *Trade-Winds. Breezes.*

Firſt. YOU muſt be diſtant from the Influence of Land to Windward (from this Coaſt thirty or forty Leagues) before the Trade blows true and freſh; and then, as there are no Storms, a Ship bound to *America* will make a conſtant and ſmooth Run of forty or fifty Leagues every twenty-four Hours.

THE Flying-Fiſh are only in this Verge: Here are alſo Bonetos, which purſue them; and for Birds, Garnets, Boobies, Tropic-Birds, and Sheerwaters.

Secondly. THE North-Eaſt and South-Eaſt Trade-Winds on this and the other Side of the Line, by blowing obliquely on each other, are, *Atkins* thinks, the Reaſon of becalming the Latitudes between four and twelve Degrees, North, the Point of Conteſt as they found it: For, *Firſt*, the Eaſt-Southerly Trade Wind ordinarily extends to four Degrees North, which is the Limit of the Eaſt-Northerly one. Calms and ſmall Breezes may vary a little from this Station, according to the Sun's Place, but not much; and near the Windward Shores, they will be attended with Thunder, Lightning and perpetual Rains. *Secondly*, This all Ships actually find in their Paſſage from *Guinea* to the *Weſt-Indies*, in any Month, or from *England* thither, the true Trade decreaſing as they approach thoſe Latitudes; and up between Cape *Verde* and the Iſlands the Calms are ſaid, by all Navigators, to be conſtantly attended with Rains and Thunder. *Thirdly*, The ſame Thing happening in the Commencement of theſe Winds, Latitude twenty-ſeven, or twenty-eight Degrees, North, is undeniably owing to a like Cauſe. *The calms. Latitudes.*

FROM all this he would infer, that, in ſailing from *Guinea*, theſe calm Latitudes are eaſieſt paſſed within an hundred Leagues of the Continent of *Africa*; and that at *America*, a Ship ſhould not get into them till ſhe has nigh run her Diſtance; for the Land, either to Windward or to Leeward, he thinks, gives a better Advantage to the Breezes than nearer or more remote. Ships from *England* do not want this Caution ſo much, becauſe the North-Eaſt Trade does not fail till a little beyond the Parallel of *Barbados*, the ſouthermoſt of the *Engliſh* Colonies. *How beſt paſſed.*

LAND and Sea Breezes are Winds of no great Extent: The former, much fainter and inconſtant, will blow off an Iſland to a Road Sted, be on which Side of it you will: But whether at the ſame Time or no, or now here, now there, the Author was not experienced enough to ſay; though their Weakneſs and Inconſtancy make *Land and Sea-Breezes.*

[a] *Atkins*'s Voyage to *Guinea*, &c. *p.* 141, *& ſeqq.*

1578. Lopez. either Way defensible. They are found at all Shores within or near the Tropics, the Sea-Breeze coming-in at about ten in the Morning, refreshing and enlivening every Thing. The Land-Breeze (which it does succeed) is at the same Distance from Sun-set, or later, small, sultry, and stinking, especially if from Mangroves, stagnating Waters, *&c.* They seem to arise entirely from the Heat of the Sun-Beams. That the Air is more rarefied by their Reflections on the solid Body of the Earth than on a Fluid, is certain; therefore, till the rarefied Air, made so by three or four Hours Sun, is brought to an Equilibrium, the Breeze must be from the Sea at all Parts of the Coast, because at all Parts the same Cause is operating: And if this Rarefaction is limited by a determined Height of the Atmosphere, the Sea-Breezes that are to fill-up the Vacuities will last a determined Time only, two, three, or more Hours. This is Fact, but whether properly solved, he says, must be submitted. *Voyage to Kongo.*

OF Affinity with this are the frequent Breezes found with meridian Suns at Shores, even to the Latitude of *England*, though very still before and after. Again, the Land-Breezes, which succeed at Night, when the Sun has lost its Power, seem, by their Weakness, to be the Return of Air heaped-up by the preceding Day's Heat; which, like other Fluids, when, from any Cause, higher or fuller in one Part than another, of course has its Reflux to make an even Surface [a]. *How caused at Noon.*

WE have already given an Account of Tornados and Air Mattans, or *Harmatans*, from the same Author and others [b].

BOOK III.

VOYAGES *and* TRAVELS *to* KONGO *and* ANGOLA.

WITH

A DESCRIPTION *of those* Countries *and their* Inhabitants.

CHAP. I.

The VOYAGES *of* Edward Lopez *and* Andrew Battel.

SECT. I.

The VOYAGE *of* Edward Lopez, *a* Portugueze, *to* Kongo, *in* 1578.

INTRODUCTION

Occasion of the Work. Several Editions. English Edition: Order and Contents: Critical Remarks: Maps and Cuts.

Occasion of the Work. THIS Voyage, with the Description of *Kongo*, and other Countries, annexed to it, was drawn-up by *Philip Pigafetta*, an *Italian*, from the Memoirs of *Lopez*; who, after he had been several Years in *Kongo*, was sent by the King on an Embassy to the King of *Spain* and Pope, to require Aid against his Enemies, and Priests to instruct his Subjects in the *Romish* Religion. *Lopez* being disappointed at the Court of *Madrid* went to *Rome*, where he met with no better Success as to the Subject of his Embassy. There, as it should seem, at the Request of *Antonio Migliore*, Bishop of *San Marco* and *Commendador* of *Santo Spirito* [c], he put such Remarks as he had committed to Writing into the Hands of *Pigafetta*; who supplied them in several Respects by the Account he farther received from him in Discourse. The Work was

[a] *Atkins*'s Voyage, *p.* 144, *& seqq.* [b] See before, vol. II. *p.* 701. [c] See the *English* Translation, *p.* 217. finished

1578. Lopez. finiſhed in 1589, ſoon after which, *Lopez* ſailed a for *Kongo*, promiſing to return to *Rome* as ſoon as poſſible, with full Information concerning the *Nile*, and other Matters not ſufficiently handled in the Tract he left behind.

Several Editions. ALTHOUGH *Lopez* wrote his Remarks in *Portugueze*, yet *Pigafetta* has publiſhed his Relation in *Italian*; and has even given moſt of the local and proper Names according to the Orthography of that Language, in which he certainly did the Part of a juſt Tranſlator. It was, a few Years b after, at the Requeſt of Mr. *Hakluyt*, rendered into *Engliſh* by *Abraham Hartwell*, the ſame who before had given a Tranſlation of *Minadoi*'s Hiſtory of the Wars between the *Turks* and *Perſians*. Afterwards it was done into *Latin* by *Auguſtin Caſſiadore Reinius*, and placed, by the *de Brys*, at the Head of their Collection of Voyages to the Eaſt.

Engliſh Edition. THE *Engliſh* Tranſlation was publiſhed at *London* in 1597, intitled, *A Report of the Kingdom* c *of* Kongo, *a Region of* Africa, *and of the Countries that border round about the ſame*, &c. Theſe bordering Countries include near one half of *Africa*, and muſt have been deſcribed by *Lopez* from the Report of others; for it does not appear, that he was in any of them himſelf. The Book is printed in Quarto, and contains two hundred and ſeventeen Pages, beſides the Dedication to the Archbiſhop of *Canterbury*, *Hartwell*'s Preface, and Contents. The *Latin* Verſion takes-up ſixty Folio Pages, and has an Index, which the *Engliſh* wants.

Order and Contents. IT is divided into two Books, the firſt containing fourteen Chapters.

1. Voyage from *Liſbon* to *Kongo* p. 1.
2. Air of *Kongo*. Colour of the Inhabitants. Winds, Rains, and Snow in thoſe Parts. Stature and Features of the Natives 13
3. Colour of the *Mulattos*, or Children ſprung e from a *Portugueze* and Black 18
4. Extent of *Kongo* and its Borders. The Weſtern Bounds, or Sea-Coaſt 20
5. The Northern Bounds, and Countries adjoining 30
6. Eaſtern Bounds, and Confines 38
7. South Bounds 43
8. Extent of *Kongo* in its preſent State 58
9. The ſix Provinces of *Kongo*. Firſt, *Bamba* 60
10. Second Province, *Songo* 94 f
11. Third Province, *Sundi* 96
12. The fourth, *Pango* 99
13. The fifth, *Batta* 100
14. The ſixth, *Pemba* 104

THE ſecond Book conſiſts of ten Chapters.

1. Situation of the chief City of *Kongo* p. 107
2. Firſt Introduction of the *Romiſh* Faith, and the *Portugueze* Commerce there p. 118
3. Wars between Don *Alfonſo*, the ſecond Chriſtian King, and his Brother. The Miracles wrought, and Converſion of the Natives 133
4. Peopling of *St. Thomas*. Affairs of Religion. Death of two Kings by the *Portugueze* and Lords of *Kongo*. Baniſhment of the *Portugueze* 150
5. Invaſion of the *Jakhas* (or *Jaggas.*) Their Cuſtoms. Take the royal City 159
6. Embaſſador and Aid from *Portugal*. Diſcovery of the Mines refuſed. Embaſſadors to *Spain* for Prieſts, ſent with Samples of the Ores. *Lopez* turns Religious 163
7. The Court of *Kongo*. Habit of the People before and after their Converſion 177
8. Countries towards the Cape of *Good Hope*; and of the *Nile* 186
9. Kingdom of *Sofala* 192
10. The Coaſt from thence to the *Red-Sea*. Of *Preſter John*'s Empire, and Origin of the *Nile* 215

Voyage to Kongo.

Critical Remarks. THE whole Relation is penned in great Confuſion, the Matters being huddled together without any Order or Contrivance. *Hartwell* would excuſe *Pigafetta*, from the Diſorder in which he found the Memoirs of *Lopez*; but as that Editor d divided the Work into Books and Chapters, he ought alſo to have digeſted his Remarks into ſome proper Method. The Stile is likewiſe exceſſive verboſe; and has, no doubt, acquired many additional Redundances from an *Engliſh* Tranſlation of that Age.

Maps and Cuts. BOTH Editions are addorned with Maps and Cuts; thoſe of the *Engliſh* are cut in Wood, thoſe of the *Latin* in Copper. In the latter there are three Maps; the firſt of *Kongo*; the ſecond, e the South Part of *Africa*; the third, *Egypt*, *Abiſſinia*, and the neighbouring Countries.

THE Cuts are fourteen in Number.

1. Baptiſm of the Lord of *Sogno*.
2. King of *Kongo* giving Audience to the *Portugueze*.
3. Demoliſhing of the *Kongo* Images.
4. Habit of the Men.
5. The Men armed for War.
6. Way of carrying Perſons,
7 and 8. Other Methods, ditto.
9. The *Zebra*, a beautiful Beaſt.
10. Habit of the Women.
11. Animals of *Kongo*, with the *Banana*-Tree.
12. The *Anziki*.
13. The *Jaggas*.
14. Women of *Monomotapa*.

1578. Lopez.

THE *English* Edition has two Maps and ten Cuts, the same with the fourth, fifth, sixth, eighth, tenth, and eleventh, in *de Bry*'s Edition; excepting that in Place of this last, we find only the *Banana*-Tree, and Duplicates are given of that and the eighth. These we conceive to be all that are in the Original; presuming that the *de Brys*, according to Custom, have added the rest from their own Fancy.

THE VOYAGE.

Lopez *leaves* Lisbon. *Courses of sailing to* Kongo. *He is sent Embassador, from the King of* Kongo, *to* Philip *the Second of* Spain. *The Ship forced to sail to* America. *Another Embassador sent in his Stead.* Lopez *arrives in* Spain: *Becomes a Religious: His Embassy unsuccessful.*

Lopez *leaves* Lisbon.

IN the Year 1578 [a], (the same in which Don *Sebastian*, King of *Portugal*, set-out on his Expedition for the Conquest of *Marokko*) *Edward* [b] *Lopez*, a Native of *Bonevento*, (a Town twenty-four Miles from *Lisbon*, on the South-Side of the *Tajo*) sailed, in the *St. Anthony*, for the Port of *Loanda* in *Kongo* [c]. The Vessel belonging to his Uncle, was loaden with a proper Cargo, and had a small Pinnace in Company. They stopped at *Madera* to take in Refreshments and Wine, as also Confections and Sweetmeats, which are excellent there. From thence they sailed, coasting the *Canary* Islands belonging to *Spain*, and put into *St. Antony*, one of the Cape *Verde* Isles, which they did not see till they were close on it. From hence they steered to *St. Jago* [d], the chief of these Isles, a Bishop's See, where they got fresh Provisions. The *Portugueze* frequent these Isles, and traffic with the Natives for Glass-Beads, and such Toys, in which they greatly delight; as also *Dutch* Cloth, Caps, Knives, and coloured Cloths. Opposite to these Isles, on the Continent, are the Countries and Rivers of *Guinea* and *Sierra Leona*, which is a famous Mountain.

Courses of sailing to Kongo.

FROM the Isle of *San Jago*, they steered towards *Brazil*, in order to gain the Wind, there being two Ways of sailing from thence for the Port of *Loanda* in *Kongo*. The first is by keeping the Coast of *Africa*, the other by steering South and South-East, to the Latitude of the Cape of *Good Hope*, or the Height of twenty-seven or twenty-nine Degrees South, where they fall in with those general, or Trade-Winds, which blow there all Summer. They took this latter Course, and having met with those Winds, tacked about, and bore up North North-West for *Kongo*. In twelve Days, they reached the Isle of *St. Helena*, which they had no Expectation of seeing; from whence, in seventeen more, they arrived at the Port of *Loanda*, which is an excellent Harbour. *Voyage to* Kongo.

THIS was the first and last Time that this Course was ever undertaken. The other Way from *St. Jago* is by Cape *Palmas* and the Island of *St. Thomas*; thence passing Cape *Lope Gonsalvo*, you come to the River *Zaire*, from whence *Loanda* lies South about an hundred and eighty Miles [e].

Lopez sent Embassador

DON *SEBASTIAN* having been overthrown in *Marokko*, Don *Henry*, the Cardinal, succeeded him, to whom the King of *Kongo* wrote for Priests, but the Cardinal's Death prevented an Answer. *Philip*, King of *Castile*, having obtained the Crown of *Portugal*, sent Notice thereof to the Captain of *St. Thomas*, with Letters for the King of *Kongo* to the same Effect. The Captain thereupon dispatched *Sebastian da Costa*, with the Title of Embassador, to the King of *Kongo*, who sent him to King *Philip* with his Answer; wherein he profered to discover to him the Mines till then concealed, sending withal several Samples of the Ores: He likewise pressed him to send over Store of Priests. *Da Costa* set-sail, but was cast away, with all the other Passengers, on the Coast of *Portugal*: However, among other Things, a little Chest, wherein were some Instructions relating to his Voyage, was wafted to Land.

From Kongo *to* Spain.

As soon as the King of *Kongo* heard of this Disaster, he resolved to send one of the Lords of his Court on an Embassy to *Spain*: But some Contest arising among the Competitors for this Honour, the King, to avoid disobliging any of them, pitched on *Lopez*, the Author of this Relation, who had been for a considerable Time in the Country, and happened at that Juncture to be at Court. The King delivered him ample Instructions in Writing, to treat in his Behalf both with his Catholic Majesty and the Pope; besides Letters of Credence, safe Conduct and Recommendation to all other Christian Princes.

THE Purport of this Embassy to the King of *Spain*, was to inform him of the bad State of Religion in *Kongo*, occasioned by the late Wars; and intreat a sufficient Number of Priests to support the Faith but newly founded. *Lopez* had Instructions also to shew *Philip* the Samples of

[a] *Purchas* says, 1588. [b] *Duarte* is the *Portugueze* Name for *Edward*. [c] They had on board *Francisco Martinez*, the King's Pilot, an experienced Sailor. [d] *St. Jacopo* in the Original, that being the *Italian* Name. [e] *Lopez*'s Report of *Kongo*, p. 1, *& seqq.*

Metals,

1578. Lopez. Metals, and offer free Liberty of Trade to the *Portugueze*, a Privilege never granted to any of his Predeceſſors. With regard to the Pope, he was to kiſs his Feet in the King of *Kongo*'s Behalf, lay before him the miſerable State of the *Romiſh* Religion in that Kingdom, and ſolicit for a Recruit of Prieſts [a].

Forced to America. *LOPEZ* being thus diſpatched, left the Court, but remained eight Months longer in the Country, tranſacting ſome Affairs for the King. At length, in *January* [b], being then Summer in *Kongo*, he embarked aboard a Veſſel of an hundred Tons, bound for *Liſbon*. Near the Iſland of Cape *Verde*, the Ship being old ſprung a Leak in the Forecaſtle, and let-in much Water: So that the Wind blowing very ſtrong, and there being no Poſſibility either of reaching thoſe Iſlands, or the Main of *Africa*, much leſs of purſuing their Voyage, they reſolved to run before the Wind for Safety to the *American* Iſlands. In ſhort, after many Dangers of periſhing from Storms, the Leak, and Want of Proviſions, they arrived at the Iſland of *Cubagoa*, near that of *Margarita*. Here having refitted and refreſhed, they paſſed over to *Kumana* on the Continent, in the new Kingdom of *Granada*, where the Ship ſunk as ſoon as it arrived in Port: But the Paſſengers were all ſaved, though they afterwards fell dangerouſly ſick, owing to the Hardſhips and Diſtreſſes they had endured at Sea.

Another Embaſſador ſent. *LOPEZ* fell ſick among the reſt, and before he could recover his Health, the *Flota*, which uſed every Year to ſail from that Coaſt to *Spain*, departed: So that he was conſtrained to ſtay for a new Fleet; and thus loſt a whole Year and an half. Mean time the King of *Kongo*, having never received any Tidings of him, concluded he was dead; and therefore ſent another Embaſſador, called Don *Piedro Antonio*, the ſecond Perſon in his Kingdom, with the ſame Inſtructions that had been given to *Lopez*. He was accompanied by *Gaſparo Diaz*, a rich *Portugueze*, and of great Account, who had been long an Inhabitant of *Kongo*. His Buſineſs was to ſee that the Embaſſador wanted nothing, and to join his Endeavours to procure what the King ſo earneſtly deſired. They had Orders likewiſe, in caſe they met with *Lopez*, to have Recourſe to him for his Advice and Aſſiſtance.

THEY put to Sea, but their Voyage proved unfortunate: For the Ship being taken by the *Engliſh*, and carried towards their own Coaſt, there ran aground. Don *Piedro* and his Son were drowned; but his Aſſociate *Gaſparo*, with a few others, eſcaping, arrived in *Spain* at ſuch Time as the Author *Diaz* had newly gotten to *Madrid*, and entered upon the Charge of his Embaſſy. Hereupon *Gaſparo* wrote to acquaint him, that he intended to return to *Kongo* without going to Court, which he accordingly did; whether becauſe the Cardinal was dead, or for ſome other Cauſe, *Lopez* could not learn.

Voyage to Kongo.

WHEN *Lopez* had recovered his Health at *Kumana*, he ſailed to *San Domingo* in *Hiſpaniola*. Here he found a *Portugueze* Veſſel, which deſigned to ſail with the Fleet that came thither from the *Tierra Firma*. The Ships all got ſafe to *Tercera*, one of the *Azores*, and from thence arrived at *St. Lucar de Barameda*, at the Mouth of the *Guadelquivir* [c], and ſo to *Seville*. From *Seville* he travelled into *Portugal* to ſee his Friends, and furniſh himſelf with all Things neceſſary for his Journey to the Court. There he had a kind Reception from the King, to whom he opened the Contents of his Commiſſion: But the Embaſſy came to nothing, principally, on two Accounts: Firſt, the Death of the King of *Kongo*; and then *Philip* was ſo intent upon making a Conqueſt of *England*, that he could think of nothing elſe.

Lopez arrives in Spain.

LOPEZ, chagrined at this Diſappointment after all his Labour, reflecting likewiſe on the Uncertainty of human Affairs in general, and of his own in particular, reſolved to quit the Sword, and take on him the Croſs. Thereupon, renouncing the World in *Madrid*, he put-on a grey, coarſe Habit; yet then, becauſe he would not neglect the good Intent of the deceaſed King of *Kongo*, he went to *Rome* to declare the Purport of his Embaſſage to Pope *Sixtus Quintus*. This he did, and withal made a Vow to lay-out the Riches he had in *Kongo* (which were not ſmall) in building a Houſe for the Maintenance of ſeveral learned Men and Prieſts, to inſtruct the Youth of that Country in the liberal Arts and Sciences, the Languages and *Romiſh* Religion; in order to raiſe-up Perſons capable of propagating the Faith in their natural Tongue. He propoſed likewiſe to erect an Hoſpital for the Entertainment and Cure of poor, ſick People of his own Communion coming from foreign Countries into *Kongo*. One End of his going to *Rome*, was to obtain of the Pope a Licenſe to found this Seminary and Hoſpital, with a Grant of Jubilees, Indulgences, and other Diſpenſations. His Sanctity gave him a gracious Audience, but when he underſtood that the Kingdom of *Kongo* belonged to the King of *Spain*, he referred the Matter wholly to his Catholic Majeſty [d]. Here *Pigafetta* had from him the Memoirs, out of which he compoſed the Relation; ſoon after which *Lopez* returned to *Kongo*, as hath been before ſet-forth.

Becomes Religious.

His Embaſſy unſucceſsful.

[a] *Lopez*'s Report of *Kongo*, p. 167, *& ſeqq.*

[b] The Year is not mentioned.

[c] In the Original, *Guadalkhibir*. The true Name is, *Wad al Kibir*, or the *Great River*.

[d] *Lopez*, as before, *p* 170, *& ſeqq.*

SECT.

1589. Battel.

SECT. II.

The Travels *and* Adventures *of* Andrew Battel, *in* Angola, 1589.

Introduction. BATTEL was a Native of *Leigh* in *Eſſex*, and dwelt there after his Return from *Kongo*; being, as *Purchas* tells us, a near Neighbour of his [a]. The ſame Author adds, that he ſerved abroad under *Manoel Silveira Perera*, the King of *Spain*'s Governor, at the City of *St. Paul*. With him he went far into the Country of *Angola*, their Army conſiſting of eight thouſand *Portugueze*, and fifty thouſand Negros. He had been taken by the *Portugueze* on the Coaſt of *Brazil*, and was ſent-over to *Kongo*; in which, and the neighbouring Countries, he lived many Years, and was Serjeant of a Company [b].

BATTEL, at his Return to *England*, ſeems to have publiſhed the Relation of his Voyage; ſuch as we find it, in the third Volume of *Purchas*'s Pilgrims, under the Title of, *The ſtrange Adventures of* Andrew Battel, *of* Leigh *in* Eſſex, *ſent, by the* Portugueze, *Priſoner to* Angola, *in which Kingdom and the adjacent Regions he lived eighteen Years.*

THIS Relation *Purchas* improved with ſeveral Particulars, which he received in Converſation from the Author; and has inſerted many other Remarks (obtained the ſame Way) into his Deſcription of *Angola* and *Kongo* [c]. The Narrative contains ſixteen Pages, and is embelliſhed with a wooden Cut of the *Zevera*, or *Zebra*; which has the ſame Attitude with that in *de Bry*'s Cuts to *Lopez*, but differs in the Marks or Streaks.

BATTEL ſeems, for the general, to be a faithful Author, and his Relation is the more valuable, as he is the only *Engliſhman* who hath publiſhed an Account of his Travels and Remarks in theſe Countries.

1. *The* Author *taken in* Brazil, *and ſent Priſoner to* Angola.

Leaves England. *Comes to the Iſles* Rolas *near* St. Thomas. Ilha Grande *in* Brazil. Rio de la Plata. Battel *taken, and ſent to* Angola: *Trades for the Governor of* Loanda *to* Longo: *Eſcapes again: Croſſes the River* Dande: *Purſued and taken: Is ſent to the Wars.* Inkombe *Town and Mountain. Bay of* Cows.

Leaves England. ANDREW BATTEL, in the Year 1589, failed from the *Thames* with one *Abraham Cocke* of *Limehouſe*; who was bound to the River of *Plate* with two Pinnaces of fifty Tons each, one called the *May Morning*, the other the *Dolphin*. They left the *Thames*, *April* the twentieth, and on the twenty-ſixth put into *Plymouth*, where they took-in ſome Proviſion. *May* the ſeventh, they put to Sea, but were driven back into the ſame Port, where they ſtaid ſome Days, and then proceeded on their Voyage. After coaſting *Spain* and *Barbary*, they came to Anchor in the Road of *Santa Cruz*; where the Captain put together his light Horſeman, which he had brought in two Pieces. He ſet a high Value on this Boat, thinking it would have made his Voyage. This done, they ran for the *Guinea* Coaſt, where, keeping too cloſe in Shore, they were becalmed. *Voyage to Angola.*

HERE their Crew turned very ſickly. Within three or four Degrees of the Equinoctial, they fell-in with Cape *de las Palmas*, where they got ſome Refreſhments to recover their Men. The Natives there made much of them, promiſing to trade, but it was with a treacherous Deſign; for they had like to have ſeized their Boat, and hurt their Men. From this Cape they bore South-Weſt, but by the Current and Calms were driven down to the Iſle of *St. Thome*, when they imagined themſelves far-out to Sea. Being in Diſtreſs for Wood and Water, they put-in at the South End between *St. Thome* and the Iſlands *das Rolas*. Here they rode very ſmooth, and with their light Horſeman went aſhore, thinking to have watered, but found none on the Iſland. They got, however, Plenty of Oranges and Plantains. They alſo met with a Village of Negros, it being the Cuſtom for the *Portugueze* at *St. Thome*, when their Slaves are ſick or weak, to ſend them to the Iſles of *Rolas* for their Recovery. Though there be no freſh Water, theſe Iſles are very fruitful, and have Abundance of Palm-Wine. After refreſhing themſelves here, they burnt the Village, and ſailing along the Eaſt Side of *St. Thome*, came before the Town; but durſt not go near for the Guns of the Caſtle, which fired on them. Ilhas das Rolas.

HENCE they ſteered Eaſt by South for the Continent of *Africa*, and in twenty-four Hours had Sight of Cape *Lope Gonſalvo*. Being within three Leagues of the Cape, they tacked and bore Weſt again for the Iſle of *St. Thome*, turning-up the Weſt Side of the Iſle. Coming to a little Rivulet, which runs down from the Mountains, they went aſhore with their light Horſeman and ſix or ſeven Butts to fill Water; but fell into an Ambuſcade of an hundred Men, which the Governor had laid for them, and loſt a Man before they could get back to their Boat [d].

COCKE then determined to ſail for the Coaſt of *Brazil*. About fifty Leagues from *St. Thome*, Ilha Grand *in* Brazil.

[a] Pilgrimage, *p.* 765. Pilgrims, vol. 2. *p.* 970.

[b] The ſame.

[c] See his Pilgrimage, as before.

[d] *Purchas*'s

they

1589. they fell among a Shole of Dolphins, which greatly relieved them, following their Ship for thirty Days, till they made Land. They ran along the Coaſt of *Brazil* till they came to *Ilha Grande*, which lies in five Degrees South Latitude. Putting-in between it and the Main, they hauled their Ships aſhore, and cleaned them. In this Iſle they found no Inhabitants, though it is very fruitful. When they had been here twelve Days, there came-in a ſmall Pinnace bound for the River *Plate*, which wanted Water. They went on-board her, and took-out the *Portugueze* Merchant; who told *Cocke*, that in two Months there would be two Pinnaces here from the Town of *Buenos Ayres* in the River of *Plate*. From this Place there go yearly four or five Caravels to *Bahia* in *Brazil*, and *Angola* in *Africa*, with great Store of Treaſure, which is tranſported over-Land from *Peru* into the River of *Plate*. *Cocke*, deſirous to make his Voyage, took ſome of the *Dolphin*'s Men on-board, and ſent the *Dolphin* home again, this being her firſt Voyage. The *Portugueze* Merchant carried them to a Place in the Iſle, where lived a baniſhed Man, who had planted Store of Plantains; with which Fruit he told them they might go to the River of *Plate*, for their Proviſions were almoſt ſpent.

Battel. Voyage to Angola.

Rio de la Plata.

WITH this hard Allowance they departed from *Ilha Grande*, and were thirty-ſix Days in their Paſſage to the Iſle of *Lobos Marinos*, which lies at the Mouth of the River of *Plate*. It is half a Mile long, has no freſh Water, but abounds ſo with Seals and Sea-Horſes, that their light Horſeman could not get aſhore, till they beat them away with their Oars. The Iſle is covered with them. On theſe they lived thirty Days, plying up and down the River in great Diſtreſs for Victuals. They then determined to run-up to *Buenos Ayres*, and with their light Horſeman take one of the Pinnaces that lay at the Town: But juſt as they had gotten ſo far, they were driven back by a violent Storm at South-Weſt, and obliged to ſhelter under *Ilha Verde*, or *Green Iſle*, which lies at the Mouth of the River on the North Side.

Battel *taken*,

HERE, being quite diſcomforted for want of Victuals, they gave-over the Voyage, and returned North to the Iſle of *St. Sebaſtian*, which lies under the Tropic of *Capricorn*. There they went aſhore to catch Fiſh, and ſome went-up into the Woods to gather Fruit, being in a Manner famiſhed. There was at that Time at the Iſle a Canoa full of *Indians*, who came from the Town of *Spiritu Santo*. Theſe landing on the Weſt Side of the Iſle, advanced through the Woods and took five of the Company, (among whom was *Battel*) and carried them to the River of *Janeiro*. After this Miſchance their Captain, *Cocke*, put to Sea, but was never heard of more.

Voyage to Angola.

WHEN theſe *Engliſh* had remained four Months in the River of *Janeiro*, *Battel* and one *Torner* (or *Turner*) were ſent to *Angola* in *Africa*, to the City of *St. Paul*[a], which ſtands in nine Degrees South of the Line. Here, being taken-out of the Ship, he was impriſoned, and after ſent-up the River *Quanſa*[b] to a Gariſon Town, an hundred and thirty Miles higher. When he had been here two Months, the Pilot of the Governor's Pinnace died, and he was commanded to carry her down to the City; where, at his Arrival, he fell ſick, and lay eight Months in a poor Condition, being hated, becauſe he was an *Engliſhman*. Being at laſt recovered, Don *John Hurtado de Mendoça*, who was then Governor, ordered him to go to the River of *Kongo*, called *Zayre*, in a Pinnace, in order to trade for Elephants Teeth, Wheat, and Palm-Oil. This River *Zayre* lies fifty Leagues from the City (of *St. Paul*) to the North, and is the greateſt River on all the Coaſt. In the Mouth is an Iſle, called the Iſle *de Kalabes*, which had then a Town in it. Here they loaded their Pinnace with the Goods above-mentioned, and returned to *St. Paul*.

And ſent to Angola.

SOON after, *Battel* was ſent to *Longo*, fifteen Leagues to the North of the River *Zayre*, with Goods proper for that Place; as, long Glaſs Beads, and round blue Beads, Seed-Beads, Looking-Glaſſes, blue and red coarſe Cloth, and *Iriſh* Rugs, which were rich Commodities. Here they ſold their Cloth at a great Rate, for they had for one Yard of it, three Elephants Teeth that weighed an hundred and twenty Pound. They alſo bought a good Quantity of Palm-Cloth and Elephants Tails. In a ſhort Time they got their Cargo. *Battel*'s Succeſs in this Voyage made him very welcome to the Governor, who promiſed him his Liberty if he would ſerve him; ſo he ſailed in his Pinnace for two Years and an half on the Coaſt[c].

Trades to Longo.

AT the End of that Time a *Dutch* Ship came to the City, the Merchant of which promiſed to carry *Battel* away. Accordingly, when the Ship was ready to ſail, he got privately aboard: But being betrayed by the *Portugueze* Sailors belonging thereto, he was brought back by the City Serjeants, and put into Priſon; where he lay with great Bolts of Iron two Months, apprehenſive every Day of being put to Death. At laſt the Governor baniſhed him to *Maſſangano* to ſerve in

Eſcapes, but retaken.

[a] Or, *St. Paul de Loanda*, commonly called *Loanda*, ſimply. *Battel*. The *Portugueze* write, *Coanſa*, or *Coanza*.

[b] This is the *Engliſh* Orthography given by

[c] *Purchas*'s Pilgrims, vol. 2. *p.* 971.

1589. Battel. the Conqueſt of theſe Parts; where he lived miſerably for ſix Years, without any Hopes of ever ſeeing the Sea again.

IN this Fort there were ſome *Egyptians* and *Moriſcos* baniſhed like himſelf. To one of theſe *Egyptians Battel* diſcloſed his Mind, telling him, it was better to venture their Lives for their Liberty, than continue in that miſerable Place. The *Egyptian* ſeemed willing to make the Attempt, and told *Battel*, he would procure ten of his Conſorts to go with them: So they got three *Egyptians*, and ſeven *Portugueze*. The Night of their Eſcape they ſeized the beſt Canoa they could find, and went-down the River *Coanza* [a]. Being gotten as far as *Mani Kabech*, (who is a little Lord in the Province of *Elamba*) they went aſhore with their twelve Muſkets, Powder and Shot; ſinking their Canoa, that the *Portugueze* might not know where they landed. They made a Fire in the Wood, at which they roaſted ſome *Guinea* Wheat they brought with them from *Maſſangano*, having no other Proviſion.

Eſcapes again.

As ſoon as it was Night, they began their Journey, travelling all Night and the next Day without finding Water; ſo that the ſecond Night they were ſcarce able to march, being obliged to dig and ſcratch-up the Roots of Trees and ſuck them to maintain Life. On the third Day, they met an old Negro, who was travelling to *Mani Kabech*. Him they bound and made guide them the Way to the Lake of *Kaſanſa*; and after a Day's March in the extreme Heat, reached the *Banſa*, or Town of *Mani Kaſanſa*, which lies twelve Leagues inland from the City of *St. Paul*. Here they were forced to aſk Water, but were refuſed; on which they determined to uſe Force: But the Inhabitants ſeeing them deſperately bent, called their Lord, or *Mani Kaſanſa*, who gave them Water and good Words, deſiring them to ſtay all Night, with Intent to betray them; but they proceeded, and reſted that Night at the Lake of *Kaſanſa*.

Croſſes the Dande.

THE fourth Day, at Night, they came to a River [b] lying North, which they paſſed with great Danger, it being full of Crocodiles. On the fifth Day, at Night, they reached the River *Dande*, and travelled ſo far Eaſt, that they were oppoſite the *Serras*, or Mountains of *Mani Bangono*, who is a Lord, at War with the King of *Kongo*, to whoſe Country they intended to go. Here they paſſed the River, and reſted half the Night. Two Leagues beyond the River they met ſome Negros, who, on Enquiry, finding they were going to *Kongo*, told them they were in the wrong Way, and that they were *Maſi Kongos* [c], who would guide them to *Bamba*, where the Duke of *Bamba* lay.

Voyage to Angola.

HOWEVER, they proceeded up the Country for three Miles Eaſt, till they found they were wrong; for they travelled by the Sun. On this they turned back to the Weſt, but the Negros oppoſed them with their Bows and Arrows: Hereupon they fired amongſt them, killing four, which amazed them ſo, that they retired; yet they followed them four or five Miles, and wounded two of their Company with their Arrows. Next Day they came into the Borders of *Bamba*, travelling all that Day, and at Night could hear the Surge of the Sea. On the ſeventh, in the Morning, they found the Captain of the City was in Purſuit of them with ſome Horſemen, and a great Number of Negros. This diſheartened them ſo, that ſeven of the *Portugueze* hid themſelves in the Woods. *Battel* and the four *Egyptians* thought to have eſcaped; but were ſo cloſely purſued, that they were obliged to ſhelter in a little Thicket, into which the Enemy poured a Volley of Shot, which made them diſperſe from each other.

BATTEL being thus left alone, reflected, that if the Negros caught him in the Wood, they would kill him, ſo that he reſolved rather to throw himſelf on the Mercy of the *Portugueze* and *Mulattos*. With this Reſolution he iſſued-out of the Wood, with his Muſket charged, regardleſs of his Life. On ſeeing him, the *Portugueze* Captain, thinking they had been all twelve together, cried-out, Fellow Soldiers, I have the Governor's Pardon: If you will yield yourſelves, you ſhall receive no Hurt. *Battel* replied, he was an *Engliſhman*, who had ſerved ſix Years at *Maſſangano* in great Miſery, and had eſcaped in Company with eleven *Portugueze* and *Egyptians*, who left him alone there; adding, that rather than he would be hanged, he would die amongſt them. The Captain then came near, and bid him deliver his Muſket to one of the Soldiers; proteſting, as he was a Gentleman and Soldier, his Life ſhould be ſafe, for his reſolute Mind: Whereupon *Battel* ſurrendered-up his Arms.

Purſued and taken.

THE Captain then commanded the Soldiers and Negros to ſearch the Woods, and bring-out the reſt dead or alive, which was quickly done. They were all carried to the City of *San Paolo*, where *Battel* and the three *Egyptians* lay in Priſon for three Months, with Collars of Iron and large Bolts on their Legs, and narrowly eſcaped hanging [d].

ABOUT this Time the Governor ſent four hundred Men, who had been baniſhed *Portugal*, up

Is ſent to the Wars.

[a] Here the *Portugueze* Orthography is uſed. [b] In the Margin it is called, the River of *Bango*. [c] Or, *Moſi Konghi*, as *Lopez* writes it. See *Pigafetta*'s Report of *Kongo*, p. 47, and 181. [d] *Purchas*'s Pilgrims, vol. 2. *p.* 972.

1589. Battel. up into the Country of *Elambo*. *Battel* being, by Proclamation, for ever baniſhed the City, to ſerve during Life in the Wars, marched with theſe Troops to *Sowonſo*, a Lord ſubject to the Duke of *Bamba*: From thence to *Samani Banſa*, and next to *Namba Kalamba*, a great Lord, who oppoſed them; but they reduced him to Obedience by burning his Town, on which he joined them with three thouſand Negros armed. From thence they went againſt *Sollankango*, a petty Lord, who fought deſperately, but was overcome; whence they marched to *Kombrekaianga*, where they remained two Years. From this Place they made ſeveral Excurſions, bringing many Lords into Subjection. Amongſt the reſt, being fifteen thouſand ſtrong, they marched to the *Outeiro*, or Mountain of *Inkombe*, burning by the Way all *Ingaſia*, which belonged to the ſame Lord; and then came to the chief Town of *Inkombe*, which lies on an Hill, half a Day's Journey to the Top.

THE Chief attacked them with above twenty thouſand Archers, and killed many of their Men: But their Shot obliged the Enemy to retire up into the Mountain; and their Chief ſent one of his Officers to the *Portugueze* General with his Submiſſion, which he would perform in Perſon next Day. Accordingly he entered the Camp in great Pomp with Drums, *Petes*, and *Pongos*, or Waits, and was nobly received. He gave great Preſents to the General and the Troops. d

Ingombe Town and Mountain. On the Top of the Mountain was a great Plain, where lay his chief Town, very pleaſant, abounding with Palm-Trees, Sugar-Canes, Potatos, and other Roots, beſides Oranges and Lemons. Here is a Tree called *Engeriay*, which bears a Fruit as big as a Pome-Water, and has a Stone that is a preſent Remedy for the Wind-Colic, which appeared ſtrange to the *Portugueze*. Out of the Mountain ſprings a River of freſh Water, which runs all along the Town. Here they remained five Days, and then marched farther-up the Country, laying all waſte before them for the Space of ſix Weeks. Afterwards they returned to *Ingombe*, with a great Booty in Slaves, Sheep, Goats, and *Margarite*-Stones, which are current Money in that Country. They remained incamped a League from the pleaſant Mountain of *Inkombe* for twelve Months. In this Expedition *Battel* was ſhot in his right Leg, and with many *Portugueze* and *Mulattos* was ſent to the City (of *San Paolo*) to be cured.

The Bay of Cows. THEN the Governor ſent a Frigat out to the Southward with ſixty Soldiers, and all Kinds of a Goods, with whom *Battel* had Orders to embark. They ſailed to twelve Degrees South Latitude, where they found a fair ſandy Bay. The Natives brought them Cows and Sheep, Wheat and Beans: But they made no Stay, ſailing-on to *Bahia das Vaccas*, or the *Bay of Cows*, which the *Portugueze* call *Bahia de Torre*, becauſe it has a Rock like a Tower. Here they anchored on the North Side of the Rock in a ſandy Bay, purchaſing a great Number of Cows and Sheep, b bigger than thoſe in *England*; and alſo got ſome very fine Copper, and a Sort of ſweet Wood, called *Kakongo*, much eſteemed by the *Portugueze*, with Plenty of Wheat and Beans. Having loaded their Bark, they ſent her home, and fifty of them remained there, making a ſmall wooden Fort to defend them from the Natives, who are treacherous. In ſeventeen Days they bought five hundred Head of Cattle. Ten Days after, the Governor ſent three Ships, with whom they re- c turned to the City [a].

Voyage to Angola.

2. Battel's Adventures *with the* Jaggas, *and* Eſcape.

Meets with the Jaggas: *They invade* Benguela: *Plunder the Country.* Battel *left in Pledge with a* Kongo *Lord: Eſcapes to the* Jaggas. *Theſe ravage the Country: Are oppoſed by Lord* Kaſoch. Battel *eſcapes: Made a Serjeant by the* Portugueze. *The Succeſſes of theſe latter.* Battel *deſerts their Service: Eſcapes to the Coaſt. The* Portugueze *Way of making War in* Kongo.

IN the next Voyage *Battel* made along the Coaſt, they came to the *Morro*, or Cliff of *Benguela*, lying in twelve Degrees South Latitude. Here they ſaw a large Camp of Men on e the South Side of the River *Kova*. Sending their Boat aſhore for Intelligence, a Body of five hundred came to the Water Side. On aſking who they were, they replied, they were the *Jaggas* [b], or *Jindes*: That they came from *Sierra de Lion* [c], and paſſed through the City of *Kongo*, travelling Eaſt of the great City of *Angola*, which is called *Dongo*. The great *Jagga*, their General, came-down to the Water Side to view the *Portugueze*, having never ſeen white Men before. On hearf ing they came to trade, he bid them welcome, and deſired them to bring their Goods aſhore. In ſeven Days they loaded their Ship with Slaves, which they had ſo cheap, that many did not coſt

Meets with the Jaggas.

[a] *Purchas*'s Pilgrims, vol. 2. *p.* 973. [b] In the Original, it is *Gagas*, or *Gindes*: But *Purchas* obſerves, that *Battel*, in Diſcourſe with him, called them *Iaggas*, and their Chief, the *Great Iagge*; ſo that he thinks he wrote them *Gagas*, inſtead of *Jiagas*, by a Miſtake in Spelling. We have therefore changed *Gagas* into *Jagas*, or *Jaggas*. [c] Or, *Sierra Leona*. *Purchas* ſays, *Lopez* was deceived in their Original; but aſſigns no Reaſon to ſupport what he aſſerts.

1589. Battel. a Rial a-piece, which in the City were worth twelve *Millie-Reys*.

BEING ready to ſail, the great *Jagga* detained them, intreating their Boat to aſſiſt his Men in paſſing the River *Koua* [a]; his Intention being to invade the Kingdom of *Benguela*, which lies on the North Side of it. They went with him to his Camp, which was regularly intrenched with wooden Piles or Paliſados; where they had Lodgings provided for them that Night, and many Burdens of Palm-Wine and Flour ſent them, b with Cows and Goats.

They invade Benguela. IN the Morning, before Day, the General beat his *Gongo* [b], which is an Inſtrument of War ſounding like a Bell, and in a loud Oration declared, that he would deſtroy the *Benguelas*. The Camp was preſently in Arms, and marched to the River Side, where he had provided *Jingados* [c]. The *Portugueze* being ready with their Boat, carried eighty over, and fired on the Enemy to cover their Landing, though many of c the *Jaggas* were killed. By twelve o'Clock the whole Army got to the other Side.

THEN the General commanded all his Drums, *Tavales*, *Petes*, *Pongos*, and other warlike Muſic to ſtrike-up, and fell-on the Enemy. The Action was very bloody to the *Benguelas*, who preſently broke and fled; a great Number being ſlain, and the reſt taken Captive, Man, Woman, and Child. *Hombiangymbe*, the Prince of the Country, with an hundred of his chief Lords, fell in d the Field of Battle, and their Heads being cut-off, were laid at the Feet of the great *Jagga*. The Priſoners were brought into the Camp alive, and the dead Bodies eaten by the *Jaggas* [d], who are the greateſt Canibals in the World; delighting in Man's Fleſh, though they have Plenty of Cattle.

Plunder the Country. THE *Jaggas* plundered the Country after this Victory, and the *Portugueze* carried-on a briſk Trade with them for five Months, gaining con- e ſiderably. However, they were not contented to ſettle here, though in want of nothing excepting Wine, the Land abounding in Cattle and Wheat, but no Palm-Trees.

AT the End of five Months, the *Jaggas* marched towards the Province of *Bambala*, which lies five Days Journey inland, governed by a great Lord, called *Kalikanſamba*. In theſe five Months, *Battel*, with the *Portugueze*, made three Voyages to the City of *St. Paul*; but returning the fourth f of *June*, they found the *Jaggas* gone. However, being loath to return without Trade, they reſolved to go after them. For this End fifty of them landed, leaving the Ship in the Bay of *Benguela*. After two Days March into the Country, they came to the chief Town of a great Lord, called *Moſarigoſat*, which they found burnt to the Ground by the *Jaggas* in their Paſſage. To this Lord the *Portugueze* ſent a Negro, whom they had bought of the *Jaggas*, bidding him ſay, that he was one of thoſe Invaders Men left to carry them to their Camp. This Lord bid them welcome, for fear of the great *Jagga*, but detained them by Delays, till the *Jaggas* had quitted the Country. When he found they were gone, he would not let the *Portugueze* depart, till they had aſſiſted him in his Wars. In theſe Parts they never ſaw white Men before, nor Guns. In ſhort, they were forced to accompany him, and though they came back Victors, yet *Moſarigoſat* would not diſmiſs them, unleſs they promiſed to return, and left a white Man as a Pledge of their Performance [e].

Voyage to Angola.

THE *Portugueze* and *Mulattos* being earneſt to *Battel left in Pledge.* get away, determined to draw Lots who ſhould ſtay; but ſome not agreeing to it, they at laſt reſolved among themſelves to leave *Battel* behind, as being an *Engliſhman*. They left with him a Muſket, Powder, and Shot, engaging to return in two Months, and bring the Lord an hundred Men to help him in his Wars: But this being only a Shift to get away ſafe, when the two Months were expired, *Battel* was hardly uſed. The chief Men of the Town ſtripped him naked, and were ready to cut-off his Head: But *Moſarigoſat* delayed the Execution, ſtill thinking the *Portugueze* would come. After that *Battel* had his Liberty, ſhifting for himſelf from one Town to another in the Territory of this Lord. At laſt, being in fear of his Life, he fled, determining to go to the *Jaggas* Camp.

HAVING travelled all Night, the next Day *Eſcapes to the Jaggas.* he arrived at a great Town, called *Kaſhil*, ſtanding in a large Thicket. Here he was carried before the Lord of the Place, and all the Inhabitants came to gaze on him, having never ſeen a white Man before. *Battel* by good Luck in this Place met ſome of the great *Jagga*'s Men, with whom he went to *Kalikanſamba*, where their Camp lay.

ARRIVING in two Days at the Camp, he was welcomed kindly by the great *Jagga* their General. Here he determined to continue with theſe People, hoping they would travel ſo far Weſt, that he might ſee the Sea again, and ſo have a Chance of eſcaping in ſome Ship. Theſe *Jaggas* remained at *Kalikanſamba* four Months, having great Plenty of Cattle, Corn, Palm-Wine, and Oil; feaſting and banquetting on

[a] Perhaps, *Kova*. [b] By others, *Gongon*. See the Plate of *Whidah* Weapons and Muſic. [c] Floats, or Canoas. [d] *Battel*, however, does not ſay he ſaw them eaten. [e] *Purchas*'s Pilgrims, vol. 2. *p.* 974.

human

1589. Battel. Ravage the Country.

human Fleſh, which was a melancholy Spectacle [a].

AFTER this, the *Jaggas* marched towards the *Serras*, or Mountains of *Kaſhindkabar*, which are prodigious high, and have large Mines of Copper. By the Way, they plundered all the Country. From thence they went to the River *Longa*, and paſſed it, ſettling in the Town of *Kalango*, where they continued five or ſix Months. Thence they marched into the Province of *Tonda*, and came to the River *Gonſa*; marching on the South Side of it, to [the Territory of] a Lord b called *Makella-kolonge*, near the great City of *Dongo*. In this Part they paſſed over very high Mountains, and found it exceeding cold.

HAVING now ſpent ſixteen Months amongſt theſe Canibals, *Battel* marched with them to the Weſt again, along the *Gonſa*, or *Gunza*, to the Territory of a Lord called *Shillambanſa*, Uncle to the King of *Angola*. They burnt his chief Town, which, according to the Faſhion of the Country, was finely built. The Place was very c pleaſant and fruitful; and here they found many wild Peacocks flying up and down, as common as other Birds are with us. The old Lord of *Shillimbanſa* was buried in the Middle of the Town, and an hundred tame Peacocks kept at his Grave, which were dedicated to his *Mokeſo*, or Idol; and they were called *Angello Mokeſo*, that is, the *Devil's* [b], or *Idol's Birds*, being eſteemed as ſacred. There was alſo much Copper, Cloth, and other Goods, laid at the Grave, according d to the Country Cuſtom [c].

FROM hence they purſued their March Weſt, along the River *Koanza* (or *Quanza*) till they came oppoſite to the *Serras*, or Mountains of *Kambambe*, called *Serras de Prata*; where there is a great Water-fall, which may be heard thirty Miles off. They entered the Province of *Kaſama*, where *Longere*, one of the greateſt Lords, ſubmitted to the great *Jagga*, and led them to a Lord called *Kaſoch*, a great Warrior, who had, e ſeven Years before, beaten the *Portugueze*; killing eight hundred of them, and forty thouſand auxiliary Negros on their Side. This Nobleman withſtood the *Jaggas*, and the firſt Day's Engagement the Victory was dubious; ſo the *Jaggas* built a wooden Fortreſs in their Manner, and over-ran the Country for four Months. *Battel* was all this Time ſo highly eſteemed by the great *Jagga*, on account of his Service with his Muſket, that he had any Thing he deſired; and on all Occaſions of Action he gave his Men Charge to take Care of him: So that often *Battel* has been carried off by them in their Arms, and his Life ſaved. However, being here within three Days

Oppoſed by Kaſoch.

a Journey of *Maſſangano*, before-mentioned, where the *Portugueze* have a Fort, he took his Meaſures ſo well, that he eſcaped with ſome Merchant-Negros, who came to the *Jagga*'s Camp to buy Slaves, and got ſafe to that Place [d].

Voyage to Angola.

THERE was at that Time in *Maſſangano*, a Battel new Governor (of *Angola*) called *Sienor Juan* eſcapes. *Continho*, who had Authority from the King of *Spain* to conquer the Mines, or Mountains, of *Kambambe*. For this Service the King had given b him ſeven Years Cuſtom of all the Goods exported from *Angola*, on Condition he ſhould build three Caſtles, *viz.* one in *Damba*, where the Salt Mines lay; one in *Kambamba*, where are the Silver Mines; and the third at *Bahia das Vaccas*, or the Bay of *Cows*. This Governor was ſo bountiful at his Arrival, that his Fame ſpread all over *Kongo*, and many Mulattos and Negros came voluntarily to ſerve him. After ſix Months Stay at the City (of *St. Paul*) he marched to the c *Owtaba* of *Tombe*, where he ſhipped his Troops in Pinnaces, and went-up the River *Kongo*, or *Coanza*; landing at the *Owtaba* of *Songo*, ſixty Miles from the Sea, which Territory lies next to the *Demba*, and abounds with Mines of Salt.

HERE the Governor ſtaid ten Days, and ſent Made a Ser- a Pinnace to *Maſſangano* for the beſt Soldiers jeant. there: So the Captain of that Gariſon ſent *Battel* down with an hundred Soldiers to the Governor, who uſed him well, and made him Serjeant d of a *Portugueze* Company. The Governor then marched to *Machimba*, from thence to *Kavo*, and then to *Melombe*, a great Lord; with whom ſtaying four Days, many neighbouring Lords came-in and ſubmitted. Thence they marched againſt a conſiderable Lord called *Angoy-kayongo*, who oppoſed them with ſixty thouſand Men, but was defeated with great Slaughter: After which, they took his Women and Children Priſoners, and poſſeſſed themſelves of his chief Town, be- e cauſe it was a pleaſant Place, abounding with Cattle and Proviſions. Here, after eight Days Stay, *Continho*, the Governor, died, leaving the Care of the Expedition to a Captain.

AFTER two Months Stay in the Country of Portugueze *Angoy-kayongo*, they marched towards *Kambambe*, Succeſſes. which was three Days Journey, and came right againſt the *Serras de Prata*. Here they paſſed the River *Coanza*, and over-ran the Country, building a Fort by the River-Side. Here *Battel* f ſerved two Years. The *Portugueze* opened the Silver Mines, but forbore working them, as they produced little Silver. The new Governor was very cruel to his Soldiers; ſo that all his Volunteers left him, which put a Stop to the Expedi-

[a] Here he ſeems to ſpeak as an Eye-Witneſs, but not poſitively.

[b] This is *Battel*'s Explanation for the *Bird of the Mokeſo*.

[c] *Purchas*'s Pilgrims, vol. 2. *p.* 975.

[d] The ſame, *p.* 976.

tion.

1589. Battel. tion. At this Time came News by the Jesuits, that Queen *Elizabeth* was dead [a], and that King *James* had made Peace with *Spain*: On this, *Battel* having petitioned the Governor for Leave to return to *England*, obtained it, and followed him to the City of *St. Paul*.

THE Governor left five hundred Soldiers in the Fort of *Kambambe*. *Battel* travelled with a *Portugueze* Merchant to the Province of *Bamba*, and from thence to the *Outeiro*, or City standing on the Mountain of *Kongo*; from thence to *Gongon* and *Batta*, where they sold their Goods, and in six Months returned to *St. Paul*. *Battel* then designed to have shipped himself for *Spain*; but the Governor retracted his Permission, ordering him to prepare in two Days to go-up to the Conquest again. This Governor's Term of three Years was just expired, and the Inhabitants daily expected a new one from *Portugal*: So *Battel* determined to absent himself ten or twenty Days from the City, till the new Governor came; it being a Custom for the new Governor to issue a general Pardon for all Fugitives.

Battel deserts again. THE same Night, *Battel* left the City with two Negro Boys: He had one who carried his Musket, six Pounds of Powder, and an hundred Bullets, with the little Provision he could make. By next Morning, he was about twenty Miles from the City, along the River *Bengo*, where he shifted for some Days, and then crossing the River, came to that of *Dande*, which is to the North. Here he hoped to hear some News from the City, being near the Highway from thence to *Kongo*. One of his Negros, whom he sent on the Enquiry, brought him Word, that the new Governor would not come that Year. This put him to his Shifts, having no Choice but to return to the City and be hanged, or to stay and live in the Woods; for this was the third Time of his deserting. Thus he continued in the Woods a Month, between the Rivers *Dande* and *Bengo*. After this, he returned to *Bengo* again, to *Mani Kasswea*; and crossing the River, travelled to the Lake of *Kasansa*, where is the greatest Store of wild Beasts of any Place in *Angola* [b].

Lives in the Fields. HERE *Battel* continued six Months, living on dried Flesh, as Buffalos, Deer, Mokokes, Impolances, and Roebucks, which he killed with his Gun. He dryed the Flesh, as the Savages do, on a Hurdle raised three Foot from the Ground; making a great Fire underneath, and laying the Flesh on green Boughs, which keep down the Smoak and Heat. He made his Fire with two Sticks, and sometimes his Boy got *Guinea*-Wheat from the Natives, in exchange for dried Flesh. The Lake of *Kasansa* also abounds with Fish of various Kinds. *Battel* has taken one, that leaped out of the Water ashore, four Foot long, which the Natives called *Sombo*. After living six Months on dried Flesh and Fish, he grew weary; and seeing no End of his Misery, wrought Means to get away.

Voyage to Angola.

Escapes to the Coast. IN the Lake of *Kasansa* are many little Islands, full of Trees, called *Memba*. The Wood is as light as Cork, and as soft. Of these Trees he built a *Jergado* [c], (with a Knife he had of the Savages) in the Shape of a Boat; fastening it with wooden Pegs, and railing it round to prevent the Sea working him out. He made a Sail of a Blanket he had, and three Oars to row. The Lake of *Kasansa* is eight Miles broad, and falls into the River of *Bengo*. *Battel* entering his *Jingado*, with his two Negro Boys, got into the River, and fell-down with the Current, twelve Leagues, to the Bar. Here he was in great Danger, the Sea running high. Having gotten over the Bar, he rowed out to Sea, sailing before the Wind along the Coast, which he was well acquainted with, intending to go to the Kingdom of *Longo*, which lies to the North. The next Morning, he saw a Pinnace coming-down before the Wind, which happened to be bound from the City (of *St. Paul*) to St. *Thomas*; and the Vessel drawing near him, he found the Master an old Friend of his, having been Mates together [d]. For Pity's Sake, he took *Battel* in, and set him ashore in the Port of *Longo* [e], where he staid three Years; being in great Favour with the King, because he killed him Deer and wild Fowl with his Gun [f].

Portugueze Way of THE *Portugueze* Manner of making War in this Country is thus: They chuse some Nobleman of *Kongo*, who is a Christian, and of good Character: He brings with him about an hundred Negro Followers. This *Mafikongo* is made by them, *Tandala*, or General of the Black Camp, and has full Authority given him to rule the Negros. When any Negro Chief comes to make his Submission, he first brings his Present to the *Tandala*, of Slaves, Cattle, and Goats. The *Tandala* then introduces him to the *Portugueze* Governor, to whose Page he must give two Slaves before he is admitted: He must likewise have a large Gift for the Governor, as thirty or forty Slaves, besides Cattle. When the strange Lord appears before the Governor, he claps his Hands, kneeling, and prostrates himself; and then rising says, *I have been an Enemy, and now I protest to be true, and never more lift my Hands*

[a] In the Year 1602. [b] *Purchas*'s Pilgrims, vol. 2, *p.* 978. [c] Before, and afterwards, *Gingado*. [d] Why did not he carry him home? [e] This seems to be *Loango*, rather than *Longo*, a Place to the North of it. [f] *Purchas*, as before, *p.* 979.

against

1666. Angelo. *Making War in Kongo.*

againſt you. The Governor then calls a Soldier, who has deſerved well in the Service, and aſſigns the Negro Chief to him. The Soldier is to protect and guard him, and the Chief is to be ruled and directed by the Soldier, who is to reſide with him, and he is to provide for and maintain his Gueſt. If he goes to War, the Soldier attends him, and has half the Booty: Thus there is no *Portugueze* Soldier but what has his Negro *Soua*, or Lord [a].

Voyage to Kongo.

CHAP. II.

A VOYAGE *to* Kongo, *in* 1666 *and* 1667.

By Michael Angelo *of* Gattina, *and* Denis de Carli *of* Piacenza [b], Capuchin *Miſſionaries.*

Tranſlated from the Italian.

Introduction. WHO the Authors of this Voyage were, and the End of their going to *Kongo*, is expreſſed ſufficiently in the Title. *Angelo* died in that Country, after he had ſent over ſeveral Letters to *Italy*, from whence the Part which we have given under his Name was extracted, as it ſhould ſeem by *Carli*; who returned home, and having penned his Share of the little Work, which begins where *Angelo* left off, publiſhed the Whole in *Italian*. From thence it was firſt done into *French*, and printed at *Lyons* in 1680 [c]; then into *Engliſh*, in 1704 [d]. The Relation ſeems to be faithful, ſo far, at leaſt, as relates to the Country and People, where Matters of Religion have nothing to do.

SECT. I.

The VOYAGE *to* Kongo;

Written by Michael Angelo.

Miſſioners Privileges. Sail for Brazil. *Sports at Sea. Croſs the Line. Great Diſtreſs of a* Portugueze *Ship. Cape* St. Auguſtin. *Port of* Fernambuco: *Feaſt of the Roſary kept there. The Sugar-Works. They ſail for* Kongo. *Strange Fiſh. Coaſt of* Africa. Benguela *Port: Malignant Air. Come to* Loanda. *Prepare for their Miſſion.*

MICHAEL ANGELO and *Denis Carli*, were, with fourteen other *Capuchins*, diſpatched by the Cardinals *de propaganda Fide*, in 1666, for the Miſſion of *Kongo*. Their Patents contained the following Privileges: To diſpenſe b with any Irregularity, except incurred by Bigamy, or wilful Murder: To diſpenſe with and commute all ſimple Vows, even of Chaſtity, excepting that of Religion: To diſpenſe with Marriages within the ſecond and third Degrees; and allow Pagan Converts to keep one of their Wives: To abſolve in Caſes reſerved to the Pope: To bleſs Church-Stuff, Churches and Chalices: To give Leave to eat Fleſh and white Meats; and to ſay two Maſſes a Day in Caſe of c Neceſſity: To grant plenary Indulgences: To deliver a Soul out of Purgatory, according to the Intention of the Prieſt, in a Maſs for the Dead on *Monday* and *Tueſday*: To wear ſecular Cloaths in Caſe of Neceſſity: To ſay the Roſary, for want of a Breviary, or any other Impediment: To read forbidden Books, except *Machiavel*.

Miſſioners Privileges.

Sail for Brazil.

As ſoon as theſe Letters Patent were delivered to him, he ſet-out from *Bononia*, his native d Country, where he then reſided, to *Piacenza*, where he received Orders to wait for *Michael Angelo* of *Rheggio*: He being come, they went together to *Genoa*, where all the Miſſioners were to embark. Thence they ſailed for *Liſbon*, and having reſided there ſome Months, took the Opportunity of a *Portugueze* Veſſel, bound for *Brazil*, in order to load there, and then ſail-over to the Coaſt of *Kongo* in *Africa*. They ſpent three Months in their Paſſage to *Brazil*, and had e often, by the Way, the Satisfaction to ſee the Flying-Fiſhes followed by the *Dorado*, or *Dori*. The firſt is a very white Fiſh, about a Foot long, not unlike a Herring, ſave that its Back is of an azure Colour, and its Fins larger, and fitter to ſerve inſtead of Wings.

[a] *Purchas*'s Pilgrims, vol. 2. *p.* 984.

[b] Or, *Placentia*, in *Italy*.

[c] In Octavo, under the Title of *Relation Curieuſes et Novelles d'un Voyage de Congo, fait es Années* 1666 *et* 1667. *Par les R. R. P. P.* &c.

[d] Coll. of Voy. Folio, vol. 1. *p.* 553.

1666. Angelo.

DRAWING near the Coast of *Guinea*, they began to feel much Heat from the Sun, which is there in the Zenith; and as they advanced, grew so violent, that in a few Days they could neither eat nor sleep for Weakness. To add to their Sufferings, the Provisions and Drink were full of Maggots. This lasted for fifteen Days, while they sailed under the Line; so that it was a Sort of Miracle they did not all die, though it was then the Month of *August*, the most temperate Time of the Year in those Parts [a].

Sports at Sea.

THE *Portugueze* use generally to make some Rejoicing, and keep Holiday, to beg of God a good Issue of that dangerous Voyage. Those also who have never been under the Line, are obliged to give the Sailors either a Piece of Money, or something to eat or drink, or at least Money's Worth; the very *Capuchins* are not excused, of whom they take Beads, *Agnus Dei's*, or the like. These are exposed to Sale, and what they yield is given to say Masses for the Souls in Purgatory. If any refuse paying this Duty, the Sailors, cloathed like Officers, carry him bound to a Tribunal; where a Seaman in a long Robe, acting the Part of a Judge, examines him, hears what he has to say, and gives Judgment against him to be thrice ducked in the Sea, after this Manner: The Person condemned is tied fast with a Rope, and the other End of it runs through a Pully at the Yard-Arm, by which he is hoisted-up, and then let run amain three Times under Water; and there seldom fails to be one or other who gives the rest this Diversion. The same is practised in the Straits of *Gibraltar*, and at the Cape of *Good Hope*.

Cross the Line.

HAVING passed the Line, the Wind still continued right a-stern, but so very violent, that if they had not met with a Current rapid enough to stem their furious Course, they must have perished. Sometime after, the Wind calming, they lost that Refreshment, and began to fear their Provisions would fall short. Their Dread was increased by the Remembrance of the Disaster which lately befel the Ship *Catarinetta*.

Great Distress of

THIS Vessel, which was from *Goa*, laden with Commodities of great Value, arrived safe in *Brazil*: But passing the Line, in its Way to *Lisbon*, the Master, and all the best Sailors, died with the intense Heats. The Ship, thus left to the Mercy of the Waves, drove about for seven Months, which forced such as were left alive, after consuming all their Provisions, to eat the Cats, Dogs, and Rats they found on board, and to dress their Shoes and any other Leather. At last, only five remained out of four hundred Men. One of these was the Captain, who was no less distracted with the dismal Prospect of a miserable Death, than the Thoughts of losing his Reputation: He fancied Fame would report, that he was fled into some far Country, to make his Advantage of the great Treasure he was intrusted with, and enjoy the Fruits of his Dishonesty out of Danger: Being therefore desirous, that at least some one of them might survive to carry home the News of their Misfortune, he proposed casting Lots, to see which of them should be killed to serve for Food to the other four, since absolute Necessity made that Course just and reasonable.

Voyage to Kongo.

THEY all agreed to the Proposal, but would needs exempt the Captain from the Rigour of it. He solemnly swore, that he would take his Chance with the rest, and having cast Dice, the Lot fell upon him: But still the others refrained from killing him, concluding it was better to die like good Catholics, than imbrue their Hands in the Blood of their Companion. Accordingly, resolving all to wait the Event, one of them went-up to the Top-Mast-Head; from whence, looking-out sharp, he at last espied, at a great Distance, something dark, and the Captain going-up with a Perspective-Glass, perceived that it was Land. They steered that Way the best they could, and coming-up with the Shore, found it was a Port then in Peace with *Portugal*. Being landed, they went immediately to the Governor, who entertained and furnished them with all they stood in Need of: Yet two of them, more spent than the rest, died: The other three, with the Help of the good Medicines, recovered, and having refitted their Vessel, set-sail again for *Lisbon*; where, as soon as they arrived, one of the three, who relapsed by the Way, died also. The Captain and Sailor, who survived, landed, and were immediately introduced to the King of *Portugal*; who, moved at their Sufferings, gave them Gifts of Value, making the Captain Admiral of the Fleet, and the Sailor Captain of the best Ship. To return to the Voyage [b].

A Portugueze Ship.

BEING in ten Degrees of South Latitude, they discovered Cape *St. Augustin*, and saw Abundance of Land-Fowls flying about them, with Whales spouting Streams of Water. There are such Numbers of them in this Sea, that the Author assures us, a Merchant pays to the King of *Portugal*, fifty thousand Crowns in Gold for the Patent to make Oil.

Cape St. Augustin.

PASSING by our Lady of *Nazareth* [c], a Church five Miles short of *Fernambuco*, they all saluted her with three *Ave Maria's*, and a tripple Discharge of their Cannon. They came to

[a] *Angelo's* Voyage, *p.* 555.

[b] The same, *p.* 556.

[c] The Author here relates the fabulous Occasion of founding this Church.

Anchor

1667. Anchor under the Tower, which ſerves as a Fort to the Harbour of *Fernambuco*, the Port being too little for Ships to ride in [a].

Angelo.

Port of Fernambuco.

AT the Place of their Reception they found two of their Companions ſick of a Fever: The Author likewiſe and *Angelo* felt ſome Indiſpoſition, which obliged them to go into the Doctor's Hands; it being almoſt inevitable for thoſe who come into that Country to fall ſick, whether it proceeds from the Change of Air or Food.

THERE were then, within and without the Port, eighty Ships, including their own, which was loading with Sugar, of which ſhe carried no fewer than one thouſand Cheſts.

Feaſt of the Roſary.

DURING their Stay at *Fernambuco*, a great Feaſt of the Roſary was kept in the great Church, called *Corpo Santo*, or, *The Holy Body*. The Order of it was very magnificent. The Church was hung with ten thouſand Ells of Silk, of a Fire Colour, and other rich Stuffs: The Tabernacle, which was lofty, covered with Silk, embroidered full of Flames of Gold, and a Silver Galloon over it which dazzled the Eyes; the Muſic of Harps, Violins, and Cornets, accompanying the Hymns. The Religious are not at this great Expence, but chuſe the richeſt Merchant in the City, who looks upon it as a Point of Honour to open his Purſe freely upon ſuch an Occaſion. He who bore the Charge that Year, proteſted to the Miſſioners, the next Day, that he had ſpent four thouſand Ducats in Bonfires the Night before. To explain this, the Reader muſt know, that a Ship, belonging to him, being found unfit for the Sea, was unloaded, and all the Rigging and Iron-Work being taken-out, the Timber was burnt; which, he ſaid, coſt him four thouſand Ducats, that being the prime Value of the Ship [b].

Sugar-Works.

To divert themſelves, they went one Day to ſee Sugar-Works, which is a great Curioſity. The Engine they uſe is a great Wheel, whirled violently about by a Number of Blacks: This turns a Preſs of maſſy Iron, in which the Sugar-Canes are cut in Pieces or bruiſed, the Moiſture that runs from them falling into a great Caldron over the Fire. It is wonderful to ſee the Blacks, who are naturally lazy, labour ſo hard, and clap the Canes ſo dextrouſly under that Maſs of Iron, without leaving their Hands, or Arms, behind them [c].

They ſail for Kongo.

THE ſecond of *November*, 1667, they ſet-ſail for *Kongo*, and were forced, to avoid contrary Winds, to run into twenty-nine Degrees of South Latitude, even with the Cape of *Good Hope*, which might better be called the *Cape of Death*, becauſe of the continual Fear of Death they are in who come near it. For the Space of eight Days, they were toſſed in a terrible Manner; ſometimes lifted-up to the Clouds, and ſometimes caſt-down to the Deep, either Way dreading to periſh. At laſt, the Wind fell, the Waves ſettled, and they ſaw ſome Bones of Cuttle-Fiſh, which the Goldſmiths make uſe of for Caſting, float upon the Water. This is eſteemed a Token of fair Weather, and of being within ſixty Leagues of the Continent; that Fiſh never going far from Shore.

Voyage to Kongo.

IN ſhort, next Day, they ſaw Land, and began to hope well of the Succeſs of their Voyage; becauſe there are never any Storms on that Coaſt, and Ships may run along within Muſket-ſhot of it, without any Danger of Sands. Their Boat being out for ſeveral Days, ſounding to diſcover ſome Rocks that lie under Water along the Shore, they fiſhed as they went, and always brought aboard a great deal of Fiſh. Among the reſt, they caught one that weighed about fifteen or ſixteen Pound, which the Captain ſaid he would treat them with. The Colour of it was red, the Head large and round, the Eyes ſparkling like Fire, the Noſtrils flat upon the Forehead, the Fins beating, the Scales ruſtling together, the whole Body toſſing and puffing in a hideous Manner. The Captain, knowing it to be one of the moſt delicious Fiſhes in thoſe Seas, would needs dreſs it for them himſelf, making a Sort of white Sauce with Sugar, Spice, and the Juice of Oranges and Lemons: So that it being all like a Diſh of Curds, they eat it with Spoons, and could not diſtinguiſh whether the Sauce made the Fiſh good, or the Fiſh mended the Sauce.

Strange Fiſh.

THE Author had a Mind to go aſhore; but the Maſter would not ſuffer it, aſſuring him there were Blacks along that Coaſt who eat Man's Fleſh. They diſcovered two of them, who, as ſoon as they ſaw the Whites, ran away; which made the Maſter put-off from Shore, for fear thoſe Blacks were gone to call ſome Magician to ſink their Boat and ſeize the Men. Some Days after, the Maſter went aſhore to eaſe himſelf behind a little Rock; but as ſoon as he got there, he ran back again to the Water out of Breath, calling-out to the reſt to come to his Aſſiſtance, as they did. The Cauſe of his Fright was, that behind the Rock he ſaw a Fire lighted, near to which there was a String of Fiſhes a-drying, a certain Token that ſome Blacks lived near; which ſo terrified him, that forgetting the Need he was in, he had no Motion that Way for three Days after.

Coaſt of Africk.

WHEN they had paſſed that Coaſt, which is hideous to look on, by reaſon of a long Ridge of barren Mountains, about the Latitude of four-

[a] *Angelo*'s Voyage, *p.* 557. [b] The ſame, *p.* 553. [c] The ſame, *p.* 559.

1667. Angelo. teen Degrees, they discovered some green Trees and a pleasanter Shore, with good Ports, capable of containing two or three thousand Ships. Upon Benguela Port. *Christmas-Eve*, they put into that of *Benguela* [a], Capital of the Kingdom of that Name.

ABUNDANCE of small Boats, each carrying two black Fishermen, came on board them to exchange Fish with the Seamen for *Brazil*-Roll-Tobacco.

THE Author went ashore here with the Superior, and preached in *Portugueze*. The Air of this Place gives the Food of the Country so pernicious a Quality, that those who eat of it at their first Coming certainly die, or at least contract some dangerous Distemper. For this Reason, Passengers take Care not to go a-shore, or *Malignant Air.* drink the Water, which looks like Lye. This made the Missioners unwilling to accept of the Dinner the Governor invited them to, till he had assured them, that he would not give them either the Provision or Wine of the Country. He treated them after the *Portugueze* Fashion, and sent them very good *European* Fruit aboard, with a whole Beef slead, but little, and without Horns. It was very well-tasted, and is all the Meat of the Country, whereof there is great Plenty. However, the frightful Figure the Whites made, caused *Carli* to refuse the Governor's Request, who wanting Priests would have kept him there for some Time. The Courts at *Lisbon*, as a Punishment for heinous Crimes, often banish Offenders to *Angola* and *Benguela*, looking upon those Countries as the most wretched and infectious of any the *Portugueze* possess: Hence the Whites there are the most deceitful and wicked of Men [b].

Come to Loanda. HAVING taken Leave of the Governor, they proceeded on their Voyage, which they finished happily, arriving on *Twelfth-Day* at the Port of *Loanda*, which is the finest and largest the Author ever yet saw. His Companion, *Carli*, and he landing, were received by an infinite Number of Whites and Blacks, who expressed their Joy for their Arrival, kissing their Habits and embracing them. Attended by this Crowd, they proceeded to their Hospitium, or House for their Reception, in the Church whereof they found above three hundred Persons, with the chief Men of the Town, who came-out to meet them. From thence they went into a Convent, where they found three *Padres*; an old Layman three-score and ten Years of Age; an under Guardian of *Kongo*, recovering after a Fit of Sickness, and one of *Angola* in a Fever. They were informed, that two Religious of their Company, who came away a little before them from *Genoa*, died as soon as they arrived, one at *Loanda*, and the other at *Messangrana*, not far off [c]. *Voyage to Kongo.*

NOT long after, the Sub-Guardian intended to set-out and conduct *Angelo* and his Companion to the Country of *Songo*, and thence to the Country of *Bamba*. *Prepare for their Mission.*

THE Inhabitants of *Loanda* courted them to stay with them for a Year, at least, to use themselves to the Air and Provisions, before they ventured farther into those Deserts and unhealthy Countries of *Bamba*, where their Lives would be in Danger: But they would not be diverted from exposing themselves to all the Perils and Fatigues for which they had been prepared [d]. Here the Relation, extracted from the Letters of *Michael Angelo*, ends.

SECT. II.

TRAVELS *of the* Missioners *in* Kongo.

Written by Denis Carli.

Come to Dante. *Way of Travelling. The* Makolonte. *Natives, how employed. Way of baptizing: Say Mass for the first Time. Several strange Beasts. Danger from Lions. Cooking on the Road: Frighted by an Elephant. Monstrous Serpent. A Grandee of* Kongo: *His numerous Retinue. Danger from wild Beasts. Meet a* Portugueze *Priest.* Bombi, *great Town.* Carli's *Craft to get Food. Meet a wounded Lion: Account of the Combat. A young Woman baptized. Fatiguing Road. Cross a deep River. Arrive at* Bamba.

Come to Dante. HAVING provided all Things necessary, the two *Capuchins* embarked, and coasting the Shore, in two Days came to *Dante* [e], on the Frontiers of the Kingdom of *Angola*, where the *Portugueze* have a Fort. They went to wait upon the Governor, and shewed him their Letters from the Lords of the Council at *Loanda*, who then governed the Kingdom, the Vice-Roy that was expected not being yet come: They were Letters of Recommendation for him to help them to Blacks to carry them and their Goods. During two Days they staid there, the Governor sent out a-fishing, and salted the Fish for them, amongst which were Soles and Pilchards above a Span long. Besides their Provisions and thirty Blacks, Hamocks were provided for them; the Gentlemen of that City assuring them, that it was im-

[a] Or, *San Felipe de Benguela.* [b] *Angelo*'s Voyage, *p.* 560. [c] Rather, *Massangano.* [d] The same, *p.* 561, *& seq.* [e] Or, *Dande.*

possible

1667. Carli. possible for them to go a-Foot, being clad and equipped as they were: So that there being no other Remedy, says the Author, we complied with the Custom of the Country.

Way of Travelling. THERE being no great Roads in those wild Countries, but only Paths, they were forced to go in File. Some Blacks went before with their Burdens; next *Angelo*, in his Hamock, followed by some Blacks; then came *Carli*, carried in his Net, which he found an easy Sort of Voiture. He was followed by the rest of the Blacks, b whose Office was to relieve the others when they were weary. It is wonderful to see how swift they go, though loaded. They were armed with Bows and Arrows, and were to carry them to one of their Towns, or *Libattes*, as they call them, where other Carriers were to be provided.

The Makolonte. THE Lord, or Governor of the *Libatte*, whom, in their Language, they call the *Makolonte*, came immediately to visit them, and as- c signed them two of the best Cottages in the Place; for throughout all the Kingdom, excepting in *St. Salvador*, there is never a Stone House, but only Straw and Stubble. The finest are built with Mud Walls, and thatched; most of them without Windows, the Door serving in their Stead [a].

THE *Makolonte* wore a Clout of the Bigness of a Handkerchief, made of Palm-Tree Leaves, for Modesty's Sake, to cover his Nakedness; d and a Cloak of *European* Cloth, reaching to the Ground: It was blue, a Colour much esteemed amongst them. The rest of his Body was naked. The Blacks attending him, who were his Officers, had on only one of those Handkerchiefs, which they send to be dyed blue at *Loanda*. The rest of the People had nothing but Leaves of Trees, and Monkeys Skins to cover them; and those who live in the open Country, and lie under the Trees, whether Men or Women, go e quite naked.

Natives, how employed. THIS first *Libatte* was pretty large, consisting of about an hundred Cottages, separate from one another, and without any Order. It may be said, they do not live in them in the Day-Time; for the Men, being quite Strangers to Melancholy, go a-walking to divert themselves, to converse together, and play on certain wretched Instruments, till Night. The Women, on the other Side, go-out in the Morning to till the Ground, f carrying a Basket at their Backs, into which they put a black, earthen Pot, which they call *Kiowfow* [b], and one of their Children; bearing the youngest in their Arms, who takes the Breast without the Mother's Help: They lead a third by the Hand, and often carry another in their Belly, being very prolific. The rest of the Children, if there be more, follow the Mother; but when somewhat big, they let them go where they will, without taking any more Care of them, than if they were not their own.

Voyage to Kongo.

THE Missioners presented the *Makolonte* with *Way of baptizing.* a String of *Venice*-Glass, which they call *Missanga*, and hang about their Neck, for want of a Place to keep it in. The *Makolonte*, having received and returned his Compliments, sent a Black all about the *Libatte*, to order the Inhabitants to bring their Children to be baptized; but the Youth were almost all baptized before, the *Capuchins* having had that Mission thirty Years. On this Occasion, the Black acquaints them, that a *Capuchin* is come, whom, in their Language, they call *Gramga*, adding, by Way of Respect, the Word *Fomet*, that is, *Father*, or *Master*. Upon this Advice, they all flock-in, bringing their Children, and, by Way of Alms, two of their Palm-Tree-Leaf Handkerchiefs; or else three thousand five hundred little Shells, called *Zimbi*, which is the Money of the Country; or else a Pullet: For a Quantity of Fowl was once carried thither, but the Wars have almost destroyed them. They also bring a little Salt upon a Leaf to bless the Water, and give one of the Presents above-mentioned for baptizing their Children; though, if they have nothing to give, they are christened *gratis*. In this *Libatte* each of them baptized fifteen.

CARLI having spoken to the *Makolonte* to *Say the first Mass.* prepare Things for saying Mass, next Day, he immediately sent-out Blacks to cut Wood and Palm-Tree Leaves, wherewith they erected a little green Chapel and Altar, according to his Directions. They then furnished it out of a Chest of Utensils, which all the Missioners carried along with them. There was a great Number of People present, the Chapel having been erected on a rising Ground, that they might see, if they could not hear the Mass. Next they catechised, dividing the People into two Parts, and explaining what they said by an Interpreter. Which done, the Blacks fell a playing upon several Instruments, dancing and shouting so loud, that they might be heard half a League off.

THE Missioners preparing to be gone, the *Makolonte* made a Sign for his Blacks to stand f still and be silent, which was done in a Moment, and they had Need enough of it, being all in a Sweat. Having given them their Blessing, the *Capuchins* set-out; after which, the People began afresh to play, dance, and hallo, as loud as before [c].

[a] *Carli*'s Voyage, *p.* 562. [b] In the Original, *Quiousou*. [c] *Carli*, as before, *p.* 563.

1667. Carli. *Several strange Beasts.*

BY the Way, they saw several Sorts of Creatures; particularly, little Monkeys, and Abundance of Apes, of divers Colours, who all fled to the Tops of the highest Trees. They discovered two *Pakasses*, Beasts somewhat resembling Buffalos, that roar like Lions. The *Zebra* is also found in these Parts. They saw another Animal, with black and yellow Hair, far-off upon a Mountain, which the Interpreter said was a Leopard. They came unawares upon a Beast that lay asleep, and was waked by the Shouting of the Blacks as they travelled. It rose, took a great Leap and fled. The Body resembled that of a Wolf, whereof there are Abundance, but its Head was like a Bullock, disproportionable and frightful to behold: They said it was some Monster. There were Abundance of Beasts like Goats, which ran away, and then staid for one another: Also a Multitude of wild Hens, bigger than the tame, which taste like a Hare.

Danger from Lions.

NOTHING extraordinary happened at the second *Libatte*, where they acted as at the first. One Night, coming to one of those *Libattes*, they shut the Gate, which was made of dried Thorns; all the Inclosure, like the Walls of their Towns [a], being Hedges of Thorn as high as a Pike. Cottages were assigned to pass the Night, but the Heat being excessive, the Missioners chose rather to lie in the open Air in their Hamocks; fastening one End to the Top of the Cottage, and the other to two Poles set-up across. About Midnight came three Lions roaring, that they made the Earth shake. This waked *Carli* thoroughly, who lifted his Head to look-out, it being Moon-light: But the Hedge was so close and full of Leaves, that he could perceive none of them, though he was sensible they were not far from it. He was almost resolved to go back into the Cottage, but thinking it impossible they should leap such high Hedges, he lay quiet till Day, not without panting for Fear now and then. Day being come, he went to *Michael Angelo*, lodged in a Cottage hard-by; who, it seems, never slept better, because the Night was fresh, and had heard nothing of the Lions. *Carli* told him, it was happy for him, for that if they had broken-in, he must have gone to Heaven without knowing which Way.

Cooking on the Road.

AFTER baptizing several Children, they set-out, and having travelled till Noon, the Blacks gave them Notice to stop, there being a little River of good Water hard-by. Getting into the Shade under some Trees, there to make ready Dinner, some of their Men went to gather Buck-Wheat, others to bring Wood. *Angelo* would have made use of his Steel to strike a Light; but a Black, who was Cook, said, there was no Need of that; and taking two Pieces of Wood, one about two Fingers thick, with many Holes in it, which did not go quite through, the other, a little Stick about the Thickness of one's Finger, put the latter into one of the Holes in the first: Then turning and rubbing one against the other briskly with both Hands, the little Stick took Fire; and this is their Way of kindling one. These Men, who came loaded with Buck-Wheat, shook it out of the Ear, and put it into four Pots to make Broth, and boiled Batates [b], which are tolerable good Roots [c].

Voyage to Kongo.

Frighted by an Elephant.

WHILST every one was busy about the Cookery, on a sudden they discovered an Elephant, not much less than a Cart loaden with Hay in *Lombardy*, his Head hanging a little, one of his Teeth being already dropped: All the Blacks getting-up hastily, began to let-fly Arrows at him with their usual Cries; but one of them, more cunning than the rest, ran and set Fire to a neighbouring thatched Cottage. The Flame soon put the Elephant to flight with three Arrows sticking in his Body: But the Fire of the Cottage spreading by the Wind, laid-hold of the next Herbage, which being dried-up with the excessive Heat, and very high, burnt for above a League, consuming the Grass, Trees, and all it met with. The Beasts thereabouts being by this Means frighted away, they continued their Journey to the next *Libatte* in all Manner of Safety.

Monstrous Serpent.

ANOTHER Day they met a great Serpent upon the Road, with a Head as big as a Calf's, twenty-five Foot long; for of that Length was the Skin of such another, which the Author measured. It was presented to *Michael Angelo*, who sent it with some other Curiosities to his Father. At Sight of this frightful Creature, the Blacks according to Custom gave a great Shout, and striking-out of the Way, made the Missioners go-up a rising Ground to give it Time either to go-back, or move-forwards. *Carli* observed, that in advancing it made as much Herbage shake, as if there had been twenty People. They waited above an Hour for it to pass, and then proceeded. They perceived by this, that the Blacks were more fearful than themselves; and that they were to expect no farther Assistance from them than what their Heels could afford. They often wished they had brought a Gun with them, which would have been very useful; all their Remedy, when in Danger from wild Beasts, being either to fly, or fire the Herbage to secure themselves.

A Grandee of Kongo.

ONE Day coming near a River, where they were told there were only two thatched Houses to entertain and lodge the Blacks that go from *Loanda* to *St. Salvador*, they discovered a Number of Cottages, and heard a great Noise of

[a] It is our Towns in the Translation.

[b] Or, Potatos.

[c] *Carli*, as before, *p.* 564.

1667. Carli. People ſounding Trumpets, and playing on Drums, Fifes, and other Inſtruments. The Blacks thought it might be the great Duke, Lord of the Province: But coming-up, they perceived they were all new Cottages encompaſſed with a thick Hedge of Thorns to ſecure them againſt the wild Beaſts that come to drink at the Rivers. Here they found the Brother of the Captain-Major of *Dante*, a Black, who ſent four *Mulattos* with Muſkets to meet them, accompanied by many Blacks with Fifes and Trumpets. That Gentleman received them very courteouſly, and told them, that every Evening, when Night came-on, he cauſed ſuch a Village to be built. He treated them with Pullets and Fruits of the Country. There were with him above one thouſand eight hundred Men, beſides Women and Children; which was the Reaſon they had been forced to ſtay two Days at *Dante*, where they found not Men enough to accompany them. He waited to ſee them carried over the River. Among his Retinue he had twenty-four *Mulattos*, who are bold, daring, and undaunted Fellows; they were armed with Muſkets and Simitars; the Blacks had Bows and Half-Pikes: The Inſtruments ſounded, and the Cries were redoubled at his Departure; which made the Miſſioners admire to ſee with what State and Attendance great Men travel in thoſe Parts [a].

His numerous Retinue.

HALF a Mile from the River, they came to the two Cottages before-mentioned, where there were no thorny Hedges, only four Trees, with little Huts on the Tops of them. Here the Blacks ſaid ſome of them would watch all Night, if the Miſſioners would go into one of the Cottages, and that the reſt would lodge in the other. They went into the beſt Cottage, and lay to ſleep on Straw, after eating what the black Gentleman had charitably beſtowed upon them.

In Danger from Beaſts.

ABOUT Midnight they were diſturbed by a Lion and She-Tyger that came ſporting towards their Huts. Having, upon this Occaſion, heard one another's Confeſſion, they looked through the Crevices of the Cottage, and could perceive them not a Stone's Throw off. Their Hearts ached ſorely, but the Blacks, after talking together a little, lighted a Fire, which made thoſe Beaſts fly towards the River.

Meet a Portugueze Prieſt.

NEXT Day they overtook ſeveral Blacks, who were carrying a *Portugueze* to be a Canon of the Cathedral of *St. Saviour*. They were pleaſed at this Accident, having ſeen one another at *Loanda*, a where he came every Day to ſay Maſs in their Church, and travelled together the remaining Part of the Day. They aſked him how he could leave ſo fine a City as *Liſboon*, to come into thoſe wretched and deſert Countries? He anſwered, that he had a good Penſion allowed him of fifty *Millie Reys* a Year, which is about ſeventeen Pounds *Sterling*. *Carli* told him, he would not undertake ſuch a Taſk for a thouſand Millions of Gold. What do you come to do here then? quoth the b Canon. The Miſſioners replied, that it was for the Love of God and their Neighbour they left *Italy*; and that they ſhould think all their Care and Fatigues ſufficiently rewarded, if but one Soul purchaſed Heaven through their Means [b]. When they came to the *Libatte*, where there not being Blacks enough to carry them all, they deſired the Canon to go before, propoſing to ſtay till his Porters came back, but could not prevail on him. He died a few Days after at *Bombi*, c from whence they were gone before he arrived.

Voyage to Kongo.

BOMBI [c] is a very great *Libatte*, where reſides a Marquis, ſubject to the great Duke of *Bamba*, as he is to the King of *Kongo*. One of his Sons, who was twenty-five Years old, and ſpoke good *Portugueze*, having offered to go with them to be their Interpreter during their Stay at *Bamba*, they accepted the Kindneſs with his Father's Conſent. When the Sun was up, they ſet forward better pleaſed than before: But when d they leaſt thought of it, they perceived at a Diſtance a great Fire the Blacks had lighted among the Herbage, which running-on before the Wind, drove all the wild Beaſts towards them. Their Men telling them, that the beſt Way to ſhun the Fury of thoſe Animals, was to climb the Trees, they took a Ladder of Ropes (made in *Brazil*) out of a Trunk, and making a Black get-up a Tree to faſten it, the two Miſſioners and the Marquis's Son mounted, drawing-up the e Ladder after them. The reſt aſcended other Trees, juſt Time enough to ſave themſelves: For immediately there came ſuch a Number of wild Beaſts, that all the Company would ſcarce have made one good Meal for them. There were Tygers, Lions, Wolves, Pokaſſes, Rhinoceroſſes, and ſeveral other Sorts of Creatures, who, as they paſſed by, lifted-up their Heads, and looked at them. The Blacks wounded ſome of them with their Arrows, poiſoned with the Juice f of Herbs [d].

Bombi great Town.

NEXT Day they came to a *Libatte*, moſt of

[a] *Carli*, as before, *p.* 565. [b] We ſee in this the Hypocriſy of the regular Clergy of the Church of *Rome*, as well as their hereditary Rancour againſt the Seculars. The Author would inſinuate the Covetouſneſs of the Canon in coming into ſo unhealthy a Country for Sake of a trifling Penſion: Whereas he pretends he came ſolely for the Love of Souls. But can any-body believe that thoſe Men would part with Millions to ſave a Soul, who yet would let it burn for ever in Purgatory rather than ſay a Maſs to releaſe it, without being paid a Shilling for their Labour? [c] Or, *Bumbi*. [d] *Carli*, as before, *p.* 566.

whoſe

1667. Carli. whose Inhabitants were with the Duke of *Bamba* a to war against the Count of *Songo*[a], who had long revolted against the King of *Kongo*. Both Parties having lost some Men, the rest concluded a Truce, but some Time after took-up Arms again, the Duke being made the King's Generalissimo.

Carli's Craft to get Food. THERE being but few Men in that Place, *Michael Angelo* resolved to go before to *Bamba*, which was not far off, and sent twenty Men from thence to carry *Carli* and the Luggage. b He staid six Days there with the Marquis's Son, both of them living upon Kidney Beans, called, in their Language, *Kazakaza*, which the young Man gathered every Day: But the Author perceiving that Food did not nourish him, and that he could scarce stand upon his Legs through Weakness, he sat him down upon a little Straw at his Cottage Door, and began to string Beads. This the Blacks, who were good old Men, observing, they flocked about him; admiring those c Beads with Silk Tassels, to which the Medal was fastened, and earnestly entreated a Pair for the *Makolonte*. *Carli* told them he would, provided they would give him a Pullet, having seen a great many about the *Libatte*; which they did. Necessity obliged him to act thus, as there was not a Child in the Place to baptize, and the Natives are little acquainted with giving Arms for God's Sake.

Meets a wounded Lion. AT last the Blacks, sent by *Angelo*, arrived, d and the Author being on his Way, not far from the *Libatte*, where they were to lie that Night, met a Lion so wounded that he could scarce go, and left a Tract of Blood wheresoever he went. The Blacks in a Fright setting-down their Burdens, laid hold of their Bows, and one of them striking Fire with the two Sticks, described before, put it to the Herbage, which was then (it being *March*) almost dry, very tall and thick: The Flames rising, and the Blacks continuing their e Cries, the Lion, who was coming towards them in a Fury, turned about and took another Way. An Hour before Night they got to the *Libatte*, which had no Enclosure of Thorns like the rest, and went to the Market-Place, where they found all the People gathered about a wounded Man. On asking the Matter, they said it was the *Makolonte*, who had fought a Lion. *Carli*, after saluting him, told him he was in the wrong in not making a Thorn Hedge about the *Libatte*, as f was about others: *Father*, said he, *as long as I live there will be no Need of a Hedge; when I am dead, they may do as they think fit.*

Account of the Combat. HIS Wound was but slight, and as the Author was curious to hear an Account of the Combat, the *Makolonte* told him, that as he was standing in the same Place with his People, a hungry Lion, led by the Scent of Man's Flesh, came upon them so unexpectedly, without roaring as usual, that his People, who were all disarmed, had scarce Time to make their Escape. "I, continued he, "who am not used to run away, clapped one "Knee and one Hand to the Ground, and holding "up my Knife with the other, struck him with "all my Force in the Belly. The Beast finding "himself hurt, roared, and came-upon me so "furiously, that he wounded himself again in "the Throat, but at the same Time, with his "Talon, tore a Piece of Skin off my Side: "However, my People returning with their "Weapons, the Lion ran away swiftly, losing "much Blood." This was the Lion which the Author met, certainly in a bad Condition, having been wounded with a Knife, made after the Manner of a *Genoese* Bayonet, guided by the Hand of so brave a Man as the *Makolonte*. Here they brought a handsome, young, black Woman stark naked to *Carli* to be baptized. He caused her to be covered with Leaves, and reproved her for deferring to be baptized so long. Her Excuse was, that she lived in the open Country, as many others do, who lie under Trees; and that she had but then heard of the Coming of the *Capuchins*. Having instructed her in the Principles of the *Romish* Faith, he baptized and named her *Anne*. This Ceremony over, all the Inhabitants of the *Libatte*, Men, Women, and young Lads, whom they call *Muleches*, made a Ring and took her in the Midst of them, dancing to their Instruments, and crying, *Long live* Anne, *Long live* Anne, with such a Noise and Hubbub, that the Missioner was quite stunned and confounded. Father *Michael Angelo* having gone before, there were no Children to baptize [b].

Voyage to Kongo.

A young Woman baptized.

NEXT Morning he continued his Journey to- *Fatiguing Road.* wards *Bamba*, and being forced to alight in a great Valley, because the Way was bad, got-out of the Net, and walked half a League in a stony Way; a very rare Thing in that Country, where till then he had not seen one Stone. The Heat being excessive, and the Path narrow, they all suffered much; besides, the Grass, which was high and thick, beating against his Legs, so flead them, that they were sore for two Months after.

THROUGH the Midst of the Valley there ran *Cross a deep River.* a narrow but very deep River. The Blacks founded the Ford where there was the least Water, which was four Foot deep. They lay in their Hamocks, and two of the lustiest Porters carried them, holding the Pole over their Heads, not without Danger of falling together into the Water; but they only laughed at it, and stopped to bathe themselves. They took Notice of A-

[a] Rather, *Sogno*.

[b] *Carli*, as before, *p.* 567.

bundance

1667. Carli. bundance of beautiful Birds of several Colours, green, red, yellow; and some, which the Author thought the finest, with white Feathers, and black Fillets, looking like the Scales of Fish, their Tail, Eyes, Beak and Feet of the Colour of Fire. These are *Ethiopian* Parrots, which talk like those of *America*, and are rarely brought into *Europe*, but scarce ever into *Italy*.

Arrive at Bamba.

BEING very near *Bamba*, he heard a Bell, which they told him belonged to the *Capuchin* Convent, seated on a Hill. *Michael Angelo* had made it ring to Mass, and having said it, came to meet them, with several Blacks playing on Instruments after their Manner [a].

SECT. III.

Carli's Travels *continued*.

Convent at Bamba *described. Settled by* Angelo. *Journey to* Pemba. *King of* Kongo's *Person: His State. Presents to the Missioners. A strange Bird. Peoples Way of living: Their Diet. The great Duke's Sons. Natives practise Penance and Discipline. A Comet.* Kolla, *or* Kola *Nuts. The Garden improved by* Angelo: *His Escape from a Tyger. Wizards and Inchanters. The Country populous. Great Duke of* Bamba: *His Dress and State.*

Convent at Bamba.

GOING into the Convent, the Author found four little Cells of Mud covered with Straw; the Entry and Porch, Sacristy, or Vestry, and Church, being all built with the same Materials. Whilst here, there came a Black from the great Dutchess to bid him welcome, and let him know she was desirous to see him; but he declined the Visit for the present, on account of being very much weakened and spent with continual Sweating. He found in the Garden, besides the Roots and Plants of *Africa*, all those Kinds which he had before seen in *Brazil*. Those of *Europe* were Grapes, Fennel, Cardoons, or Thistles; all Sorts of Salletting, Gourds, Cucumbers, and many others; but no Pears, Apples, Nuts, or such like Fruit as require a cold Climate. At Night the Dutchess sent him a Bottle of Palm-Tree Wine, which was as white as Milk, but not liking it, they gave it to their Blacks, who looked upon it as a great Dainty, often repeating the Word *Malaf*, which among them signifies *Wine*.

Settled by Angelo.

THE House and Church being old and ruinous, *Michael Angelo* had Thoughts of building new ones. Out of several Blacks he had hired, he appointed two Gardeners; one Cook; one Sacristan; two to go fetch Water to drink and dress their Meat; one to look after the Shell-Money, and to buy Honey, Wax, Fruit, Meal, Buck-Wheat, *&c.* Their Interpreter continued with them, and they found a great many Blacks who understood *Portugueze*, *Bamba* being in the Road to *St. Salvador*, which those take who carry the *Portugueze* Merchandize from *Loanda*.

Voyage to Kongo.

Journey to Pemba.

CARLI going to visit the great Dutchess, they agreed together to send a Black to advise the great Duke to make a Truce with the Enemy, and return to his own Estate: But being informed that the King of *Kongo* was come to *Pemba*, distant ten Days Journey from *Bamba*, *Angelo* and he laid-hold of that Opportunity to go pay him their Respects, with a Resolution to baptize and preach by the Way. They set-out the next Day, with several Blacks allowed them by the great Dutchess, and being to pass over some very desert Mountains full of Lions, set Fire to the Herbage to drive them into the Woods, which succeeded [b].

King of Kongo's Person.

IN their little Hospitium, or House of Reception, at *Pemba*, they found *Anthony de Saraverre*, a *Capuchin* of the Province of *Tuscany*. They had scarce told him their Design in coming before they heard a great Noise of Trumpets, Fifes, Drums, and Cornets. Father *Anthony* saying it was certainly the King passing-by, they went-out and immediately met his Majesty, who was a young Black about twenty Years of Age, clad all over with a scarlet Cloak and Gold Buttons. He usually wore white Buskins upon Silk Stockings, commonly of a Carnation Colour; but they said he had new Cloaths every Day, which *Carli* could hardly believe in a Country where fine Stuffs and good Tailors are scarce. Before him went twenty-four young Blacks, all Sons of Dukes or Marquisses. These wore about the Middle a Handkerchief of Palm-Tree died black, and a Cloak of blue *European* Cloth hanging to the Ground, but bare-headed and footed. All his Officers, being about an hundred, were much in the same Dress. After them came a Crowd of other Blacks, with only those black Handkerchiefs.

His State.

AFTER his Majesty followed his Silk Umbrella of a fine Colour, laced with Gold, and a Chair of Carnation Velvet, with Gold Nails, and the Wood all gilt, each carried by a Black. Two others, clad in red Coats, carried his red Hamock, which was either of Silk, or dyed Cotton; the Staff covered with red Velvet. The Missioners bowed and saluted his Majesty, whose Name was *D. Alvaro* the Second. He told them they had obliged him in coming into his King-

[a] *Carli*, as before, *p.* 568. [b] The same.

dom

1667. Carli. dom for the Good of his Subjects, but that he should be better pleaſed if they would go with him to *St. Salvador*. They humbly thanked him, excuſing themſelves by ſaying, that there was more Need of them at *Bamba*, ſince there was not a Prieſt in all that Province. After this he aſked ſeveral Queſtions concerning *Italy* and *Portugal*. Then he ordered his Secretary, who was a *Mulatto*, to give them Letters of Recommendation to the great Duke, that he might aſſiſt them upon all Occaſions relating either to their Miſſion or private Concerns.

His Preſents. HIS Majeſty diſmiſſed them with ſeveral Preſents, which they returned in Jewels of Devotion; Things very acceptable to him, who was both religious and affable. His Attendance was numerous, but King *Alphonſo* the Third, in 1646, was more richly clad when he gave Audience to ſome other Miſſioners of the ſame Order. He had on his Body a Veſt of Cloth of Gold ſet with precious Stones, and on his Hat a Crown of Diamonds, beſides other Stones of great Value. He ſat on a Chair under a Canopy of rich Crimſon Velvet, with gilt Nails, after the Manner of *Europe*; and under his Feet was a great Carpet, with two Stools of the ſame Sort of Velvet, laced with Gold.

HAVING taken Leave of Father *Anthony*, they ſet-out upon their Journey back, which they performed eaſily enough. Every Day they ſaw all Sorts of Beaſts in ſuch Numbers, that one would have thought they had rendezvouſed there from all Parts of the Earth. One Time the Author heard the Crying, as it were of a Child, and making the Blacks, who went very faſt, ſtop, bid them go ſee what it was. They laughing, ſaid it was a great Bird that cried ſo, and in a Moment after they ſaw it riſe off the Ground. It was bigger than an Eagle, of a dark Yellow. They had certainly ſtarved, coming as well as going, had they not been paid for their eccleſiaſtical Functions, although the People are very charitable among themſelves: For if they gave one of them any thing to eat, he would give a little of it to the next he met, and ſo all of them eat together; which, ſays the Author, ought to put many *Europeans* to the Bluſh, who let the Poor ſtarve rather than give them a Bit of Bread [a].

A ſtrange Bird.

Natives Way of living. BEING returned to *Bamba*, Children were brought from all Parts to be baptized and educated, in ſuch Numbers, that they were forced to keep their School in the Church. Some came to be married, but thoſe were only ſome few of the beſt and more civilized Sort; for the main Difficulty lies in bringing the Multitude to keep but one Wife. They often ſaid two Maſſes a Day: The ſecond uſually in another *Libatte*, where the *Makolonte* treated them with Kidney Beans, common Beans, and other Things the Women ſow in the Country, ſcarce eating any thing elſe whilſt they are there, and at Work.

Voyage to Kongo.

Their Diet. So they have ſomething to eat, they do not trouble themſelves about laying-in great Store of Proviſions; ſcarce minding in the Morning whether they ſhall have any thing at Night for Supper. The Author obſerves, that often in travelling, he having nothing to give them, they, without any Concern, would cut a Piece of Wood in Shape of a Mattock, and digging-up the Graſs, near the Roots they found certain little round Balls, which they fed-on: This much ſurprized him, for he could not for his Life get one of them down; and yet after ſuch a wretched Meal, they would ſkip, dance, and laugh, as if they had been at a Feaſt: So when they have any thing good to eat, they expreſs no more Satisfaction than when they have the worſt.

EVERY Day they baptized eight or ten Children, ſometimes fifteen or twenty, the poor People coming many Leagues to them. Hereupon they reſolved to divide, one to ſtay in the Monaſtery and keep School, the other to go into the Country for a Fortnight, by Turns. *Michael Angelo* by his own Offer went abroad firſt. Mean Time Don *Peter* and Don *Sebaſtian*, two Sons of the great Dutcheſs, never miſſed coming to the Convent, eſpecially to learn *Portugueze*. Their Genius appeared to be ſuitable to their Birth, being of a ſharp and ready Wit, learning all he taught them, and behaving as became ſuch Princes. Though he was well in Health, yet for want of eating Bread, or drinking Wine, he had much to do to ſtand on his Legs; ſo that finding his Employment above his Strength, he wiſhed to be eaſed of it, but ſaw very little Likelihood of other Miſſioners coming to ſucceed him: For, except at *St. Salvador*, there were only ſix *Capuchins* in all the Country, and when any of them died, it was difficult to find one to replace him [b].

The great Duke's Sons.

ONE Evening, an Hour after Sun-ſet, the Author heard Abundance of People ſinging, but in ſuch a doleful Tone, as cauſed Horror. Upon Enquiry his Domeſticks told him, that it was the People of ſome *Libatte*, who came with their *Makolonte* to diſcipline themſelves in the Church, becauſe it was a *Friday* in *March*. This ſurprized him, and he preſently ſent to open the Church Doors, light two Candles, and ring the Bell. Before they came-in, they continued a Quarter of an Hour upon their Knees before the Church, ſinging *Salve regina* in their Language, with a very doleful Harmony; then entering the

The Native practiſe

[a] *Carli*, as before, *p.* 569.

[b] The ſame, *p.* 570.

Church,

1667. Carli. Church, he gave them all holy Water. They were about two hundred Men, carrying great Logs of Wood of a vaſt Weight for the greater Penance. They were on their Knees, and beat their Breaſts. Our *Capuchin* having cauſed the Candles to be put-out, they diſciplined themſelves a whole Hour with Leather Thongs, and Cords made of the Bark of Trees. After ſaying the Litanies of the Lady of *Loretto*, they returned home, leaving the Branches of Trees they brought without the Church, which ſerved in the Garden. The Author takes Occaſion from hence to reproach the *Europeans*, who, he ſays, are ſo far from performing ſuch Acts of Devotion, (he ought to have ſaid Superſtition) that they deſpiſe thoſe who do, calling them, in a contemptible Manner, Hermits, Executioners of Chriſt, and wry Necks.

Penance and Diſcipline.

A Comet. ANOTHER Night, in *March* 1668, after the *Ave-Mary* Bell, their Blacks, who were in the Garden, called *Carli* to ſee the Heaven burn. He went-out, imagining it might be ſome Fire on a Mountain, but found it was one of the greateſt blazing Stars or Comets he had ever ſeen. He told them how it was called, and that it foreboded ſome Ill to the World, therefore adviſed them to do Penance for their Sins [a].

Kolla, or Kola Nuts. ONE Day they brought him a Quantity of round Roots like Truffes [b], but theſe grow on Trees [c], and are as big as a Lemon: They encloſe four or five Nuts, red within. To keep them freſh, they put Earth about them; and before they uſe, waſh them, then taking a little Drink after it. They taſte a little bitteriſh, but give the Water a very ſweet Reliſh. They call them *Kolla*, and the *Portugueze* at *Loanda* make great Account of them. The Author ſent a Parcel of them to his good Patrons in *Europe*, who returned him ſome Preſents.

The Garden improved. *MICHAEL ANGELO* returning after he had baptized Abundance of Infants and Youths, applied himſelf to cultivate the Garden, whence they had their chief Nouriſhment; and finding there ſome Vine-Plants, he tranſplanted them to a riſing Ground. He ſowed ſeveral Sorts of *European* Grain, which all came-up in Perfection. He had brought with him a great many Iron Tools from a *Libatte* that was near an Iron Mine; where he had cauſed Spades, Shovels, Hooks, Axes, and other Utenſils to be made for the Uſe of the Garden, and cutting of Wood: Likewiſe twelve ſharp Spears [d], two Foot in Length, for fixing on Staves to defend the Blacks againſt the wild Beaſts when they paſſed through the Deſerts; for being ſometimes ſurprized when they leaſt think of it, they can make no uſe of their Bows.

Voyage to Kongo.

HE told the Author, that flying once from a Tyger, and there being no Tree to climb, he was forced to run a great Way into a Thicket of Brambles: Without which Shift he muſt have loſt his Life, as one of the Blacks did; who, to avoid pricking his Skin among the Briars, truſted to the Swiftneſs of his Heels. The *Capuchin* Habit kept the Thorns from hurting his Body, but they had made as many Holes in his Legs as there are in a Cullender.

Eſcape from a Tyger.

THE Author in his Turn ſet-out, with twenty of thoſe who accompanied *Michael Angelo*, and were content to ſerve for Victuals. In ſome Places they fled as ſoon as they ſaw him, having, in all Probability, never ſeen any *Capuchins*. On his Return he found the Garden made-up after the Manner of *Italy*, and planted with Vines, Orange and Lemon-Trees.

THERE ſtill remain in *Kongo*, ſays the Author, Abundance of Sorcerers and Inchanters, (as there are Heretics in *Europe*) who are the Ruin of thoſe People, otherwiſe tractable enough. It is in a Manner impoſſible for the King to root them out, though he has given Leave to ſeveral of his great Men, who know their lurking Places, to fire their Cottages [e]; but having Spies abroad, they are very ſeldom taken [f].

Wizards and Inchanters.

THE great Duke, who was now come home, frequented their Convent every Day. The Author having once enquired where he had left his Army, which conſiſted of one hundred and fifty thouſand Blacks, he replied, That he had dropped them by the Way in the *Libattes* to which they belonged; and that when he came to *Bamba* he had but ten Thouſand left. There was a pretty large Timber Chapel in the Church, where ſtood the Tombs of the Duke's deceaſed Anceſtors, over which there were Figures like Mortars, made of Clay, and coloured with Red. The Duke once told them, that he had refuſed to be King, that he might be nearer the *Portugueze*, to have the Opportunity ſometimes of drinking Wine and Brandy. They underſtood his Grace perfectly well, but would not ſeem to do ſo, to prevent uſing him to ſuch Familiarity; for it is difficult to get Wine for the Maſs, there being none but what is brought out of *Europe*. This Duke went habited like the King, but had not ſo many Attendants. He wore a Coat down to his Knees made of Palm-Tree Leaves dyed black, and over it a Cloak of blue Cloth; a red Cap with a Gold

The Country populous.

Great Duke of Bamba.

[a] Is this to be imputed to Prieſtcraft, or Prieſt-Ignorance? [b] Or, Pignuts. [c] We cannot conceive how Roots can be ſaid to grow on Trees. [d] Theſe we ſuppoſe are the Halberds he mentions, *p.* 574. [e] Another Inſtance of Prieſtcraft, as well as Prieſt-Ignorance. [f] *Carli*, as before, *p.* 571.

1667. Carli. His Dress and State. Galloom round it. About his Neck he had a large Pair of Beads, with above fifty Medals; his Legs and Feet were bare like the rest. The Son of one Lord carried his Hat, another his Simitar, and a third his Arrows. Fifty Blacks went before him playing confusedly on several Instruments; twenty-five Men of Note and an hundred Archers followed him. It is no difficult Matter to find such Abundance of Soldiers, the Men exercising no Trade, except some few who work in Iron, or make those Clothes of Palm-Tree Leaves [a].

SECT. IV.

Carli's *Distresses at* Bamba.

Michael Angelo, *his Companion, dies.* Carli *himself falls sick: His miserable Condition. Plagued with Rats. A useful Monkey. Danger from Ants; and from Fire. Civility of the Blacks. Sets-out for* Loanda. *Distress on the Way. His Shift to get Food. Prodigious Loss of Blood. Death of Missioners. Convent of* Colombo: *A dangerous Place.*

Michael Angelo *dies.* MICHAEL ANGELO one Day told the Author, that he found himself much spent, and presently after fell into a double tertian Fever. This troubled *Carli* the more, because in that Country there are neither Physicians nor Medicines. As Bleeding is the only Remedy used, he for that Purpose sent to the great Duke's Surgeon, a Black, who had learned that Profession at *Loanda*. The Disease increased, and soon after he complained of a Pain in his left Ear, which spread over his Neck. This seeming to be an Ulceration in the Almonds of his Ears, the Author anointed him with Oil of Angelico made at *Rome*, which took away the Pain from one Side; but it removed to the other, and the Swelling increased, which made him forbear using the Oil, for fear it might do more Harm than Good: In short, he died the fifteenth Day. In this Affliction *Carli* was comforted by the Coming of Father *Philip*, their Superior [b]. *Angelo* had been blooded fifteen Times, and the Author being apprehensive it was too much, gave an Account of his Distemper afterwards to the Physician at *Angola*, who told him it had been better to have bled him thirty Times.

Carli *falls sick.* HOWEVER, he also fell ill of a Fever, which increasing, *Philip* caused him to be blooded twice a Day; which having been repeated forty Times, without abating the Fever, brought him into a desperate Condition, being nothing but Skin and Bones. At length the Fury of the Disorder decreasing, the Superior departed, after instructing the Blacks how to manage in his Absence: But being not able to turn himself in his Bed, and almost blinded with losing so much Blood, the Blacks stole what they could, and brought him, when they thought of it, a Porringer of Broth; for he could swallow no Solids. *Voyage to* Kongo.

His miserable Condition. IN this miserable Condition he one Day received a Visit from a *Portugueze* Jesuit from *St. Salvador*, who was returning to the College at *Loanda*. Having staid two Days, he presented him with some Pullets [c], and departed. For all he was not able to sit-up in Bed, without being held by two Blacks, yet he every Day baptized ten or twelve Children. With the Alms he maintained his Family, who would all have forsaken him, had they wanted Meat. He likewise married several of the chief People: One of them gave him a She-Goat, whose Milk he drank every Day, which indeed was little in Quantity, but counted a great Dainty in that Country. He would have eaten an Egg, but they were reckoned unwholsome. This Happiness he had in his Illness, that he slept all Night, which is twelve Hours long, never varying half an Hour all the Year round; only he was terribly plagued with the large Rats, which in Swarms ran over him and bit his Toes. To prevent this, he caused his Bed to be placed in the Middle of the Room, and Mats laid all about it for his Blacks to lie on; but still, says the good Missioner, those *cursed* Creatures disturbed him [d]. *Plagued with Rats.*

HAVING taken the Freedom to acquaint the great Duke with the Trouble he had from the Rats, and the Stink of his Blacks, who had always some wild and disagreeable Smell, he sent him a little tame Monkey. This he said would secure him against the Rats by blowing hard on them two or three Times when he spied them; and would expel the ill Scent of the Blacks by the Perfume of his Skin, which smelt of Musk. This Monkey, which he laid at the Foot of his Bed, performed his Offices effectually; besides keeping his Head and Beard clean, and combed better than the Blacks could, who are less tractable Animals. These Monkeys are different from the Civet Cats, several of which he saw at *Loanda*, chained-up in wooden Cages, the Owner once a Week with a Spoon clearing the Purse of its Civet, which they call *Angeglia* (or *Anjellia.*) *A useful Monkey.*

HE just began to mend, though the Fever had not left him, when one Night he was awakened by the Monkey leaping upon his Head. The Author, who thought the Rats had frighted him, was making much of him, when the Blacks arose, crying, *Danger from Ants.*

[a] *Carli*, as before, *p.* 572.

[b] The same.

[c] The Rate of a Pullet in *Kongo* was three thousand five hundred Shells, which are the Value of a Pistole.

[d] *Carli*, as before, *p.* 573.

1667. Carli. *Out, out, Father!* Asking what was the Matter, they said, *The Ants had broken loose, and there was no Time to be lost.* Not being able to stir, he bid them carry him into the Garden, which four of them did upon his Straw Bed in the Nick of Time; for the Ants already began to run upon his Legs, and get to his Body. After shaking them off, they set Fire to the Straw in four Rooms, where the Ants were already above half a Foot thick; besides, the Porch and Walking-Place were full. Being thus destroyed, he was carried back to his Chamber, where the Stink was so great, that he was forced to hold the Monkey close to his Face. He had scarce slept half an Hour before he was awaked with the Light of Fire at the Chamber-Door: It seems the Flame had taken-hold of the Thatch of the House, and fearing it might increase with the Wind, he caused himself to be carried again into the Garden.

And from Fire.

THE Author was so discomposed with all this Hurry, that he could not sleep afterwards; and before the Night was quite over, he had a new Alarm, occasioned by a Hut being consumed in burning-out the Ants, which made the Blacks get-out of their Houses for fear the whole Town should be fired. *Carli* caused himself once more to be carried into the Garden. This was a great Deliverance, for had he been alone in his Bed, as he was then unable to stir, they had undoubtedly eaten him up alive. This often happens in the Kingdom of *Angola*, where in the Morning there are Cows found devoured in the Night by Ants, and nothing left of them but the Bones. It is a Happiness to escape them, for there are some that fly, and are difficult to be removed from the Place where they lay hold.

Civility of the Blacks.

THE Author had a young Tyger given him, but he did not care to keep it, especially because the Monkey would not lie upon the Bed with him, and it died soon after. The great Duke's Visits were a Comfort to him, and when he could not come himself, he sent some of his chief Men, who would stay three or four Hours sitting about him on Mats: But as they had their Pipes continually in their Mouths [a], and the Smoke offended his Head, he was constrained to intimate so much to them; and they were so obliging, that when they came, they left their Pipes in the Garden [b].

et-out for oanda.

HIS Distemper continuing, he had Recourse to the Intercession of *St. Anthony* of *Padua* as his only Remedy [c]. At length he resolved to be carried to *Loanda*, notwithstanding he was sensible of the Fatigue, and could find no Black that would go as his Interpreter, though he could speak enough himself to be understood. The great Duke promised him a great many Blacks, but he found not enough to carry his Baggage. He took a different Way from that he came, and did not pass through *Dante*. During the whole Journey, which lasted twenty-five Days, he could not open his Mouth till Night, so that the Blacks often came to see whether he was not dead. One Day being to pass through a River, they discovered about twenty-five Elephants that were gone to drink. Having crossed with some Danger, the two Blacks who carried him going-up a Hill, and not holding the Pole of the Hamock fast, let him fall plum on the Ground [d], which put him quite beside himself, the Pole having hit him on the Head, and almost broke it. After taking him up again, he bound his Head with a Handkerchief without speaking one Word, fearing, if he complained, they might leave him there, and fly unto the Woods.

Voyage to Kongo.

Distress on the Way.

BEING come to a *Libatte*, they left him there in a Cottage upon a little Straw, and carried away his Staff which he had brought out of *Italy*. He was very weak for want of Sustenance, but no-body appeared all Day till Sun-setting, when the Women returned with their Children from the Fields. Having at his Request boiled him a Pullet he had brought with him, which they dressed very well, he took the Broth, and gave them the Fowl, which made a great Feast among them. All his Sustenance, during the Journey, was a Porringer of Broth a Day. They gave him here two *Nicestas*, which are so refreshing and dainty, that he could not forbear eating them, though cautiously.

Shift to get Food.

NEXT Day they carried him to a *Libatte*, where he found all the People making Stuffs [e] of Palm-Tree Leaves. As they would not quit their Business to carry him, he bethought himself of a Bag of those Shells they call *Zimbi*, and began to call them; but they were deaf to him, though sitting in the next Cottages on the Ground about their Fire, which is their usual Posture. Finding it was to no Purpose to spend his Breath, he crawled out of the Bed, which was about a Foot from the Ground, upon all Fours, to the Cottage-Door; and calling a *Muleche*, or young Lad, who was playing with his Companions, got him to help in opening his Portmantua. Thence he drew the *Zimbis*, and shaking the Bag, those

[a] Their Pipes, which are an Ell long, have great Bowls like a little Pot, which are never out. [b] *Carli*, as before, *p.* 574. [c] He says, a little lower, that he had such Confidence in this Advocate of his, that he fancied he saw him on the Road before his Hamock. But his Distresses ought to have cured him of his stupid Confidence. [d] Sure *St. Anthony* was not before the Hamock then. [e] In the *English* Translation, Staffs.

1667. Carli. hard-hearted Blacks, at the Sound of the Shells, a immediately came to him, and agreed to carry him, for some of them, to the next *Libatte*: At length, by the Help of *Zimbis*, Beads, and Medals, he got to *Bamba*, the first Place belonging to the *Portugueze*.

BEING met there by a *Portugueze* and a Priest, they carried him to their House. His Face was as yellow as Saffron, nor could he either speak or open his Eyes. They understanding by his Carriers, that he had eaten but one Porringer of b Broth a Day, and never spoke all the Journey, endeavoured to recover him with Malmsey and new-laid Eggs [a].

HAVING continued there two Days, he went away to *Loanda*. There he continued six Months, without being able to stir out of his Bed, and never quit of the Fever. He loathed Flesh, and could eat nothing but a little Fish. After that, *Prodigious Loss of Blood.* he bled at the Nose, and lost three or four Pound of Blood a Day, to which the Heat he endured c in the Hamock contributed much. It was surprizing to him, that there should be so much Blood in a Man's Body. The Physician told him, that all the Water he drank turned to Blood, and he drank five or six Bottles a Day; for they allow the Sick to drink as much as they will. The Physician had him blooded twenty-four Times, by Way of Revulsion. During his three Years Sickness, he went under that Operation ninety-seven Times, without reckoning the d Blood that ran in great Quantities at his Nose, Mouth and Ears, which to him seemed prodigious.

Death of Missioners. DURING his Stay at *Loanda*, *John Chrysostome*, Superior of *Loanda*, came thither, and sent two Missioners, *Peter de Barchi* and *Joseph Mary de Buffette*, *Italians*, to the Province of *Massangano* [b], one of the chiefest in the Kingdom; but, within a few Days, one of them died, and the other was at the Point of Death. The Author e having desired the Superior to send him to *Colombo*, two Days Journey from *Loanda*, to try *Convent of Colombo.* to recover his Health, went thither with *John Baptist de Sallizan*, to a House of the *Capuchins*, near the River *Koanza* [c] (or *Quanza*) where there are Abundance of Crocodiles. In the Garden, which is a very fine one, there are Oranges, Lemons, and other Sorts of Fruit; among the rest, there is one like the *St. John* Apple, at the End of which is a Chesnut little differing from f the *Italian*. The Apple itself is not eaten, because it is full of Fibres; but they suck the Juice, which has a muscadine Taste. The Chesnut is boiled, and tastes like Almonds; is very hot, but the Apple cold. It is called *Besow*. *Voyage to Kongo.*

NEAR that Place live several *Portugueze* Farmers, who keep a Number of Swine, Cows, and Sheep; but know not how to make Cheese, it being very difficult there to bring the Milk to curd. They sometimes took the cool Air under a fine Row of Trees, ten Paces distant, reaching from the Church to the River. These Trees bear a certain Sort of Fruit, like great Plums; but very harsh, and hold their Leaves all the Year round [d].

JOHN BAPTIST gave the Author an Account of his Travels in those Parts of *Africa*, and, among the rest, of his being at *Kassanji* [e]. He told him also, that he designed to go to the Kingdom of *Malemba*, or *Mattemba*, where, of late Years, reigned Queen *Singa*, who died in the *Romish* Faith; but that after her Death, the People returned to their old Religion. He agreed to send for *Carli*, if he could gain Admittance into the Country: He went, but the other heard nothing from him afterwards.

THE Distemper growing upon him, the Superior obliged him to return to *Loanda*: But the Dread of going to Sea again, made him unwilling to quit *Colombo*, though he was left there with only two Blacks, and in other Respects the *A Dangerous Place.* Place was scarce to be endured; being tormented Day and Night with infinite Numbers of Gnats and Flies, which almost darken the Air: Besides the continual Fear of Serpents, Crocodiles, and Lions, who seldom failed a Night of devouring some Cow, Calf, or Sheep [f].

SECT. V.

The Author's Return *to* Brazil *and* Europe.

Sails from Loanda. *Dangerous Calm. Provisions fail. Come to* Baya *in* Brazil: *A* Romish *Procession there. Leaves* Baya. *The Ship runs a-ground: Gets-off again. Business and Diversions a-board. Two strong* Englishmen. *Arrives at* Lisbon: *Embarks again: Arrives at* Cadiz. *Whimsical Scuffle.* St. James *of* Compostella. *Returns to* Cadiz. *Discover two Sail. Meet with, and take a* Turkish *Rover. Restores a* Spanish *Prize. The Storm drives them to* Oran *in* Barbary.

AT that Time, there being a Vessel at *Lo-* *Sails from* *anda*, bound for *Brazil*, *Carli* obtained Loanda. Leave to return to *Italy*. When it was ready to

[a] *Carli*, as before, *p.* 575. [b] In the *English* Translation, *Messangrano*. [c] In the Translation, *Coauza*. [d] *Carli*, as before, *p.* 576. [e] This, doubtless, is the same, which *de l'Isle*, in his Maps, makes the Capital of the Country of the *Jagas Kassanji*. The Remarks of *John Baptist* will be given hereafter in the Description. [f] *Carli*, as before, 577.

sail,

1667. Carli. sail, he went a-board, and found it loaden with Elephants Teeth and Slaves, to the Number of six hundred and eighty, Men, Women, and Children. It was a grievous Sight, to behold how these unhappy People were bestowed. The Men were standing in the Hold, fastened one to another with Stakes, for fear they should rise and kill the Whites: The Women were between Decks; and, those who were with Child, in the great Cabin: The Children, in the Steerage, were pressed together like Herrings in a Barrel, which caused an intolerable Heat and Stench. The Captain had made a Bed for *Carli* on the Quarter-Deck, with Mats to keep him from the Rain and Dew.

THIS Voyage is generally performed in thirty, or thirty-five Days at fartheſt; because they sail in a Line, there being no Occasion for going to the Cape of *Good Hope* for a Wind: However, the frequent Calms made it fifty Days before they reached *America*. During this Time they endured great Heat under the Equator, and the Author baptized some Blacks; it being forbidden, under Pain of Excommunication, to carry any to *Brazil*, who have not received that Sacrament.

Dangerous Calm. THE *Portugueze*, sensible of the Danger attending such Calms, one Day set the Image of *St. Anthony* against the Mast, repeating these Words on their Knees; St. Anthony, *our Countryman, be pleased to stand there, till you have given us a fair Wind to continue our Voyage.* Soon after, some little Wind springing-up, they sailed forward, and passed very close by the Island, called the *Assumption of our Lady*, but did not touch, thinking they had no Need of any Thing: However, a few Days after, they began to want Provisions, the Proveditor not having rightly considered how great a Number of Mouths there was to feed [a].

CARLI had a Dish of Blood before him, occasioned by the Return of his Fever, when the Captain came and acquainted him with their Distress. The Missioner directed him to some Provisions, left him by his Friends, telling him, it might keep the Whites alive for some Time; and that as for the Blacks, he must have Patience if they died, since there was no Possibility of relieving them, otherwise than by giving them Water; which, the Climate being hot, they might live-on at least two Days.

Provisions fail. THIS dismal News being come to the Knowledge of those poor Creatures, the Children began to cry for Mercy: The Women hearing them, set-up the same Cry, and the Men made-up the dismal Harmony; which, says the Author, would have daunted the boldest Heart. When they were a little pacified, he exhorted them all to Patience, saying, That this was a Punishment upon the Blacks, among other Things, perhaps, because some of them came on board without confessing: And upon the Whites, because the blessed Virgin was offended at them for giving her Name to a Rope's End, with which they beat the Blacks. This done, he caused them to repeat the Hymns of the holy Virgin; and they made a Vow to have eighty Masses said, forty for the Souls in Purgatory, and forty in Honour of *St. Anthony* [b].

Voyage to Kongo.

THEIR Minds being a little settled, the Captain ordered every Black a Porringer of Water; but those poor Wretches, especially the Children, began to cry for Hunger, which made the Author retire to his Cabin of Mats. There he continued a Day without eating, the more to pacify them.

As he lay thinking of their desperate Condition, he heard some beginning to talk of living upon Man's Flesh; for which he reproved them severely. Others continued their vicious Courses: The Master being drunk, mortally wounded a Sailor; but being the ablest and most experienced Seaman in the Ship, it was requisite to wink at it. Three Days they continued without eating, and the Water being spent, they at length discovered Land.

THIS proved to be Cape *St. Augustine*; and on *Sunday*, they entered the Port of *Baya de todos Santos*, or, *The Bay of All Saints*, the capital Town of all *Brazil*, where the Viceroy resides. They found several Vessels, of all Nations, in the Harbour, which is four Leagues in Length. Next Morning, several Boats came, with Merchants and others, who had Slaves aboard: They were agreeably surprized, to find there wanted but thirty-three of the Number, considering how long they were at Sea; it often happening that half of them die in that Passage [c].

Come to Baya.

THE Author went ashore as well as the rest, but was so weak, that he had no Use of his Legs. He was entertained at the *Franciscans* Convent, where there is a Chapel of the third Order of *St. Francis*. On *Maunday Thursday*, the Fathers made a Procession, in which all the Images of Saints, of the third Order, were carried. Then followed three hundred Blacks, carrying whole Trees for Mortification; others had their Arms bound to a great Beam, in the Nature of a Cross, and some after other Manners, by Way of Penance, for robbing their Masters and committing other Sins.

A Romish Procession.

A *Genoeze* Captain, who had a good fighting Ship, and was to convoy five Merchantmen, for

[a] *Carli*, as before, *p.* 577. [b] Priestcraft and Superstition are inseparable. [c] The same, *p.* 578.

fear

1667. Carli. fear of the *Turkiſh* Rovers, having given the Author his Paſſage, ſent for him a-board when he was ready to ſail. *Carli* went, but much againſt his Will, not liking, it ſeems, to begin ſo long and dangerous a Voyage upon a holy *Saturday* [a].

Leaves Baya. THE Loading was a thouſand Cheſts of Sugar; three thouſand Rolls of Tobacco; a great Quantity of rich Wood for Dying, and making of Cabinets; Elephants Teeth: Beſides the Proviſion of Wood, Coals, Water, Wine, Brandy, Sheep, Hogs, and Turkeys. There was Abundance of Monkeys, of ſeveral Sorts; Apes, Baboons, Parrots, and ſome of thoſe Birds of *Brazil*, which they call *Arrakas*. The Ship carried fifty Guns, twenty-four Patereros, and other Neceſſaries. The Paſſengers were of ſeveral Nations, as *Italians*, *Portugueze*, *Engliſh*, *Dutch*, *Spaniards*, and *Indian* Slaves, who followed their Maſters. The great Cabin was hired by one *Amaro*, a rich *Portugueze* Merchant, who was returning to *Liſbon* with his Family. He gave a thouſand Crowns for his Paſſage; and had laid-out two thouſand upon Proviſions and other Neceſſaries for ſo long a Voyage. Obſerving the Author to be ſo ſick, he offered him his Table, and a Place in his Cabin; which was large, painted, and gilt. *Carli* accepted the latter, but waved the former; becauſe he was engaged to the Captain.

Ship runs a-ground. THEY had ſcarce ran two Leagues, when the Ship ſtruck five Times furiouſly upon a Bank [b], where it ſtuck-faſt, which put all into a great Conſternation. The Officers and Pilot, in a Fright, leapt haſtily into the Boat to get to Land, which was not far off; for they were ſtill in the Harbour.

NOTHING could be heard but Cries and Complaints. Some caſt a Barrel into the Sea; others a Roll of Tobacco; others a Cheſt of Sugar, to lighten the Ship; and every one did ſomething to ſave his Life: Only the Captain ſat-ſtill like a Statue, without being able to ſpeak or ſtir, though he had fought ſix *Turks* in that ſame Ship. They would have fired a Cannon for the reſt to come to their Aſſiſtance, but in that Hurry they could find neither Gunner, Powder, nor Match. The ſeveral Sorts of Animals, hearing ſuch a Noiſe, began to play their Part, and increaſe the Confuſion [c]. The Author met the Chaplain of the Ship in his Shirt, with a ghaſtly Countenance, though he was one of the braveſt Men a-board, as he had often made it appear, fighting with the *Turks*. After hearing his Confeſſion, *Carli* aſked him, What he intended to do in that Caſe? *O God*, ſaid he, *I had no Mind to come a-board, but I ſuffered myſelf to be deluded:* The other would have encouraged him with Hopes, that they might yet eſcape the Danger. *Suppoſe it does ſo fall-out*, replied he, *I am reſolved to ſwim for it, and get aſhore.* The others hearing this Reſolution, renewed their Exclamations. He then went into the great Cabin, and found the *Portugueze* Lady ſitting on a Carpet, and leaning upon two Cuſhions, with her four Children on their Knees, their Hands claſped together in a Fright, and crying, *Mercy*. The Huſband ſat on a Chair, rather dead than alive: He comforted them the beſt he could.

Voyage to Kongo.

MEAN While, there came a-board a Captain, who was a Friend to *Senhor Amaro*, to carry him and his Family to his Ship. He ſeeing the horrid Confuſion Things were in, began to encourage the People, and ſent two of his Men to the Pump, and into the Hold, to ſee what Harm was done. They neither found Water, nor any Thing broken, and perceived; that the Plank they had ſeen on the Water, was only ſome of the Sheathing which had given Way. The Captain taking Heart, ordered to caſt the Lead, and found but little Water for ſo great a Ship. Then he cauſed the Ship's Head to be brought about, which made the Veſſel move: But it was well there happened to be but little Wind; for had it blown hard, ſhe muſt have been beaten to Pieces. They who ran to Shore ſeeing her make Way, came back with the Boat, and they continued their Voyage towards *Fernambuco*, a hundred Leagues diſtant from *Baya de todos Santos*, where they came to an Anchor five Miles from the Town, the Harbour being unfit for great Ships.

Gets-off again.

AFTER five Days Stay, they weighed: But when they had gotten the Anchor juſt above Water, it broke-off ſo ſuddenly, that forty Men, who worked at hoiſting it, all fell-down and hurt themſelves in one Part or other; and the Ground being foul and full of Rocks, there was no recovering it.

IT was pleaſant to ſee the Ship, where every Artiſt worked at his Trade, as if he had been in his Shop; there were Gunſmiths, Armourers, Butchers, Shoemakers, Taylors, Coopers, and Cooks. Others mended the Colours, there being an hundred of ſeveral Sorts, very fine, upon great Days; and particularly the Pendant at the Man-Top-Maſt-Head, eight Ells long, and all of Carnation Taffety. When the Weather would permit, the other Veſſels bore-up, and gave them a Concert of Drums and Trumpets, with

Buſineſs and Diverſions.

[a] Could a Black diſcover more Folly and Superſtition? a Judgment, that they might learn to honour Holidays better.

[b] The wiſe Author believes this happened as

[c] *Carli*, as before, *p.* 579.

three

1667. Carli. three Huzzas of all the Sailors, who took the Signal from the Boatswain's Whistle. The Captain exercised his Men in firing Volleys. These Diversions were one Day interrupted by this Accident. Eleven *Englishmen* came all together to complain to the Captain, that they were not allowed Water enough to drink. This put him into such a Passion, that he went to lay-hold of a Sword, and had done them some Mischief had not Care been taken to appease him. He caused one of them to be put into the Bilbos, with two Men to stand Centinal over him, till they came to *Lisbon*, for fear he should raise some Mutiny among his Comrades: For that *Englishman*, who, it seems, was wonderfully strong, could manage a Cannon as easily as another Man could a Musket, and had formerly blown-up some Ships, by setting-Fire to the Powder. He did this, to teach the rest, when they wanted any Thing, to come singly to him, and not in a Body, like Mutineers. He served another *Englishman*, whom they called *Kill-Turk*, in the same Manner; because he had made himself drunk with two Bottles of Brandy, and was not sober again in three Days. He was so strong, that they said he had cleft a Man in two with his Cutlass; and therefore it was feared, he might do some Mischief when in that Condition.

Two terrible Englishmen.

ONE Morning, before Sun-rising, being near the Coast of *Portugal*, they heard a Cannon fire, and the Shot fell not far from the Ship. It seems, Captain *Joseph*, Brother to the Captain, had put-up the red Antient, which was a Signal of Battle, on the Sight of a prodigious Number of Fishing-Boats, which he took for Ships. They were five hundred in Number, which sail with any Wind, and covered all the Coast. This is not to be admired at, considering most of the People in *Lisbon* eat Fish at Night, even upon Flesh Days, which causes an infinite Consumption, and it is not sold by Weight, but by the Barrel [a].

THEY arrived at *Cascais*, a little Town without the Bar, and sailed-on to Fort *St. Julian*, where they fired so many Guns, that the Report reached the City. Being come to the Mouth of the River *Tajo* (or *Tagus*) Abundance of Boats came towards them, with Merchants and others, *Italians* as well as *Portugueze*, who had some Concern a-board. The Author was so altered, that he was not known by his Acquaintance, who were surprized to see him alive, after they had received an Account that he was dead. They came to an Anchor just before the Palace of Prince *Peter*, then Regent of *Portugal*, the King having been sent away to the Islands of *Terceras*. All the Passengers had put-on such fine Cloaths, that he scarce knew them again.

Arrives at Lisbon.

a This they do at every Port, being but meanly apparelled, as long as they are at Sea. Going a-shore, he went to the *Capuchin* Convent, there to wait for some Ship bound for *Spain*.

Voyage to Kongo.

IT was not long before an Opportunity offered: Captain *Dominic*, a Native of *Corsica*, who was desirous to have a Priest a-board him, came to offer him a Passage in his Ship the *Paradise*, which was to sail in Company of two others, the *Loretto* and *Princess*. Several *Dominicans*, *Benedictines*, and other Religious, went a-board with *Carli*; insomuch that one said, *We were afraid we should want a Chaplain, but here are enough to keep a Choir*. However, these good, religious Men, who were very much afraid of Death, kept themselves so close under-Deck, at Sea, that not one was to be seen. During this Voyage, he converted an *Irish* Heretic, but could not vouch for the Sincerity of his Heart; such People, he owns, often relapsing, after appearing b very zealous Proselytes [b].

Embarks again.

AT last, they came to an Anchor in that great and noble Port of *Cadiz*, one of the most famous in *Europe*, which was full of Ships, Galleys, Barks, Caravels, Tartans, and other Sorts of Vessels, amounting to an hundred Sail. Just at the Entrance of the Harbour they saw twenty-five Ships of an extraordinary Bulk. There is a continual Resort of Ships from all Parts of the World, even from the *Indies*; c and it is usual there to see thirty or forty Sail come-in or go-out in a Day, as if they were but little Boats. The Author going ashore with an *Italian* Gentleman and some *Spanish* Merchants, they were all presently stopped by some Custom-House-Officers, to give an Account of themselves. The Gentleman and Merchants pretending to be Soldiers in the King's Service, they let them pass; after which, they caused their Goods to be loaded to go to their respective d Homes: But they were no sooner in the Town, than the chief Officer of the Custom-House, with his Followers, stopped the Porters, and bid them carry the Goods thither. The *Spaniards* said they were all cleared, and there was no Need of farther Search: The Custom-er gave a surly Answer; one Word drew-on another; so they came to ill Language, and from ill Language to Blows. An hundred Swords were drawn in a Moment: But they were thronged so close together, e that they fought with the Points of their Swords up, striking one another with the Pummels; and making such a Noise, that one would have thought there was bloody Work amongst them. The Dust flew so thick, that they could not see one another, and the Field of Battle being near the Harbour, the People hearing their

Arrives at Cadiz.

Whimsical Scuffle.

[a] *Carli*, as before, *p.* 580.

[b] The same, *p.* 581.

Cries

1667. Carli. Cries and the Clattering of their Spados, ran thither in Crowds to part the Combatants, expecting to find many of them killed and wounded. But what Abundance of ſober People could not perform was atchieved in a Moment by four drunken *Engliſhmen*, who to make Way to go to their Ships, began to throw Stones ſo furiouſly, that both Parties agreed in an Inſtant to give over the Scuffle, and make their Eſcape as faſt as they could, ſome one Way and ſome another.

THE Author repaired to the Monaſtery of his Order, where his Fever, which had granted him no Reſpite, increaſed, and kept him in Bed a Month; being forced, in that Time, to be ſix Times blooded again. Mean Time, the Ships departed, and he loſt the Opportunity of going to *Italy*. In the Interim, reſolving to viſit the Shrine of *St. Jago* (or *James*) in *Gallicia*, he aſſociated himſelf with a *Milaneſe Franciſcan*. They embarked for *Porto*, whither a ſtrong Gale carried them in a few Hours. From thence they went to Sea to *Birona*, and from *Birona*, with much Difficulty, a-Foot to *Compoſtella*, where is the famous Church of that Apoſtle. The Canons here are all clad in Scarlet, and called Cardinals. They told them, that none muſt ſay Maſs at the Saint's Altar, but Prelates and Grandees of *Spain*; for which Reaſon, the Sacriſtan would not permit them to ſay any. The Saint's Shrine is placed on the Altar, with his Image upon it; ſo that the Devotees who go thither, aſcend four or five Steps, and put their Hat on the Head of that Statue, which is clad like a Pilgrim. There are Abundance of Silver Lamps about it, but they are all black, as if they were of Wood. The Miſſioners having ſaid a *Pater* and *Ave*, went away, *Carli*'s Companion telling him, that if he had thought it was as he found it, he would never have come into the Country. They lodged at a Goldſmith's, who treated them at Table with *Florence* Wine, *Bologna* Sauſages, and *Parmeſan* Cheeſe, which the Author admired to find in a Country ſo diſtant from *Italy*.

St. James of Compoſtella.

Returns to Cadiz.

HAVING been informed, that at Cape *Finiſterre*, there was a Ship ready to ſail to *Cadiz*, they haſtened to *Corunna* (or the *Groin*) juſt as the Captain of an *Engliſh* Ship was going into his Boat to embark. Although the Author knew he was a Heretic, yet he begged, in *Portugueze*, a Paſſage to *Cadiz*, for God's Sake. The Captain told him he was welcome, and that he would not only carry him to *Cadiz*, but to *Seville*, if he would. *Carli* thanked him for his charitable Offer; but his Companion, who, to his Regret, was in a different Habit, was forced to pay for his Paſſage. This was a great Man of War of ſeventy Guns, and three hundred Men, loaden with Anchors and other naval Stores. It was bound to all the Ports of *Spain*, to find-out twenty-four *Engliſh* Frigats ſent againſt the *Turks*, and to furniſh them with what they wanted.

Voyage to Kongo.

SOON after they were out at Sea, they diſcovered two Ships at a great Diſtance: The Captain having viewed them with a Proſpective-Glaſs, went into his Cabin, and talked to his Officers in *Engliſh*, who went immediately to give-out Orders. Preſently after, the Drums began to beat, and the Soldiers to take their Poſts. They ſteered with a ſide-Wind directly down upon them, and having fourteen Sails a-board, they flew like the Wind itſelf, and cut the Water in a moſt violent Manner[a].

WITHIN an Hour, they came-up with the two Ships, which the Captain judged rightly to be a *Turkiſh* Corſair and its Prize. As they put-out no Colours, ſhe gave them a Gun to bring them to; but being two to one, and well manned, they anſwered with a Bullet. At the ſame Time, the Man of War furled his Sails, and gave them a Broadſide of twenty Guns, which made ſuch a Thundering as would daunt the braveſt Heart. She having the Wind, it carried all the Smoak upon the *Turks*; yet they fired like mad from both Ships, for the Prize was manned with them. The principal Chriſtians on board her were put in Chains, and the reſt forced to help at the Guns. After the Cannonading had continued an Hour and an half, the *Engliſh* Captain perceiving the Fight was likely to hold, cauſed one of the Enemies to be grappled for boarding. Then it was they began to hear the Groans and Cries of the poor wounded Men, lying about the Deck one upon another, and ſerving to ſhelter thoſe who fought. The Attack was furious, and the Reſiſtance vigorous; but the Enemy being inferior in Number, began to give Way and yield. The *Engliſh*, without loſing Time, leaped a-board, put the *Turks* in Irons, and ſet the Chriſtians at Liberty. Mean Time, the other Veſſel fled, but being loaded with Goods was ſoon brought-up by the Corſair Prize, which, being leſs than the Man of War, and loaded with nothing but Proviſions and Ammunition, the Captain ſent after her. They fired ſome Guns, but perceiving the great Ship came-up within Cannon-Shot, yielded. Thoſe on board were *Spaniards*, amongſt whom were ſome *Neapolitans*, *Milaneſe*, and *Dutch*. They were fourſcore in all, Sailors, Merchants and Paſſengers; beſides twelve who were killed: Of the *Turks* there were an hundred and thirty, the reſt being either killed or dangerouſly wounded.

Meets with and takes A Turkiſh Rover.

[a] *Carli*, as before, *p.* 582.

THE

1667. Carli. *Restores a Spaniſh Prize.*

THE Captain having ordered all the Chriſtians to be brought before him, they kneeled-down to thank him for their Deliverance. Then he aſked, who was their Captain; and a luſty Man, half ſtripped, anſwered him in *Spaniſh*, that he was; and afterwards in *Portugueze*, told him, that he was a *Spaniard*, coming from *Malaga* laden with Wine: That near Cape *St. Vincent*, he was attacked by the Corſair, which was well manned, with about two hundred and twenty-five Soldiers and Sailors; and that being much inferior in Strength, he yielded, after ſome Reſiſtance. The Captain bid them go dreſs themſelves, and take Poſſeſſion of their Ship again. They returned him Abundance of Thanks, and came under his Convoy to *Cadiz*.

A Storm drives them

As they proceeded on their Voyage, the Sky began to grow dark on a ſudden; and fearing ſome Storm was gathering, they lowered their Sails juſt in Time; for but a Moment after, the Wind blew ſo outrageouſly, that the Ship was left to the Mercy of the Elements. Then was there heard ſuch Halloing and Calling as increaſed the Terror of approaching Death: But the Captain bid the Miſſioners fear nothing; for that the Ship being new, would certainly bring them off. The *Franciſcan* finding they were every Moment in Danger of periſhing, told the Author, that *they had done ill in going aboard thoſe Heretics, who are continually under Excommunication.* Meanwhile, the Man at the Top-Maſt-Head cried, *Land, Land.* The Captain ran-up and perceived they were upon the Coaſt of *Barbary*, the Storm having carried them a great Way up the *Mediterranean*: For this Reaſon, he gave Orders to ſteer towards *Oran*, a ſtrong Place belonging to the King of *Spain*, that he might get thither before any *Turks* diſcovered him; which was effected in leſs than an Hour: Had they over-ſhot this Port, the Wind would have carried them directly to *Algier* [a].

To Oran in Barbary.

THEIR Captain went aſhore next Morning, with ſome of his Officers and the *Spaniſh* Captain, to viſit the Governor, who, in the Name of his Catholic Majeſty, thanked the *Engliſh* for the Service they had done. This Fortreſs ſeems to be of great Conſequence, and in a Manner impregnable: It is well provided with Cannon, and very commodious to Chriſtians, when driven by Storms upon that Coaſt, there being no other Port thereabout for them to put into. Next Morning, the Wind being fair, they weighed Anchor and ſoon arrived at *Cadiz*. The Author had Thoughts of going aſhore to the *Capuchin* Monaſtery, but the Captain having hired a Bark to run-up to *Seville*, where he had ſome Buſineſs, offered to carry him thither. There went aboard a thirty Men, to row in caſe the Wind failed. They touched at *St. Lucar* for ſome Hours, and then kept going all Night. Being arrived at *Seville*, the Author thanked him for ſo many Favours, declaring, that he could not have received more from a Catholic. The Captain made him ſuch an Anſwer, as implied, that *Capuchins* were in no good Eſteem among the *Engliſh* [b].

Voyage to Kongo.

SECT. VI.

Carli's Return *to* Europe, *and* Travels *through* Spain *and* France.

Comes to Seville. Spaniſh *Charity quite cold.* Cordova. *A vaſt Cathedral.* Mooriſh *Palace at* Granada. *Comes to* Malaga. *The* Spaniſh *Gallies there.* Almeria. Carthagena. Valentia. Alicant. Monſerratte. Barcelona. *Difference of Slaveries. A violent Storm.* Mattalona. Ablana. Perpignan. Narbonne. Beſiers. Toulouſe. Agde. Arles. Marteques. Aix. Marſeilles. Toulon. St. Troupez. *A lying Miracle.* Villa Franca. Genoa. *News from* Kongo: *A* Capuchin *eaten there by the Blacks.*

Comes to Seville.

HE ſtaid eight Days here at the *Capuchin* Monaſtery, which is great, conſidering the Poverty of the Order, and well filled with Religious. The Town would not be unlike *Milan*, were the Streets handſome and wide. The Dome of the Cathedral is nothing inferior to that at *Milan*, only that it is not of Marble, but of a Stone ſomewhat like it, yet ſofter. It is the Cuſtom throughout all *Spain*, to make their Choir and high Altar in the Middle of the Church, particularly in Cathedrals; which is very inconvenient where there is a great Reſort of People, though otherwiſe they are large and ſtately Structures. The Steeple is ſo big and well built, that a Man may go-up to it on Horſeback, or in a Litter. The Author was ſurprized to ſee ſo many Bells in it; for there are no fewer than three that belong to the Clock. He made haſte down, for fear of being ſtunned with the terrible Noiſe of their Clattering, which began as ſoon as he had gotten into the Street, ſounding as loud as if all the Bells in the Town had been rung.

The King's Garden.

THE King's Garden is fine enough, and has Abundance of Water-Works, Orange, and Lemon Trees; yet there is nothing in it but what is common in *Italy*. The Convent of the *Recolets* is very large, but of an antient Structure. There are in it above an hundred and fifty Religious, beſides thoſe in the Infirmary. The Canons of *Seville* are very rich, and always go in

[a] *Carli*, as before, *p.* 583.

[b] The ſame, *p.* 584.

1667. Carli. Coaches drawn by four Mules. At the Time *Carli* was here they expected Monſeigneur *Spinola*, an *Italian*, who had the Archbiſhoprick of that City conferred on him.

Voyage to Kongo.

Spaniſh Charity quite cold.

HE ſet-out from thence a-Foot for *Cordova*, paſſing through *Carmona* and other ſmall Places, along a wretched Road, where there is neither Houſe nor Tree to be found, nor ſo much as Water to cool one's Mouth. This made him provide a Bottle of Wine, which a Gentleman he met on the Road bought for him: For, it ſeems, he had no Hopes of having it given him for God's Sake, by the Inn-Keeper; and were it not for Folks of Quality, who relieve *Capuchins*, it would be impoſſible for them to live upon Charity, the People being wholly Strangers to giving of Alms [a]. Being in a Town where there was no Convent of the Order, he begged ſome Bread, for God's Sake, of a Baker, which ſo aſtoniſhed him, that he ſtood like a Statue. The conſiderate Mendicant left him and his Bread, for fear, in caſe he begged any longer, the Baker would have fainted away.

Cordova.

BEING come to *Cordova*, he went to their Monaſtery, where he was forced to be ſatisfied with the *Spaniſh* Diſh called *Olla Podrida*, that is, *Rotten-Pot*. This Name is not improper, for it is an extravagant Medley of ſeveral Things, as Onions, Garlic, Pumkin, Cucumber, and white Beets, with one Bit of Pork, and two of Mutton, which being boiled with the reſt are almoſt loſt: There was Saffron enough in it to have dyed his Skin as yellow as his Diſtemper had done. It is a great Dainty with *Spaniards*, but a ſcurvy Meſs for thoſe who are not uſed to it [b].

A vaſt Cathedral.

THE Cathedral, on the Outſide, looked to be bigger than all the Town: Nor did his Sight deceive him, for being in it, he was amazed to ſee a Church ſo large, that from one Side of it a Man can ſcarce ſee the Wall on the other; and were it proportionable in Height, it would be one of the Wonders of the World. There are within ten Rows of Pillars, fifteen in each Row. The middle Iſle is very ſpacious, after the modern Manner, and gilt about the high Altar and Choir. A Canon told the Author, that there were in it three hundred and ſixty-ſix Altars; on the chief of them is a very large Tabernacle all of precious Stones, which has a Revenue of three thouſand Livres appropriated to it. In a large Chapel there is a great Silver *Ciborium* that weighs ninety-ſix Ounces. Upon a Pillar ſtanding by itſelf, there is a Man painted kneeling, which they ſaid was the Picture of a Chriſtian, who had been many Years a Slave there in the Time of the *Moors*, and had, with his Nails, carved a Croſs upon that Pillar: It looked as if it had been done with a Penknife. *Carli* believes he was very long about it, the Pillar being of very fine Marble. *Cordova* is ſeated in a great Vale, with a River running by the Walls, which formerly ran through the Midſt of it; for the City was then very large, but at preſent is of no great Compaſs, and has nothing elſe remarkable in it.

SETTING-OUT for *Alcala la Real*, ſome *Spaniards* told him, that *Andaluſia* was the Garden of *Spain*; whereupon he ſaid to himſelf, *God keep me from the reſt of* Spain, *if this be the Garden.* That Town ſtands upon a Hill, and has nothing remarkable in it.

Mooriſh Palace at Granada.

GRANADA, whither he went next, is a beautiful and large City, but yet inferior to *Seville*. The *Capuchins* have two Monaſteries there. The Palace of the *Mooriſh* Kings, called the *Alhambra*, ſtands upon a Hill, which, though very high, has Plenty of Water. The Rooms in this Edifice are ſo numerous, that a Man may loſe himſelf, as in a Labyrinth. Their Ceilings are very curious, being made of a coloured Plaiſter that ſtill looks new. There remain two Baths where the *Moors* uſed to waſh themſelves, one hot, the other cold. There is another Hill, on which they put Chriſtians to Death, where Abundance of Relics are kept.

FROM *Granada*, the Author went to *Lerenna*, the Wine of which Place is looked on to be the beſt in *Spain*; but the People ſpeak ſuch ill *Spaniſh*, that they are hardly to be underſtood: They call them *Biſcalins*. At *Antequera*, a Town as big as a City, he reſted eight Days in one of their Monaſteries, and then paſſed-on to *Malaga*; which is an indifferent good Sea-Port, very populous, and full of Trade. The Archbiſhop was a *Dominican*, Brother to Don *John* of *Auſtria*. He was told his Revenue was worth eighty thouſand Ducats a Year.

Comes to Malaga.

WHILST he waited here for a Ship, he put himſelf into the Hands of an *Engliſh* Phyſician, who ſo far mended his Condition, that he bled only at the Noſe. For eight Days, he was pretty well, and then relapſed as bad as ever. At length, ſix *Spaniſh* Galleys, returning from the Straits of *Gibraltar*, came to take in Proviſions and go winter at *Cartagena*. They were commanded by the Marquis *de Santa Cruz*, formerly General of the Galleys of *Naples* and *Sicily*. His Title before was that of *Bayona*, which he reſigned to his Son, at that Time General of the *Sicilian* Galleys. That noble Lord, upon the Author's Application, not only granted him

[a] It ſeems, the *Spaniards* are not more ready than the *Kongo* Blacks to give Alms to religious Mendicants, whom they conſider as ſo many Locuſts that eat them up.

[b] *Carli*, as before, *p.* 584.

his

1667. Carli. his Passage, but took him aboard his own Galley to be his Chaplain and Confessor during the Voyage, the Priest belonging to those Galleys having been left sick at *Cartagena*.

The Spanish Galleys.

DURING this Voyage, which lasted fifteen Days, he envied their Happiness who were aboard great Ships, these latter being more commodious and expeditious than Galleys. Discovering a Sail by Moon-light, the Oars were hard plied to fetch her up: When they were near, she set-up *English* Colours, yet the Galleys hemmed her in, and gave her a Gun. She answered, and the Captain launching his Boat, came aboard his Excellency. That Vessel appeared like a Mountain to those who were in the Galleys: The Stern was all gilt; they were cruizing upon the *Turks*, whom they mortally hate: And did all Princes follow their Example, those wicked Pirates would scarce shew their Heads at Sea [a].

Almeria. Carthagena. AT *Almeria* they continued two Days laying-in Water and other fresh Provisions. The Town is neither large nor populous, but seems to have been considerable in the Time of the *Moors*, being encompassed by Mountains, and defended by a good Fort: It is adorned with Abundance of Fountains of very pure Water. In their Way forward they took three *Turkish* Brigantines: The Men were distributed among the Galleys, and the Vessels manned with *Christians* and *Turkish* Slaves. At last they arrived at *Cartagena*, where is an excellent Port formed by Nature, shut-in with Mountains, and very safe, especially for Galleys. The Town seemed to have been formerly considerable, but was then the most wretched Place in *Spain*; for after the Inhabitants had stoned their Bishop, they were seven Years without Rain, but ever since it rains twice or thrice a Year: However, the Country is barren, and they carry Bisket thither out of *Italy* to maintain the People belonging to the Galleys that winter there. Thence he went to *Caravaca*, where he saw the holy Cross brought by an Angel from Heaven, and set on an Altar, where a Priest was saying Mass without a Cross. He went-on to *Valentia*, a very fine City, delightful for its Gardens, the pleasantest of which is the Archbishop's: Thence to *Murcia* and *Alicant*, a little Town, but of good Trade, the Houses high and well built. He continued his Journey to *Tortosa* and *Tarragona*, where there is a beautiful Dome, and then came to *Monserratte*. One would think all the Way to it was hewed-out of the Rock, through which it passes. In this Place, continually resorted to by Pilgrims, there are as many Chapels as Mysteries of the Rosary, with a very great Number of Silver and Gold Lamps, besides some of Amber, the Ornaments of the Altars being answerable to that Grandeur.

Valentia. Alicant.

Monserratte.

FROM the *Lady* [b] *of Monserratte* he went to *Barcelona*, the Capital of *Catalonia*, and a Bishoprick. The *Capuchins* have three Monasteries there without the Town: The City is large and beautiful, abounding with all Sorts of Necessaries; and would be the most considerable Place in those Parts, had it a safe Harbour for great Ships. *Carli* took Notice of the Music they used upon Rejoicings, for instead of Violins at Weddings, they had Fifes and Trumpets, which make the Church shake.

Voyage to Kongo.

Barcelona.

DURING his Stay at *Barcelona*, there came thither *Peter de Sessari*, one of their Lay-Brothers, who had been taken six Months before with Father *Luis* of *Palermo*, and carried to *Algier*. *Luis* found no Difficulty to get his Living there, by preaching, saying Masses, and hearing Confessions, over and above paying his Master so much a Month as they had agreed upon. For this Reason he had his Liberty to go about the Town freely: But then there was the more demanded for him when he came to be ransomed, no less than three thousand Ducats, whereas the other was sold for three hundred, being only fit for the Oar; and as it was easier to raise this last Sum, *Peter* was first ransomed.

Difference of Slaveries.

WITH this Lay-Brother the Author went aboard a Vessel bound for *Sardinia*. As they entered the Gulph of *Lions*, there arose a most terrible Storm: The Waves tossed the Bark like a Nut-shell; and Mountains of Water broke over it every Moment. The worst of it was, that the Seamen could not hear one another for the Noise of the Sea, and of the Passengers; which obliged the Captain to draw his Sword and drive all under Deck who could not assist them. While the Vessel seemed ready to overset with the Beating of the Sea, a Wave struck against it with such Violence, that it broke the Lashings of one of the Guns. The Cannon being loose, ran-down to the lower Side with such Fury, and gave such a Shock, that it was a Wonder the Bark was not staved: The Noise it made increased the Terror, which the Darkness of the Night spread. The Sailors, wet and spent, resolved to let the Bark run before the Wind. The Vessel, besides being much battered, had one Mast spent, and the Sails half rent; so that the Author never thought himself so near being cast away as at that Time. About Day-break the Sea seemed to grow somewhat stiller, and the Sky clearing-up by the Rising of the Sun, they discovered Mountains not above a League from them, and found they were on the Coast of *Spain* near

Violent Storm.

[a] *Carli*, as before, *p.* 585. [b] *Our Lord of Monserratte*, in the *English* Translation.

1667. Carli. Cape *Gata*. From thence they ſteered their Courſe for *Catalonia*, and in a few Hours arrived at *Mattalona* [a].

Mattalona. Ablana. HAVING landed with his Companion, whom he had not ſeen during the Storm, they went to reſt at their Convent, which ſtands on a Hill without the Town. From hence they ſailed-up to *Ablana*, which is a better Harbour, and went to the *Capuchin* Monaſtery, ſeated on a Rock in a Peninſula, joined to the Town by a ſmall Neck of Land; ſo that the Sea ſerves for an Incloſure to the Monaſtery and Garden, which *Carli* thought the fineſt Situation of any Convent of his Order, the Air being very temperate. There he ſtaid, reſolving to return home by Land through *France*, while the reſt ſailed again for *Sardinia*. After he had reſted eight Days in that delicious Place, he ſet-out with two Companions for *Girona*; ſo that he ſaw almoſt all *Catalonia*, which is a very fruitful Country, and the People extraordinary well-tempered. From *Girona* he went to *Higueras* on the Borders of *Spain*; whence, croſſing ſome Mountains, he entered upon the Earldom of *Rouſſillon*, and came to the firſt Town of it, called *Cerat*.

Curious Bridge. FROM *Cerat* he went to *Touy* in the Vale of *Perpignan*, where he paſſed over a River upon a Bridge that had but one Arch, the Feet whereof reſted upon two Hills, ſo that the Middle of it was a prodigious Height, and frightful to look down. They ſaid it was the higheſt Arch in all *France*, and the Author never ſaw any like it in all his Travels. The Country about was full of Soldiers, ſent thither from *Languedoc* to quell the People who had revolted to the *Spaniards*, (to whom that Country once belonged) on occaſion of raiſing the Price of Salt.

Perpignan. *PERPIGNAN*, which he ſaw next, is a royal Fort, ſeated on an high Rock, encompaſſed by three lofty Walls with good Ditches, and well ſtored with Cannon. To Appearance it looks impregnable, yet it yielded to the King of *France* after a Siege of eight Months, for want of Proviſions, though the Place would hold enough for three Years; but there is a very populous Town adjoining, which haſtened their Conſumption. The *Capuchin* Monaſtery is without the Town.

Narbonne. HAVING paſſed the Mountains, he came to *Narbonne*, through the Midſt of which there runs a River that falls into the Sea a League off. The City is not large, but very populous, as are all the Cities and Towns in *France*. The Churches are not beautiful, but there is ſuch a Reſort of People to them, eſpecially upon Holidays, that there is ſcarce Room for the Prieſt to turn himſelf at the Altar. The Prieſts of the Church of *St. Juſtus* are habited like Monks. The two Steeples have a notable Echo, which is pleaſant to hear [b].

Voyage to Kongo.

HE took his Journey through *Languedoc* and *Provence*, but ſays little of the Towns that lay in his Road. *Beziers* ſtands on a Hill in a delightful Country, and well watered. Monſieur *de Bonzy*, a *Florentine*, was then Biſhop: He was afterwards made Archbiſhop of *Tolouſe*, and the King's Embaſſador at *Madrid*, who allowed him the Revenue of his Biſhoprick, till it was beſtowed on another. In this Church *Carli* took Notice of a very large Organ over the great Gate, where there are none but the front Pipes; the others being diſtributed by three and three among the Pillars, which make the Church ſhake when they play, though it is extraordinary great. This is a notable Piece of Curioſity.

Beſiers.

TOLOUSE is a City worth ſeeing for its Greatneſs, and the Number of its Inhabitants; not forgetting its Plenty of Relics.

Tolouſe.

AGDE, an ancient Town, where was held the Council called *Agatenſe*. In the *Capuchin* Monaſtery, which is on the Strand, there is a miraculous Image of our Lady; for the Sea having three Times ſwelled up to the Town, has never incroached ſince the Image was placed there, but rather gone back, for which Reaſon it is called *Noſtre Dame de Gue*.

Agde.

ARLES, an Archbiſhoprick, and populous enough.

Arles.

MARTEQUES, a Place curious to behold, for it is divided into four Hamlets, built upon the Sea, with Bridges from one to the other. The *Capuchins* have two Monaſteries here, one at each End of the Town. In both there are twenty-ſix Friars, and there being none of any other Order, they hear Confeſſions there, as they do in *France*, *Spain*, *Germany*, and ſome Parts of *Italy*. The only Support of this Town is fiſhing, there being eight hundred Tartans for this Purpoſe; beſides a vaſt Number of little Boats that cover a great Part of the Sea.

Marteques.

THENCE the Author went to *Aix*, the capital City of *Provence*; next to *Marſeilles*, a conſiderable Town, and of great Trade, yet not ſo large as he had fancied it. The Harbour is very handſome and ſafe, more eſpecially for Barks and Galleys, becauſe great Ships cannot go-in loaden. There were then twenty-five Galleys laid-up cloſe by one another, and in the Midſt of them the royal Galley, which all Veſſels that entered the Port ſaluted with a Gun. Her Stern was finely carved and gilt; yet ſhe was not ſo big as the royal Galley of *Spain*, that carried the Em-

Aix. Marſeilles.

[a] *Carli*, as before, *p.* 586.

[b] The ſame, *p.* 587.

preſs,

1667. Carli. preſs, which he ſaw at *Carthagena*. This Town has three Forts, of which the new one at the Mouth of the Harbour has three Walls. The King cauſed the Wall that had encloſed the Side next to the Hill to be thrown-down, to enlarge its Compaſs, which brought the *Capuchin* Monaſtery into the Town. It is filled with a vaſt Multitude of People of all Nations: Several Bodies of *(Romiſh)* Saints, and Abundance of Relics, are to be ſeen there, particularly *St. Andrew*'s Croſs.

Toulon. St. Troupes. HERE the Author took Ship for *Ciotat* and *Toulon*. This is an indifferent Town, but the Port very conſiderable, and capable of receiving any Number of the biggeſt Veſſels. There he ſaw the *Royal Louis*, which was not quite finiſhed: It carried an hundred and twenty Guns, had three Galleries, and the Stern was all gilt, as were the Sides, Head and Cabins. The Gilder told him, they had already laid-out three thouſand Crowns in Leaf-Gold. He took the Opportunity of a Veſſel bound for *Savona*, and at Night put into *St. Troupes* [a]. Next Day the bad Weather forced them into a Place, where there being but two Houſes, at a great Diſtance from the City *Graſſe*, (which ſtands on a Hill, encompaſſed by others, ſo that they could ſcarce ſee it at Sea,) they were obliged either to go thither, or ſtarve.

A lying Miracle. AND now it is high Time that the Author ſhould have ſome Miracle wrought in his Favour, after all his pious Shifts and Labours. Finding himſelf ſomewhat hot with his hectic Fever, which made him unfit to travel like the reſt, he lay-down to ſleep under a Tree; but Hunger would not ſuffer him to cloſe his Eyes. Thus quite weary of Life, and not knowing what Courſe to take, he met a Perſon who ſeemed to be of ſome Note, and ſaid to him, *Father, what do you here all alone?* He anſwered, the Diſtemper, ſo viſible in his Face, made him ſtay there; but that at preſent Hunger tormented him more than his Fever. The Stranger told him, he came in the covered Felucca that rode there, which he ſaid was his own; adding, that he had caught ſome Pilchers, and that if he pleaſed they would ſup together. As the Offer was very pleaſing, our Traveller readily accepted it. They went into the Felucca, where two Seamen had made all ready. *How ſhall we do*, ſaid the Gentleman, *for we have no Bread but Biſket? Any thing is good in a Time of Need*, replied the Gueſt, *and I have been often without either Bread or Biſket.* As the Stranger talked to him in *Portugueze*, *Carli* aſked him whether he was a Native of *Portugal?* He anſwered in the Negative, but ſaid that he had been there ſometimes [b].

Voyage to Kongo.

THEY eat and drank, without regarding the Sun, which ſhined violently hot in their Faces, Hunger making the *Capuchin* lay about him; after which they walked along the Shore diſcourſing together. Of a ſudden *Carli* ſtepped forward alone to ſee a Dolphin that made a Noiſe in the Water, as if he had been fighting with another Fiſh, and was buſy throwing Stones at him. When he had done, he looked about, and found his Benefactor did not follow him [c]. This made him turn back for fear the other ſhould be gone before he could return him Thanks: But, it ſeems, he could neither find him, nor the Felucca, which put the good Soul almoſt beſide himſelf; and, indeed, when he reflected upon it, he could not tell what to think [d]. One Thing he knew, which was, that having carefully examined thoſe left aboard the Brigantine, whether they had ſeen a Felucca that came to the Shore with three Men in it? they anſwered, they had ſeen no Creature, though they had been all the while aſhore fiſhing in that little Creek: Whereupon he ſaid no more [e]. Whether it was by the Hands of a Man, or of an Angel, he could not tell, but he felt ſuch unſpeakable Comfort, that, (if you will believe him) had his Health permitted, he would certainly have returned to *Kongo*.

NEXT Day they all went aboard, and paſſing *Nice*, the Port not being ſafe, went-on to *Villa Franca*. The *Capuchin* Monaſtery here looks like a Paradiſe amidſt ſo many high Mountains, and uncouth Rocks. Thence he went aboard a *Genoeze* Galley to *Monaco*, a very delightful Place, and of conſiderable Strength. He continued his Way to *Savona*, but having been forced back, and in Danger of periſhing by a Storm,

Villa Franca.

[a] *Trompes*, in the *Engliſh* Tranſlation. [b] *Carli*, as before, *p.* 588. [c] He had taken Pet, perhaps, for leaving his Company ſo abruptly to throw Stones at a Fiſh. [d] Whether he ſhould relate it as a Dream, we ſuppoſe, or a real Fact. [e] He was in the right of it, for it is likely ſuch a Forgery would have met with the Ridicule it deſerved: Yet the *Engliſh* Tranſlator, in his Preface, vouches for both him and *Angelo*, that having travelled out of *pure Zeal to propagate the Chriſtian* (he ought to have ſaid, the *Romiſh*) *Religion, it would be unchriſtian to call in Queſtion the Truth of their Relation: That the Reader will ſcarce find any thing but what is* credible enough; *and that being* religious Men, *they therefore added no* romantic Invention *of their own*. They may be ſuſpected the more for that very Reaſon, and this Fiction is a Proof. A Proteſtant can never ſuppoſe an idolatrous Prieſt to be a Favourite of Heaven: But in caſe he had been ſuch, it may be preſumed the Deity would have wrought a Miracle on him ſooner, and cured him of his Diſtemper, which would have enabled him to purſue the Deſign of his Miſſion in *Kongo* without Interruption, as well as to travel to *Graſſe*; and thus a Miracle upon a ſubſtantial Occaſion would have ſaved one upon a trifling Account: But the *pious Fraud* would then have been more eaſily detected.

1682. Merolla. he was resolved not to trust the Sea again [a]: Therefore landing, he took his Way through *Menton St. Remy*, which is, as it were, the Paradise of *Italy*, *Savona*, *Sestri di Ponente*, and Genoa. *Genoa*. While he expected his Superior's Orders in the Monastery, called *The Conception*, standing without the City, he was seized with a violent Fever that held him forty Days, and had like to have done the Work, which a hectic Fever could not perform in three Years.

News from Kongo. DURING his Stay at *Genoa*, *Michael de Ortvietto* came thither from *Kongo*, being sent to *Rome* by the Superior, to represent to the Congregation *de propaganda Fide*, to what a low Condition that Mission was reduced, most of the Missioners dying in a short Time, and only three remaining in the whole Kingdom. He brought News of the Death of King Don *Alvaro*, and the Election of another as devout as he: Likewise, that the Blacks had eaten Father *Philip de Galesia*, a Missioner in the Province of *Sonde*, which happened in this Manner: The great Men having obtained Leave of the King to burn such Sorcerers [b] as they could find, went to a Place where they were assembled, and set Fire to their Cottages. As soon as the Flame began to rise, they fled-out, and meeting with Father *Philip* in their Way, fell-upon, killed [c], and eat him; which the Blacks who pursued them saw by the Light of the Flames.

Voyage to Kongo. *A Capuchin eaten there.*

WHEN recovered of his Fever, he left *Genoa*, and passing through *Piacenza*, came to *Bononia*; where he remained with some Relics of his Distemper, occasioned by the great Fatigues of his Travels. He had baptized in *Kongo* two thousand seven hundred Children and Youths, besides three hundred and sixteen baptized by *Michael Angelo* [d].

CHAP. III.

A VOYAGE *to* Kongo *and several other* Countries *in the South Parts of* Africa, *in* 1682.

By Jerom Merolla de Sorrento, *a* Capuchin *Missioner.*

Translated from the Italian.

INTRODUCTION.

THIS Voyage is translated into *English*, and follows that of *Angelo* and *Carli* in the same Collection [e]. The Author in his Preface informs us, that *Francis da Montelione*, a *Capuchin* Friar, and Native of the Province of *Sardinia*, having determined to go on the Mission to *Kongo* and other neighbouring Countries, obtained Permission of the College *de propaganda*; and that he might not be thought to have any Regard to Self-Interest, he offered to go without the Allowance always given by that College to Missioners [f]. At the same Time he got Leave for the Author to go as his Companion, who, at his Return, published a Relation, containing his Observations; which, though short and imperfect, he assures his Readers are wholly true, especially those which he delivers as an Eye-Witness.

HOWEVER, we must here except the Account he gives of Miracles, Witchcraft, Wizards, (as he terms the *Kongo* Priests) and other Matters relating to Religion, in which he is scarce to be exceeded for a false and partial Writer: But indeed, Sincerity and Truth, in such Concerns, are never to be expected from an Ecclesiastic of his Communion. He exaggerates Matters so much,

[a] What, lose his Confidence in God, *who had*, as he says, *always relieved him in Distress on his Travels?* Impostors will betray themselves. [b] By Sorcerers must be understood the Priests and others, who still adhered to the old Idolatry in *Kongo*, and opposed the new. [c] In killing him they served him right. Those of his Order brought-in Persecution with them, and doubtless he went there to see the firy Mandate put in Execution. As to the Sorcerers eating him, we presume it is an invidious Fiction. [d] *Carli*, as before, *p.* 589. [e] *P.* 591. It is divided into two Parts, containing ninety-three Pages. [f] Neither *Angelo* nor *Carli* take Notice of this Allowance; nor does *Merolla* say he had it not.

1682. Merolla. and relates so many Absurdities, with a Design to do Honour to his Order and Religion, that he betrays his Intention to deceive, and the grossest Ignorance at the same Time; both which bad Qualities are almost inseparable from the Missioners of all Orders. The greater Part of the Whole is taken-up with Affairs relating to his Mission, of which we have extracted such Things as concern History; mixed, however, with some others that may serve to divert our Readers, and give them a proper Idea of the Hypocrisy, Arrogance, and Stupidity, as well as the Impostures and persecuting Spirit, of this Sort of Men.

SECT. I.

Merolla's VOYAGE *to* Brazil, *and thence to* Angola.

The Author leaves Naples. *Stay in* Corsica. *Lands at* Villa Franca. *Arrives at* Lisbon. *House of* St. Anthony *of* Padua. *Sea Captains Squabble. Sets sail for* Brazil. *Great Heat at Sea. Come to* Baya de todos Santos. *Sail for* Kongo. *Get Sight of Land. A strange Fish. The* Alkatrazi, *or Mad-Bird. Other Signs of Land. Arrives at* Bankella, *or* Benguela. *Proceed to* Angola. *Missioners, how received there.*

The Author sets out. MAY the fifth, 1682, they set-sail from *Naples* in a Felucca for *Corsica* and *Sardinia*, and arrived at *Bastia*, the capital City of the former, on *Whitsunday*, where they went on-board a *Genoeze* Ship bound for the Salt Pits. Soon after, coming-up with a large *Genoeze* Sloop, with only three Men on board, the Master at their Request took them aboard to carry them to the Bay of *Algheri* in *Sardinia*, whither they were bound in quest of some of their Companions. They coasted along the Island, often endeavouring to enter the Bay, but could not, the Wind proving contrary, and were driven back to a small Port near the Point. Here *Francis* being well acquainted with the Country, would needs go ashore and climb a small Mountain, intending to beg a Lamb for Charity of any Shepherd he could meet: As soon as he had reached the Top, he called-out to those below with great Earnestness to come-up. Being ascended, they saw a Vessel, and by their perspective Glasses perceived, that had they turned the Point, they had infallibly fallen into the Clutches of a *Turkish* Corsair who lay there upon the Catch. For this Deliverance the Master offered-up his Acknowledgments with a Flood of Tears to *St. Francis*.

Stay in Corsica. THE next Night, prosecuting their Voyage, they in a few Hours after arrived at *Algheri*, where they saw near an hundred *Genoeze* Barks fishing for Coral as well as Tunny, which, it seems, greatly abound in those Seas. At their landing in the Bay, the Father-Guardian of their Monastery, instead of an Horse, which they had desired to carry their Baggage to the Convent, sent them an Ox; that being the Beast of Burden commonly made use of in this Country, by reason of the extreme Smallness of their Horses. Theirs was also a Pad upon Occasion. Some *Portugueze* Gentlemen told the Author, that the same was done in the Cape *Verde* Islands, where there was a Breed between Oxen and She-Asses, which they procured by binding a fresh Cow-hide upon the She-Ass. This they do, that the Cattle bred of them may be swift and expeditious.

Voyage to Kongo.

MEROLLA staid about a Month at *Algheri* waiting for his Companion, who was gone about the Island in search of the other Missioners, who were to go with them to *Kongo*[a]; and *Francis* returning, brought along with him only one Friar, named *Francis de Bitti*, a Preacher, the rest having been detained by some Business. Finding a Ship of *Provence* ready in the Harbour, they imbarked for that Country. The Captain, who was Nephew and Brother to two of their Order, used them very courteously. To complete his Civility, understanding that the King of *Portugal*'s Fleet waited at *Villa Franca* to carry the Duke of *Savoy* to *Portugal*, (whither he was going to solemnize his Nuptials with the Infanta of that Kingdom) he hired a Felucca to conduct them to that Port. There they went ashore with *John de Romano*, their Superior, and two others, to their Convent. Here, for three Months, they had every Week a charitable Subsistence of two Wethers, a small Cask of Wine, and sufficient Bread sent by the *Portugueze* Commanders; besides other Presents made to the Monastery on their Account.

Lands at Villa Franca.

THE Fleet continued here six Months, occasioned by the Duke of *Savoy*'s falling sick, and growing worse every Time he resolved upon his Departure; which, Politicians told them, happened through Providence, and for the Benefit of *Italy*.

THE fourth of *October*, being the Feast of their Patron *St. Francis*, the Fleet put to Sea. For better Accommodation, their Superior had ordered the Missioners to go but two in a Ship. Himself and his Companion went on-board the Admiral, the Count of *St. Vincent* Commander. *Merolla* and Father *Amedeo* were in the Ship called *The Fiscal*, commanded by Signior *Gonsalo de Costa*; and the other two in the *St. Benedict*, with Don *Lewis Lobo*, who had been Vice-Roy of *Angola*.

[a] *Merolla*'s Voyage, *p.* 595.

THIS

1682. Merolla. *Arrives at Lisbon.*

THE second of *November*, they entered *Lisbon* Harbour, where they were obliged to make use of a Pilot, by the King's Order, this Port being near as dangerous as the *Fare* of *Messina*. They landed, not at the usual Place, *Belem*, or *Bethlehem*, by Reason of the too swift Eddy that ran there, but at the Palace Royal, between the Hours of one and two at Night. Not knowing the Way to their Monastery, they endeavoured to get a Guide, but there was none to be had, though a religious Man offered a considerable Reward. At last, a Negro from *Kongo* conducted them *gratis*, in return for the many Favours, he said, his Countrymen had received from the Religious of their Order; refusing to receive any Gratuity, or so much as a Glass of Wine for a Refreshment, though the People of that Nation are immoderate Lovers thereof [a].

House of St. Anthony.

WHILST the Author was at *Lisbon*, he visited the House where *St. Anthony* of *Padua* was born. It is now converted into a Church, and though rich in respect of its Ornaments, is good for little in regard of its Structure, being both low, and built in the Corner of a Street. He visited likewise the parochial Church, called *Engracha*, with the Baptismal Font of the same Saint. The Church, after it had been many Years building, at a vast Expence, fell-down, and was, at this Time, erecting again. He likewise paid his Devotion to the Canons Regulars, amongst whom *St. Anthony* lived for some Time, and whose Statue, in the Habit of this Order, is placed over their high Altar. Their Church is also the Chapel Royal, and the Burial Place of the Kings, and of several Heros of *Portugal*.

THE Author now looking-out for a Ship to proceed onward on his Voyage, addressed himself to a Captain bound for *Brazil*, to let him go as his Chaplain, his Superior having commanded him to go in no other Capacity. The Captain said he was welcome to his Passage, but that he was already provided with a Chaplain.

Sea Captains Squabble.

A LITTLE while after, another, having paid-off his Chaplain, set-sail; but had not been many Days at Sea, before his Ship was tossed with so violent a Tempest, that he was glad of a Wind to drive her back again to *Lisbon*, vowing never to sail again, without his spiritual Guide, at any Rate. Accordingly, upon landing, he gladly received *Merolla* aboard his Vessel, his Companions being already provided. This coming to the first Captain's Ear, whom he before had applied to, he fell in a great Passion, saying, That the Author ought not to have promised another, since he had first profered to carry him. Interest seemed to be the true Cause of his Resentment: For you must know, that *Capuchins* are to do their Office at easier Rates than other Ecclesiastics, for they are to have only their Table free; whereas, by the Laws of *Portugal*, a Priest, or other religious Person, is not only to have his Diet, but likewise a Stipend of so much a Month, and when he comes to Land, must have moreover a House, with three *Carlinos* a Day, allowed him. In short, this Captain would have challenged the other, had not all the rest blamed his Proceeding.

Voyage to Kongo.

THE eighth of *December*, they set sail, being, in all, five Ships, in two of which went their other two Companions, *Amedeo da Vienna* and *Francis da Bitti*. They immediately fell into the Gulph of *Mares* [b], so called from the furious Agitation of its Waves, and having passed the Island of *Madera*, came in Sight of *Palma*, one of the *Canaries*, threescore and ten Leagues distant. From *Madera*, Ships must have a strong Convoy to prevent Pirates; but thence forward they may sail unguarded without Danger. Those who are bound for *Brazil*, steer towards the Height of Cape *Verde*, distant from *Palma* about two hundred and sixteen Leagues. Sailing near three hundred Leagues more, they came into the torrid Zone; after which they advanced a-pace: But although they had many brisk Gales, and it was in the Midst of Winter, yet the Heat was still prevalent, and made them sweat and languish greatly. At length, they passed the Line speedily; for often Ships are becalmed under it, to the great Prejudice of those they carry. The same Evening that Lent ended, a Flying-Fish of a considerable Bigness, darting against the Sails, dropt-down into the Ship: This Fish the Captain presented to *Merolla*, who received it with no small Thanks: For, it seems, he had suffered much during that Time of Abstinence; Flesh being the only Provision of the Ship, and his constant Diet boiled Lentiles, Bisket, and stinking Water. The Difficulty of getting Fish, he believes was partly contrived by the Seamen, with an Intent to make him break the Fast, they having often told him, that in such long Voyages there was no Obligation to abstain from Flesh [c].

Set-sail for Brazil.

Great Heat at Sea.

ON *Twelfth-Day*, about two in the Morning, they discovered a Star so large and luminous as is almost incredible. The Captain declared, he had never seen the like, though he had sailed those Seas forty Times. Some imagined, it might be that Guide, which on this Day conducted the *Magi* to *Bethlehem*; but the Author took it for no other than the Planet *Jupiter*.

Luminous Star.

DURING all this Time, they had only one calm half Day, and that the Captain propose to

[a] *Merolla*'s Voyage, *p.* 595, *&c.* [b] Or of *Kicking Mares*. [c] *Merolla*, as before, *p.* 597.

spend

1682. Merolla. spend in Fishing. What is wonderful, having cast the Lead in that vast Ocean, ten Degrees from the Line, they found but ninety Foot Water.

Come to Baya. ON the seventeenth of *January*, they arrived at *Baya*, or the City of *San Salvador* in *Brazil*, situate in thirteen Degrees of South Latitude. The Port of this City is not a little remarkable, whether it be for its Capaciousness, or its Security for Shipping, the latter being occasioned by two Mountains on either Side the Entrance of b it, as likewise by its Distance from the Sea.

AT their landing, they met a Net with a Pole through it, carried on the Shoulders of two black Slaves, with mourning Cloaths wrapped about them, and the Net covered with a Quilt, at the four Corners whereof marched four Women Slaves. This being a Novelty to *Merolla*, he took it for a Corps going to be buried. Asking who was in it? they told him, a *Portugueze* Widow. He thereupon demanded, Why, being a Christian, she had not a Cross carried before her? And immediately, out of pure Charity, fell to saying the *De profundis* for her Soul. This occasioned an immoderate Laughter in the Standers-by, who began to gather about our *Capuchin*; whilst he, perceiving his Mistake of a living Woman for a dead one, hung down his Head, and was glad to steal-off as fast as he could [a].

Sail for Kongo. BEING desirous to be gone as soon as possible, d they at last lighted on a Smack, or Brigantine, which was to set-sail the first fair Wind, whose Captain profered to carry them all three to *Angola*. But whilst they thought themselves secure of a Passage, the Governor of *Brazil* commanded him to transport nine Prisoners thither in Chains, amongst whom was his own Secretary, disgraced for speaking disrespectfully of his Master; and, for his greater Punishment, chained by the Leg and Arm with a black Slave. The e Captain having received these Orders, excused himself of his Promise to the Missioners, alledging, that he had not Room for them in his Ship.

THIS, however, did not discourage them; for they immediately applied themselves to the Governor, and begged of him, to let Part, at least, of the Prisoners be left ashore, that they might proceed on their Mission. Instead of granting their whole Request, he only commanded, that they likewise should be taken on board, not f caring whether there were any Accommodations for them or not. He was obeyed, but scarce were they gotten out of the Port, before the Captain called the Missioners in Presence of his Crew, and asked them, *Where those poor* Capuchins *should lie?* Adding, that it was both his and their Duty to take Care of them: And so hoisting out the Long-boat, he put the Secretary and two other Prisoners into it, and sent them ashore; and the Author believes he had done as much for the rest, had they touched him with Gold, by which Means the Friars got some Accommodation. They afterwards heard, that this Secretary proved so great a Thorn in his Master's Side, and secretly raised such a powerful Faction against him, that, in a short Time, he occasioned him to be seized and sent to *Lisbon*. This, it seems, has been a common Practice in the *Portugueze* Colonies, at so great Distance from Court; for, whenever they do not like a Governor, they forthwith ship him home, and he ought to be thankful if he escapes so. The same has been sometimes done in the Kingdom of *Angola*, and elsewhere in the *Portugueze* Dominions. If the succeeding Governor does not bring a general c Pardon for all Delinquents, he is not admitted ashore; and this, because of their having once been called to Account, and severely punished for want of such Policy.

Voyage to Kongo.

Get Sight of Land. SEVENTY-SEVEN Days were they cooped-up in this Smack, without discovering Land; in all which Time, they could not say, that they had seen either Sky or Sea, being kept-down in the Hold continually, to avoid the Rain or Waves. Towards the Cape of *Good Hope*, they met a furious Tempest, which broke-down Part of their Prow. At length Land appeared, which, the Pilot computed, they should have seen eight Days sooner. On this Occasion, he gave the Seaman, who brought the News, a Pair of Silk Stockings, and a Feast was ordered throughout the whole Ship.

AFTER this, their Boat being launched, it returned in a very short Time, almost filled with excellent Fish. They left the Boat, with two Men e in her, at Sea, fastened only with a Rope to the Smack; when, about five Hours after Night, a Whale happening to pass between them, broke the Rope, and set the Boat adrift. This was not all, for she gave such a Shock to the Vessel, as put-out the Light at the Bittacle; and the Steersman being in the Dark, they were in imminent Danger of being lost, nay, must have inevitably perished, had she taken the Ship across the Middle of her Keel. The Night being so exceeding f dark, that they could not discover which Way the Men and Boat were driven, they lay-by, and at the same Time, threw-up some Fire-Works in the Air for a Guide to them; at length they appeared, when they had given them over for lost.

[a] *Merolla*'s Voyage, *p.* 598.

1683. Merolla. *A strange Fish.*

THE Author obſerves of the Shark, that his Head is like that of a Dog, and his Body generally, at full Growth, as thick as an Ox: That when he eats, his upper Jaw only moves. The Mariners, with a Bait of Salt-Beef, took one of them: But, in hoiſting him up to the Ship, he eſcaped; yet throwing-in the Hook ſpeedily, he was taken again. Having opened his Belly, they found a great many of the Bones of Meat, which had been thrown, for ſeveral Days paſt, into the Sea; whereby it appeared, that he had followed b them for a long Time. *Merolla* obſerving, that his Heart beat long after it was torn from its Entrails, took it up, and kept it till the next Day; when, going to view it again, to his great Wonder, it ſtill panted. This Fiſh always ſwims attended by a great many little ones, of divers Colours, which ſome will have to ſubſiſt upon the Steam that iſſues from his Mouth. Theſe little Fiſh are called by the *Portugueze*, *Romeiros* [a], which ſignifies *Pilgrims*. There is another Sort, c of about a Span long, which ſtick to him, with their Bellies upwards, and Noſes like Nutmeg-Graters: Theſe have the Name of *Pegadores*, that is, *Stickers*, from this Action. They are mentioned by [b] F. *de Gennaro* [c].

THE *Bonitto* is as large as the Lanthorn-Fiſh, and of a yellow and green Colour; pleaſing to the Sight, but pernicious to the Eater, for it cauſes ſudden Death; which makes the Fiſhermen, as ſoon as it is taken, to throw it away. d

Alkatrazi, or Mad-Bird.

THE Birds that fly moſt about in theſe Seas, are *Alkatrazi*, a Sort of Sea Gulls, as big as Geeſe, of a browniſh Colour, with long Beaks [d], wherewith they take Fiſh; which they feed-on, either on the Surface of the Water, or when mounted in the Air. At Night, when they are diſpoſed to ſleep, they ſoar aloft as high as poſſible, and putting their Head under one Wing, ſupport themſelves for ſome Time with the other: But, becauſe the Weight of their Bodies muſt e needs bring them down again at laſt, they no ſooner come to the Water, but they retake their Flight upwards. Thus, often repeating the ſame, they ſleep flying [e]. They often light in Ships as they ſail: One Night there fell two into theirs; and one, into another. Thoſe who know the Nature of them, ſay farther, that they always build their Neſts on Shore, in the higheſt Places, to facilitate their Flight; for their Feet are ſhort and large, like thoſe of a Gooſe. They obſerved, f that the *Alkatrazi*, which fell into their Ship, could not raiſe themſelves off the Deck.

Voyage to Kongo.

BEFORE they had Sight of the Cape of *Good Hope*, they ſaw ſeveral other Birds, called *Velvet Sleeves*, as large as Geeſe; exceeding white, and with long black Bills. Theſe were as ſo many Meſſengers, to inform them that Land was near; their Cuſtom being in the Day, to flutter about upon the Waves, and at Night to return to the Shore to reſt. The Sight of them makes the Seamen leap and ſhout for Joy like Madmen.

Other Signs of Land.

ANOTHER Sign of Land, is the *Caravels of Britany*; which are Weeds, or rather Reeds, like the *Indian* Canes; or rather like Graſs, but as thick as one's Finger, thrown-out by the Rivers. Theſe ſeem, at a Diſtance, to be a ſmall Iſland fixed in the Ocean, and are met ſometimes an hundred Miles at Sea. Whilſt they ſailed along the Coaſts, ſome of the Seamen would needs ſhew the Author a great Croſs, cut in a Mountain, as they ſaid, long before thoſe Countries were diſcovered by the *Europeans*: But he could not perceive it with the Help of a Perſpective-Glaſs, for the great Motion of the Ship [f].

Arrive in Bankella.

AFTER three or four Days Sailing along theſe Coaſts, right afore the Wind, they entered a Port in the Kingdom of *Bankella*, or *Banguella* [g], a Conqueſt of the *Portugueze*. Here the People, through a bad Temperament of the Air, which infects their Victuals, have all the Countenances of Death, ſpeak with broken Voices, and, as one may ſay, can ſcarce keep their Souls between their Teeth. Their Arrival being made known, the Vicar-General came to viſit them, bringing along with him ſeveral Refreſhments of Fleſh, Fruit, and Herbs. They were ſurprized at this unexpected Charity and Civility, till they came to know, that both he and four of his Brethren had been bred in their Monaſteries. This Vicar might have been ſaid to be General only over himſelf, as there was no *Romiſh* Prieſt in all this Country but he [h].

Proceed to Angola.

THEY ſtaid here but one Day, and departing, in four Days Sail reached the Port of *Angola*, the ſixth of *May*, about a Year after they left *Naples*.

THEIR Arrival being known, the Governor gave Notice thereof to the Superior, who forthwith ſent *Joſeph da Seſtri* and *Francis da Pavia*, to bring them aſhore. The Citizens ſeemed very glad of their Coming, and, for eight Days together, they received Viſits and Treats from the f principal Perſons among them, in Return whereof they preſented them with ſome ſmall Relics brought from *Italy*: But the Ceremony uſed at

[a] Hence, perhaps, miſtaken for the Remora, by the Mariners of other Nations. [b] In his *Sacr. Orient.* l. 1. c. 7. [c] *Merolla*'s Voyage, *p.* 602, *&c ſeq.* [d] See the Print, vol. II. Plate LIII. [e] In the Original, *they may be ſaid to ſleep waking.* [f] *Merolla*, as before, *p.* 604. [g] Commonly written, *Benguela*. [h] *Merolla*, as before, *p.* 605, *&c ſeq.*

the

1683. Merolla. the Arrival of Missioners, or a Prefect, was not shewn to them, because they were only three. The Ceremony is this: As soon as it is known that several *Capuchin* Missioners are come into Port, their Brethren, accompanied by the Nobility and Gentry of the City, go-out to meet them: Having received them into a Barge, they conduct them ashore, where are posted a great Number of white singing-Boys, dressed like *Capuchins*; who, going before in Procession, sing all the Way to the Church, and afterwards perform *Te Deum* there: Then the Governor, the Clergy, and Laity of the Place, come to pay them their Respects [a].

Missioners, how received.

SECT. II.

The Author's Journey *to* Sogno, *and* Transactions *of the Missioners there.*

The Author departs on his Mission: Enters the River Zaire: *Comes to* Sogno: *Preaches-up Persecution. A cruel Edict: Recalled by the Count. The Oath* Bolungo. *The Missioners duped. Wizard taken and confined: Another escapes. Attempts to suppress the Slave-Trade in vain. The Author in Danger, from some* English *Traders: Complains to the Count; who favours the* English: *He is excommunicated: Seems to repent: Makes his Submission; and is forgiven. A* Dutch *Captain turns Missioner. The Missioners hinder the* English *Slave-Trade; and oppose the* Dutch.

Departs on his Mission.

IN about a Fortnight's Time, the Author was obliged to depart from *Loanda*, with some other *Capuchins*, who had been there above nine Months, but were not yet gone-out on their Mission, waiting for the Heat to abate; which it usually does about *May*, contrary to what happens in *Naples*, where the cool Weather begins with *September* Rains. *Joseph Maria da Bassetto*, a Man of great Learning and Experience, chose *Merolla* for his Companion in his Mission to *Sogno*, and asked him of their Prefect, *Paul Francis da Porto Mauritio*. This Mission of *Sogno* is not only the antientest, but likewise the best they have, through the Commodiousness of its River, and the Disposition of its Inhabitants. They went on board a Skiff, and in four Days arrived at the Mouth of the River *Zaire*, the Port of *Sogno*. At entering this River, the Wind blew so hard, and the Waves rose so high, that they were not a little afraid of being lost. At length, having weathered the first Point, they conjured the Winds and Seas, and said their Prayers; but found more Benefit from an Oar, at which *Merolla* tugged heartily for some Time, till at length they got into the River. After having passed the first Reach, they began to revive, and took Pleasure in viewing both Shores, which seemed to be strewed with Vegetable Emeralds, and to be rather the Product of Art than Nature. The Water also appeared more like a Crystal Causeway, than a Part of the inconstant Element. As they rowed along the winding Banks of this River, they were continually shrowded with Trees called *Mangas* [b], not unlike the loyal Laurels. These Trees, at the joining of each Branch, sprout-forth a long hanging Root, which at length reaching the Mud, and taking Root, shoots-up anew; so that in a short Time, out of one Tree there is formed a Kind of little Wood, in a Manner that you can hardly distinguish the Suckers from the Plant. The Author was shewn one of these Trees, withered and decayed; and was informed, that a certain Bishop of *Kongo*, having been ill treated by some of those People, made the Sign of the Cross upon it, whereupon it immediately died, like the Fig-Tree cursed by Christ [c]. A very likely Story!

Voyage to Kongo.

Enters the River Zaire.

Comes to Sogno.

HAVING sailed up the *Zaire*, about Midnight they arrived at the Town of *Pinda*, twelve Miles from the Sea. Landing, they went to a Church, the first built here by the *Portugueze*, and dedicated to the Virgin, where the Negros flock every *Sunday*, to worship her Image in *Basso relievo*. Here likewise was formerly a *Capuchin* Convent; but by Reason of the Badness of the Air, being too near the River, it was thought advisable to remove it to the City of *Sogno*, where the Count resides, about two Miles off. Thither they went next Morning to their Convent, whither the Count came forthwith to welcome them, especially his Companion, who had been there three Years before; and then sent them a Present of several Things of the Product of the Country. In the Convent, they found only one Priest, named *Paul da Varese*, who returned to *Loanda* a few Days after, leaving with them only a Lay Brother, *Leonard da Nardo*, an old Man, extraordinarily well versed, by his long Residence, in the Customs of the Country.

Preaches-up Persecution.

IT fell to the Author's Lot to say the first Mass, but not knowing enough of the Language to preach in public, he hastily composed a short Sermon, and preached it to the Congregation adjoining to their Church; which consists of the better Sort of Persons, who generally understand something of *Portugueze*. Out of some of this Congregation it is that the Counts are mostly

[a] *Merolla*'s Voyage, *p.* 608. [b] This seems to be the *Arbe de Reys*, common in *India*. [c] *Merolla*, as before.

1683. Merolla. chosen, provided they are of the *Sangre de Ca-gera*; an Expression borrowed from the *Portugueze*, signifying, *the Blood of the Throne*. His Companion preached publicly every Holiday. The Count always came late to Mass, but in great Pomp, being better attended than any Prince in these Parts of *Africa* is wont to be. The fifth *Sunday* after *Whitsuntide*, *Merolla* preaching before him, took for his Text the Words of the Commandment, *Thou shalt not kill*. From this he took Occasion to inveigh against Wizards [a], who bear a mighty Sway in this Country; proving, that it was much worse to kill the Soul, by inclining it to diabolical Illusions, than to murder the Body [b]. Now, because he often repeated the Word *kill*, in his Sermon, the People gave a great Hum: *Merolla*, nothing discouraged, went on; but the more he raised his Voice, the greater was the Murmur, or rather Clamour; the Count only, all this while, continued silent. The Sermon being ended, the Substance of it was explained by the Interpreter, according to Custom.

A cruel Edict. He and his Superior were very inquisitive to find-out the Meaning of this Humming. They enquired of every one they met, yet none durst satisfy them; but all went away smiling. When all the rest were gone, they took one into the House, and having treated him with *Aqua Vitæ* and Roll-Tobacco, he told them, that the Hum was in Token of Approbation of his Sermon, which was very *a propos* to what had happened. The Superior desiring to know what that was, the Black said he would tell him, although the Penalty was no less than Death for him who discovered it to the Missioners. Having promised Secrecy, the Black told them, *That in the* Holy Week, *great Multitudes of the Principality of* Sogno *having flocked to the Church from all Parts, it came into the Head of the Count and his Relations, that several of that Congregation, under Pretence of Religion, were met together with a treacherous Design. Hereupon a great Number of the Count's Vassals and Friends being assembled to wish him a merry* Easter, *that Prince ordered them to see the Oath* Bolungo *taken, by such and such as he then pointed-out in three several Places of his Dominions; and by this Means*, continued he, *many are already dead, and more die every Day. Is it so?* (quoth the Superior) *for the future you shall have no Reason to fear any more dying by these Means.* The second Mass after, the Superior preached himself, and resuming the Subject *Merolla* had been upon before, took Occasion, from thence, to hint something against this Scandal [c]. *Voyage to Kongo.*

Towards Night, they both went to Court, and being admitted to a private Audience of the Count, *Joseph* warmly represented to him, that being a Christian, he had behaved like a Pagan, commanding those People to take such a deviliſh Oath on a groundless Suspicion. To this smart Charge, the Count at first gave no Answer, no doubt surprized with so unexpected a Reproof; but instead thereof became almost pale, and thereby convinced them, at the same Time, both of his Guilt and Remorse. *I cannot believe*, added the Superior, *that Don* Antonio Bareto da Silva (so was this Prince's Name) *could do this of his own Head, but rather imagine it to have been contrived by his Counsellors, or Relations.* The poor Count immediately fell on his Knees, weeping and lamenting: *Truly*, said he, *I have been exceedingly to blame, in ordering so barbarous a Test of my Subjects Loyalty; but since I have sinned like* David, *like him I also beg Pardon.* The Effect of this was, that the Count the same Night countermanded his Orders, and thereby all farther Mischief was prevented. *Recalled by the Count.*

The Oath *Bolungo* is administered to the supposed Traitor, by a Sort of Wizard, called *Kan-gazumbo*; who making a certain Composition, out of Herbs, Serpents Flesh, Pulp of Fruit, and divers other Things, gives it to the supposed Delinquent to drink; who, if guilty, they say will immediately fall-down in a Swoon, or Trembling, and die, unless an Antidote be presently given him; but if not guilty, no Harm will happen to him. This is a manifest Cheat; for the Wizard, in case he has a Mind to acquit the Accused, omits those Ingredients in the Composition, which he puts-in when he designs to condemn him. This Order from the Count was an absolutely new Thing, and never practised before; for he had commanded every one of his Subjects, without Exception, to go to one of those three Places, where these Ministers of the Devil reside, and there undergo a Test of their Loyalty, after the following Manner: The supposed Traitor was made to look into a great Vat of Water, wherein if he fell, he had immediately his Head struck-off; but if he was innocent, he came away safe and sound. Whence it proceeded that they did, or did not fall, Time must discover; but they who performed this Work being Heathens, it is to be supposed that they poisoned the Water [d]. *The Oath Bolungo.*

[a] These Wizards must be the Priests, who every where among the Blacks administer the Ordeal Drink; and these wicked *Capuchins*, contrary to the Command in the Author's Text, are raising Persecutions against them, under that odious Name, which they deserve at least as much themselves. What are their Exorcisms, Holy Water, *Agnus Dei's*, &c. but Sorcery, or the Pretence to it? For it is no more than a Pretence any where, in another Form.

[b] Let these Impostors reflect on this Sentence themselves.

[c] *Merolla*'s Voyage, *p.* 611, *&c. seq.*

[d] The same, *p.* 613.

1683. Merolla.

A Sorcerer seized.

THEY had not been many Months in *Sogno*, before the People, through Remorse of Conscience, discovered to them, that the Sister of a certain Nobleman cured Persons publicly by the Help of Magic; and that to make herself the better known for a Sorceress, she went clothed like a Witch, and wore long, dishevelled Hair, contrary to the Custom of those Parts. They likewise farther informed them, that she frequently had a Drum beaten before her to publish her Profession, and that a Son lived with her, who practised the same Art. Hereupon they immediately drew-up a Charge against both, and used their utmost Endeavours to get them apprehended: The Mother being timely acquainted with their Designs, escaped up in the Country, but the Son fell into their Snares, and was sent bound to the Count. This Prince notwithstanding gave him so much Liberty, that he soon found Means, though bound, to get to his Father's House, by whom he was instantly loosed, and sent for Protection to an Island in the *Zaire*. This was the first Displeasure they received from the Count, whom they afterwards severely upbraided for putting a Stop to their good Works, (as the Author calls such sanguinary Proceedings) telling him, he imitated but ill his Predecessor Count *Stephen*; who, after having almost totally extirpated these wicked Wizards, commanded his Governors to seize such as should return, and have their Heads lopped-off without any farther Ceremony [a]; the Officers themselves being liable to the same Punishment, in case they did not put this Law in Execution. This Count, it seems, was so devoted to their Measures, that he would travel about with them himself to see that his Orders were duely performed.

The Missioners duped.

AFTER this Reprimand, the Count seemed inclinable to comply with their Desires; alledging, that he would willingly bring those Offenders to Punishment, but that he could not catch them, by reason of their being removed too far up the Country. The Father who had released his Son without Authority, fearing to be imprisoned himself for so doing, to evade that Danger, feigned himself sick, and sent for the Author to confess him: For it is a Custom in this Country, that whoever has received Absolution, forthwith becomes free from any Crime, and may consequently depart at Liberty, though he were in Hold before: *For*, say they, *if God has pardoned them, how can Men pretend to find them guilty* [b]? This Answer the Count gave the Missioners, when, upon finding-out the Fellow's Dissimulation, they requested to have him imprisoned. *Have you not absolved him?* quoth he. *Is he not free? How then can I pretend to lay Hands upon him?* Nor would he hear any Reason to the contrary, because the Offender was his Kinsman.

Voyage to Kongo.

A-WHILE after the Count sent them another of these Wizards, with an Assurance, that for the future he would let none escape who came into his Power. This Person they immediately carried into a Room to examine; but while Father *Joseph* went into an adjoining Apartment to fetch a Paper, the Prisoner escaped from *Merolla* and the Interpreter, notwithstanding their Diligence, and the great Number of People in the next Room: But a Dog, alarmed at the Noise, immediately ran after him, while the Author pursuing him soon overtook and tripped-up his Heels; then leaping upon his Back, belaboured him stoutly with the Cord of his Order, invoking all the while *St. Michael* and the rest of the Saints to his Assistance. His Companion coming-up could not forbear laughing to observe how lustily he laid him on. A little after the People, who had brought him, came-up and bound him so fast, that he could not stir: For, it seems, the *Agnus Deis*, and other Preservatives [c] that they had furnished them with, had overcome the Fear which the Natives have of meddling with Wizards. Being thus in their Power, they soon brought him to abjure his Errors, and afterwards set him at Liberty.

A Wizard taken and confined.

INNUMERABLE Cases of this Nature happened during the Author's Mission, who relates some of the most remarkable. Upon a Time, a certain Wizard, more famous than ordinary, being brought before him, he resolving not to trust any more to the Count, committed him to the Custody of the Keeper of the Church; an Office of great Gain as well as much Honour, and which is not conferred by the Missioners, but upon Persons who are best qualified for it: Yet this Man, not long after, set his Prisoner at Liberty, and chained a poor Slave in his Room. *Merolla* going to his House a-while after to examine the Offender, and not finding him to be the same he had sent, asked what was become of him? The Keeper answered, that was he; and the Prisoner confirmed what the other asserted. The Missioner seeming to believe both, called one of the Slaves belonging to the Church, and commanded him to go immediately and cut-off the pretended

Another escapes.

[a] How these cruel Monsters excite to Bloodshed and Destruction! How delighted they are with putting Men to Death for such Impostures as they practise themselves! [b] The black *Romanists*, it seems, are not so easily to be imposed on by sophistical Distinctions, and the Doctrine of the Necessity of Penance, after being freed from the Guilt, as the White. [c] What are these but Charms, or Sorceries?

Wizard's

1683. Merolla. Voyage to Kongo.

Wizard's Head. He affrighted, especially when he saw the Ax brought, began to tremble, and cry-out, *I am not he, I am not the Wizard, but such a one is whom the Keeper has set free.* Then *Merolla* turning to the Keeper, asked, *What say you to this?* He answered, *Father, the Wizard is gone forth to seek a Livelihood, and has left this Person as a Pledge till he returns: But*, continued he, *I will immediately go and look after him, and do not question but to find him.* The Missioner went along with him, but the prudent Conjurer had given them both the Slip. For this Offence he deprived the Keeper of his Place, and he was not a little thankful that the Author left him his Life [a]. Prisoners escape many Times here through the Slightness of their Prisons, which are commonly built only with Reeds. To remedy this, the Missioners generally took care, at the Arrival of any *European* Vessel, to send their Prisoners on-board, and transport them to other Countries [b].

Attempt to suppress the Slave-Trade in vain.

In the second Year of the Author's Mission, the Superior being dead, and his Companion *Joseph*, who was advanced in his Place, gone to reside in *Angola*, he was forced for some Time to do his Duty alone. At the same Time Cardinal *Cibo* wrote them a Letter in the Name of the sacred College, complaining, that the pernicious and abominable Abuse of selling Slaves was yet continued, and requiring them to remedy the same, if possible. This they saw little Hopes of accomplishing, by reason that the Trade of this Country lay wholly in Slaves and Ivory. Nevertheless, meeting together not long after, they addressed the King of *Kongo*, and Count of *Sogno*, and obtained the Favour of them, that the Heretics [c] at least should be excluded from dealing in this Merchandize; more especially the *English*, who made it their chief Business to buy Slaves here, and to carry them to *Barbados*, where they were to be brought-up in the Protestant Religion, so very contrary to the *Romish*. Afterwards, on a Feast Day, the Author made known the Contents of this Letter to the People, dissuading them from this Traffic; adding withal, that if there was a Necessity for a Trade of this Kind, they should sooner deal with the *Hollanders*, who were obliged to deliver so many Slaves at *Cadiz* every Year; and with the *Portugueze* rather than the *Hollanders*. But this last Proposal they would not hearken to for several Reasons: *First*, Because they would by no Means allow the *Portugueze* to establish themselves in their Country. *Secondly*, By reason that they would give them no Opportunity to sell their Arms and Ammunition amongst them: And, *thirdly*, because they always under-valued the Slaves, and never offered so much as they were worth.

The Author in Danger

No Ship had appeared on this Coast for almost a Year. At last an *English* Vessel arriving, *Merolla* immediately advised the Count of it, requiring, that she should not be suffered to buy any Person whatever. The Count's Answer was, That he should be obeyed: But this was spoken in so cold a Manner, that it was easy to discover his Intention was otherwise; which he was the more confirmed in, when he reflected on the Profit he was to make both by the Buyer and Seller. All this while the Captain of the Ship pretended, that he would only tarry three Days to take-in fresh Provisions; which being past, he still shewed no Sign of going. One Day the Author happening to go-down to the Shore to speak to the *Mafukka*, or Receiver of the Whites, just as he entered his House, saw two *Englishmen*, who, he thought, had been no nearer than their usual Station: They seeing him, drew-in, and he turned his Back to go-out again; but had scarce reached the Threshold, before he heard a Brace of Pistol-Bullets whiz by his Ear. At this, being astonished, he looked about, but saw no-body. Afterwards he went-in again boldly to make his Complaint to the Master of the House of the Villany, which he supposed was designed by the *Englishmen*; but to his great Disappointment he took no Notice of him.

From some English Traders.

The Day following, the Captain came to him, rather to affront than confer with him; demanding, What he had to do to oppose the *English* trading in that Port? The Missioner replied, That pursuant to an Agreement between him and the Count, all Heretics were to be excluded from dealing in Slaves throughout the Dominions of *Sogno*, but as to all other Matters of Traffic they were at Liberty. *What do you mean by Heretics?* (quoth he) *Is not our Duke of* York *a* Roman *Catholic, and chief of our Company, from whom I have full Power to trade where, and in what Merchandize, I please?* This the other granted; but alledged, That he was sure it was not the Intention of the Duke, that Christians should be bought and sold for Slaves; nor that such as he (meaning the Captain) should be allowed not only to trade, but likewise to rob and infest the Shores wherever they came, in the same Manner as another *English* Captain had done there the Year before; who, as soon as he had taken-in all his Lading, fell to wasting the Country, and forced away several of the Natives into Slavery, and killed many others whom he could

[a] Yet the Laws here only punish with Slavery for the third Offence. [b] *Merolla*'s Voyage, *p.* 615, *& seq.* [c] Observe the Impudence of these Idolators in reviling Protestants; who yet seldom bestow on them that Name which more justly belongs to them, than to any other People upon Earth.

not

1683. Merolla. not get away. This he threatened to acquaint the Dutchess of *York*, his Countrywoman, with, that the Duke, her Husband's Reputation, might not suffer, and such Offenders might be punished as they well deserved. To this, says the Author, the Captain began to reply with great Heat, defending both himself and his Countryman the other Captain, thinking to overcome Reason with Noise, *And if some People had not come-in to my Assistance, I know not what might have come on it* [a].

Complains to the Count,

MEROLLA hereupon sent to let the Count know, that he should not open the Church till those Heretics, who were Enemies both to the *Romish* Church [b] and him, were gone. This Message soon brought the Count to the Convent. There came in with him only one Man, who had a long Knife in his Hand, drawn about four Inches out of the Sheath: This Knife, as he kneeled on the Ground, he held with one Hand on the Haft, and the other on the Sheath. For the better understanding of this, it must be observed, that whenever the Count comes to speak with the Missioners, no-body has Leave to enter the Room with him but the Interpreter; and when any extraordinary Case requires another's coming-in, he must kneel all the while in the same Posture as the Interpreter is obliged to do. The Count endeavoured, in a gentle Manner, to convince *Merolla*, that, considering he was surrounded on all Sides by Enemies, he ought to provide himself of Arms and Ammunition, which he could best do from the *European* Ships that came to trade in his Dominions. This and the like he urged with a great deal of Cunning: But perceiving by the other's Answers that he gained but little upon him, he began to knit his Brows, and move his Lips quick, in order to thunder-out some dreadful Menaces against him. Hereupon the Author, starting-up on his Feet to be before-hand with him, told him resolutely, that as he came into his Dominions for the Service of God, and Salvation of Souls, he would hazard even his Life in withdrawing so many poor Souls (meaning the Slaves to be bought for Heretics) out of the Power of the Devil, to whom he, (the Count) by his Arguments, seemed willing to give them up. *Think then, my Lord Count,* continued he, *on your own Case in so palpable an Act of Dis-*

Who favours the English.

obedience; for as for my Part, I shall always endeavour to persist in my Duty.

Voyage to Kongo.

HAVING spoken these Words, he offered to go-out of the Room, but the repenting Count catching him hold by the Arm, and changing Countenance almost from black to yellow [c], would by no Means suffer him, crying-out, *Hear my Reasons first, Father; hear my Reasons before you go.* Then seating himself down on a Bench, he fell into a long Discourse: But the Missioner having the Modesty often to interrupt him, he at last flew away in a great Passion, muttering to himself, that *he was the Head of the Church in his own Dominions* [d], and that without him the Author could do nothing; no, not so much as baptize a Child. By these and such like Speeches *Merolla* could easily perceive that he sided with the *English*; and was thoroughly convinced thereof afterwards, when he caused Proclamation to be made at three o'Clock in the Morning, forbidding all his Subjects, throughout the whole *Banza*, to go any more to the Church: But as no Penalty was laid on those who disobeyed him, his Subjects continued to resort thither as usual. Notwithstanding this, the Missioner thought himself obliged to excommunicate the Count, by fixing a Schedule on the Church Doors, which he did by an Authority sent him from the Bishop of *Angola* [e]. In Consequence of this, the Slaves who belonged to the Church and Convent immediately withdrew by Instigation (as he supposes) of their Prince, to oblige him the sooner to comply. Mean Time a *Dutch* Ship arriving, soon after the Count's Secretary brought her Captain, according to Custom, to our *Capuchin* for his Benediction, which, nevertheless, the *English* Captain had neglected to ask: The Missioner gave it him, and by those Means extinguished Part of the Fury instilled against him into the Peoples Breasts by the Magicians and Wizards; who had made it their Business to persuade them, that he purposely opposed the foresaid Contracts with the *Europeans*, that their Nation might be unprovided with Arms and Ammunition when their Enemies the *Portugueze* came against them, and that he underhand encouraged them in the Design. The Coming of this Ship occasioned the speedy Departure of the other; for in less than thirteen Days after, she put to Sea, carrying

He is excommunicated.

[a] *Merolla*'s Voyage, *p.* 638. [b] Would to God all *Englishmen* were Enemies enough to that Church, and would imitate the *Romish* Inveteracy so far as relates to the *Romish* Religion, without letting it extend to the Persons of Papists. [c] Is this credible from what appears afterwards? Is it not a Contradiction to say he *repented*, when at the same Time, the Author owns, he sided with the *English*? This, among a thousand other Circumstances, shews how much they exaggerate Matters to exalt themselves, and consequently how little they are to be credited in Matters relating to Religion and their Mission. [d] Observe, these Blacks are not such tame Slaves as many *European* Princes, to part with this Power to a Pack of insolent, deceiving Priests. [e] A fine Authority for such an unsufferable Piece of Impudence, in case he really did it.

away

1683. Merolla. away with her about fourteen or fifteen of the Natives of *Sogno*, beſides near an hundred more which the Captain ſaid had been ſold him by the Pagans [a].

Seems to repent.

MEROLLA diſpatched two Letters to acquaint his Superior, then in *Angola*, with theſe Matters, but they were intercepted by Order from the Count. Then he wrote three more, one he intruſted with a Black, promiſing him a conſiderable Reward; the other two he ſent publicly, which were intercepted as before. About the ſame Time the Count likewiſe wrote a Letter to the Biſhop of *Loanda*, complaining, that the Author would neither adminiſter the Sacrament, nor open the Church; and that he had condemned the Wizards to Death in an open Congregation. To this the Biſhop gave no Anſwer [b], but, however, ſoon after ſent the Superior, accompanied with *Benedict a Belvedere*, to aſſiſt him. Whilſt the Count continued in his Obſtinacy, the Small-Pox, called in *Portugueze*, *Bexigas*, which reigned in the neighbouring Parts, reached his Dominions, and carried-off great Numbers daily. The People being ſenſible that this muſt be ſent as a Judgment among them [c], gathered forthwith, and with great Earneſtneſs adviſed the Count to retract and atone for his Error, or they would infallibly riſe againſt him for Redreſs. The Count anſwered, "That it had never been his Deſire "that they ſhould ſuffer any Ways upon his Ac-"count; and that what he had forbidden by his "Proclamation, was only to frighten the Miſ-"ſioner into Obedience: But ſince they were of "Opinion, that what had befallen them was oc-"caſioned by this Injunction, he was willing, "if he might thereby confirm their Safety, to "take it off."

Makes his Submiſſion.

THOUGH he ſoon after was as good as his Word, yet were the People not wholly ſatisfied; affirming, that they would not die like Dogs, but like true Chriſtians as they had been bred: And therefore willed him to preſent himſelf before our Mendicant to aſk Forgiveneſs for his Crime, to the End that the Church Doors might be again ſet-open to them. This he performed (if you will believe the Author) in the following Manner, but whether through Sincerity or Hypocriſy he does not pretend to determine [d]: His Courtiers being cloathed, as they are wont to be when they go to receive Embaſſadors, he appeared himſelf in Sackcloth, barefoot, with a Crown of Thorns on his Head, a Crucifix in his Hand, and a large Cable Rope about his Neck: In this Manner, coming to the Convent, he proſtrated himſelf humbly at the Gate, beſeeching the Miſſioner to pardon him his Crime. He only excuſed himſelf in that what he did was done raſhly, and without Conſideration; but ſaid, that he was now ready to make him all Manner of Satisfaction for his Diſobedience. He took Notice moreover of the Preſumption of *David*, and hoped, that like him, having repented, he ſhould likewiſe receive Mercy. Having ſaid thus much, he gave his Crucifix to one of his Attendants to hold, and afterwards kneeling, kiſſed *Merolla*'s Feet [e]: Hereupon the *Capuchin* immediately raiſed him from the Ground, took-off the Crown of Thorns from his Head, and Rope from his Neck, and then repeated to him thoſe Words, which he formerly uttered to another Perſon on the like Occaſion: *If you have ſinned like* David, *imitate him likewiſe in your Repentance.* After this he waited upon the Count as far as the Street.

Voyage to Kongo.

And is forgiven.

HE afterwards came a ſecond Time in the aforeſaid Manner to have his Excommunication taken-off. The Author gave Abſolution to the Count's Accomplices, but referred him to his Superior, who would be there in about three Days Time, and was more proper to abſolve ſo great a Perſon as he: Accordingly, a few Days after his Arrival, he gave the penitent Count Abſolution. The Miſſioner returned humble Thanks to the Biſhop for this great Favour and Aſſiſtance; and withal informed him of the Reaſons he had to threaten the Wizards with the Puniſhment [f] the Count writ to him about.

WE have dwelt the longer on this Subject to ſhew the intolerable Impudence, Pride and Folly of theſe ignorant, beggarly Prieſts, who are carrying-on the ſame Impoſtures and Uſurpations in foreign Countries, that are ſet on Foot by them in *Europe*. If the meaneſt and loweſt Claſſes of them, who live on the Charity of thoſe they inſult, are ſo preſumptuous, what muſt be expected from the richer and more powerful Part of them but the utmoſt Violence and Oppreſſion?

Dutch Captain turns Miſſioner.

THE *Dutch* all this while followed their Trade cloſe. A certain Captain among them, called *Cornelius Clas*, having acquired a Reputation with the Natives by his Subtilties, went about ſowing his heretical Tares (to uſe the Author's Cant)

[a] *Merolla*'s Voyage, *p.* 639. [b] Another Inſtance of prieſtly Arrogance. [c] How could they be ſenſible of this? [d] Through Hypocriſy, to be ſure, good *Capuchin*, for what Prince of Spirit would willingly ſubmit to a ſturdy Beggar in ſo abject a Manner? If this Story be true, which a thouſand to one it is not, for *who are ſuch Liars as Friars?* A Proverb here even in Popiſh Times. [e] The Story-teller here diſcovers his Forgery, by inſerting Circumſtances paſſing all Belief. [f] Why did he not publiſh theſe Reaſons, if they could juſtify his bloody Sentence?

amidſt

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amidst the true Corn of the Gospel. The better to comply with the Blacks, whom he knew to be desirous of greater Liberty in Matters relating to the Sacraments, he affirmed, that there was no Need of any other than that of Baptism; that if they had a Mind to communicate, they might do it, but that Confession was not necessary. He farther impudently disowned the bodily Presence of Christ in the consecrated Host. To procure himself the greater Credit, he often invoked the Saints to his Assistance, and especially *St. Anthony*, though his Tribe generally deny the Praying to Saints to be of any Use. He afterwards repeated several Expressions here and there out of the Missioner's Sermons in *Lent*, and then proceeded to ridicule them. "O (cried he) your "Father is an able Preacher, and a great Scho- "lar; he hits the right Nail on the Head, and "talks to the Purpose: But if he would improve "you thoroughly, he ought to advance such and "such Doctrines." Thus he ran-on for above an Hour together exploding their Opinions, and recommending his own, till at last he gained over the Blacks by his Arguments; but the Missioners knew nothing of the Matter, it seems, till the *Dutchman* was gone [a].

The Missioners hinder

IN the fifth Year of the Author's Mission, another *English* Ship happening to come to an Anchor in the River, he went and begged of the Count not to permit any of the Men to land, for fear of the like Inconveniences that had before happened. He seemed readily to comply, and promised that none should, yet received the accustomed Presents, and suffered them to trade again within his Dominions, which the Missioners would by no Means agree to. The Captain came with his Commission to the Convent, but could not find-out *Merolla*. Mean Time the Missioners without delay published a Manifesto, ordering, upon Pain of Excommunication, that none should presume to sell any Slaves to the *English*, but allowing them to barter for any other Goods [b]. The Captain hereupon could get none but the five Negros which he had bought before. He came a second Time to his Apartment, accompanied by a *Dutch* Captain, and with a great deal of Submission, said, *Father, what Reason have I given you to deny me, so much to my Disadvantage, a free Trade in this Port, when I have suffered so many Hardships, and undergone so great Peril in my Voyage hither?* *Merolla* courteously answered, That he would do any thing that lay in his Power to serve any Christian, and him in particular, who appeared to be so very civil, but that in this Matter he could do nothing without an Order from his Superior. He added, that though he was against his Trading ashore, as being an *Englishman*, and consequently a Heritic, he might do it freely at Sea, if he could find any to traffic with him.

Voyage to Kongo.

The English Slave Trade.

"THAT is what I would rather have, replied the Captain, for thereby I may trade "Custom-free. Now I perceive, continued he, "that these Brutes (meaning the Negros) have "always their Hands open to receive Presents; "but when there is any Favour to be returned, "they immediately shrug-up their Shoulders and "excuse themselves, pretending the Missioners "will not let them grant it [c]. But why, added "he, did they not explain themselves at first, "that I might have saved my Present, and sailed "about my Business elsewhere? It shall go hard "but I will make them know whom they have "to deal with." Then turning to *Merolla*, he said, "Well, Father, I cannot but thank you "heartily for acquainting me with the Truth: "Let them only restore to me what I gave them, "and I will be gone: But first, quoth he, give "me Leave to present your Reverence with a "Barrel of Wheat-Flour to make your Hosts "of, a small Vessel of *Aqua Vitæ*, and some- "thing else that may come to hand." The *Capuchin* returned him a thousand Thanks for his kind Proffers, and told him, that though he had Occasion for the Wheat-Flour, he would by no Means accept of it; and after having forced a Basket of Fruit upon him, dismissed him. The Count having dispossed of the Present that was given him, could by no Means restore it; and besides durst not, for fear of Excommunication, provide him the Slaves he had promised. This so vexed the Captain, that taking along with him only two Slaves, and a little Ivory he had gotten before, he left his House in the Night, and went immediately aboard his Ship: His Landlord soon missing him, got-up betimes and went after him for his Rent: But the Captain having caused three Patereros to be bent against the Negros Boat, dared him to advance; saying, in a taunting Manner, *Come hither, Slave, and I will pay you in a certain Coin that you very well deserve:* After which, bestowing a great many Curses on him, he set sail. The Count was again excommunicated for his Disobedience, but not as before, by a Paper fixed-up at the Church Doors, which he took very heinously.

And oppose the Dutch.

BEFORE the *Englishman* departed, another *Dutch* Ship coming into the River, *Benedict de Belvedere*, the Author's Companion, opposed the landing any of her Men: His Reason was, that

[a] *Merolla*'s Voyage, *p.* 640. [b] So that all Commerce is at their Disposal. [c] The Captain imagined it was all a Trick of the Natives, not knowing that it was owing to the Prohibition of the deceitful Missioners.

1687. Merolla. they were Heretics as well as the *Engliſh*, confirming his Opinion by the Doctrines of the above-mentioned *Dutch* Captain. *Merolla* it ſeems could not well diſſent from him in this [a]: Nevertheleſs, for Quietneſs Sake, he told him, that ſince they had ſo luckily got-rid of the *Engliſh*, they could not avoid admitting the *Dutch*, for that otherwiſe the People would be apt to rebel; becauſe not caring to trade with the *Portugueze*, they would have none elſe to utter their Commodities to, which would prove no ſmall Detriment both to the Church and State. *Benedict*, however, took little or no Notice of what he ſaid, being tranſported, it ſeems, with too great Zeal [b] for the Church's Good, and afterwards committed a new Error in Conduct [c].

SECT. III.

TRANSACTIONS *of the* Miſſioners *at* Sogno.

Arrogance of a Friar. The Injured puniſhed. A ſaucy Sermon. The Count of Sogno *excommunicated. Terms of Reconciliation. Quarrel among the great Men: Occaſions a Rebellion.* Merolla *undertakes to quaſh the ſame; and effects it. A ridiculous Story. Another great Lie. Monſtrous Birth.*

Arrogance of a Friar. ON *Eaſter-Day*, a great Feaſt being held throughout the Count's Dominions, the Electors and Governors come to Court to wiſh their Lord an happy *Eaſter*: He who voluntarily abſents himſelf is looked upon as a Rebel, and thoſe who come are treated at the Court's Charge, the Electors and Governors dividing the Proviſions among their Followers. *Benedict* hearing a confuſed Sound of Inſtruments and Acclamations from the People, made what Haſte he could to prevent this Feſtival, which he judged ought not to be celebrated while the Count was in Place, who then ſtood excommunicated. *Merolla* could not well fathom his Intentions, for he only came to demand his Bleſſing and Leave to go-out of the Convent, which he could not refuſe him. At his Arrival, where the People were aſſembled, the chief Elector came-up to ſalute him. Having coldly received and returned the Compliment, he began to blame them, both for admitting the *Hollanders*, and ſolemnizing this Feaſt; which they ought not, he ſaid, to preſume to have done, as Matters went. This ſo exaſperated the Elector, that he cried-out, in a great Paſſion, *What Heretics! What Chriſtians! What Catholics! Are we not all to be ſaved by Baptiſm alone* [d]*? Benedict* being out of Patience at theſe Words, without any Reply ſtepped-up to him, and gave him a ſound Box on the Ear by way of Admonition [e]. This Affront the Elector's People ſo greatly reſented, that they immediately gathered about him, and thoſe who were without the Walls likewiſe made an Attempt to get into the Place. The Count, Captain-General, and great Captain, being informed of what had happened, preſently interpoſed to prevent the Miſſioner's receiving any Damage from the Fury of the Multitude [f], and afterwards conducted him ſafe to the Convent.

Voyage to Kongo.

MEROLLA, it ſeems, judged a ſpeedy Reconciliation with the Elector highly neceſſary, but ſee how he brought it about; ſome few Days after he ſent for him to the Convent, and after a courteous Reception, deſired him to recant what he had ſaid, and aſk Father *Benedict*'s Pardon; promiſing, on that Condition, to abſolve him. To this he anſwered, ſmiling, *That would be pleaſant indeed; I am the Sufferer, and yet I muſt be guilty; he was the Aggreſſor, and yet I muſt beg Pardon. Muſt I receive a Blow, and notwithſtanding be thought to have offended?* The Miſſioner replied, *That ſhould not be taken for an Injury, which was not ſo intended. The Blow was not to offend, but defend you, and is to be taken only as a Memorandum, not to give ear to the Errors of Heretics: Beſides, you ought to conſider, that it was dealt out of paternal Affection by your ſpiritual Father, whom it did not miſbecome to give it. Moreover, you know among us the Biſhops do it in Confirmation; and the Perſon who receives it takes it rather for an Honour than Affront: At the ſame Time you ought to confeſs that you deſerved Correction for venting ſo dangerous an Opinion in the Preſence of ſo many true Catholics.* Being convinced by theſe Reaſons [g], that he had been in the wrong, he conſented to recant his Error after Maſs, at the Church Door; confeſſing, that what he had done was merely occaſioned through Paſſion, and not out of any Diſobedience to the Church. Afterwards, begging Pardon of *Benedict*, and kiſſing his Feet, he was again received into Communion. In the laſt Place, he made his humble Acknowledgments to the Count for having preſumed to incline his People to a Rebellion within his Dominions.

The Injured puniſhed.

[a] Obſerve how ignorant theſe Miſſioners were in the Religion of other Nations of *Europe*: But for the firſt *Dutch* Captain they would not have known the *Dutch* were of a different Religion. [b] Could it be greater than his own? [c] *Merolla*'s Voyage, *p.* 641. [d] It ſeems, the *Dutchman*'s Doctrine had prevailed among the better Sort. [e] Behold the Impudence of theſe begging Vagrants! and what Extravagances they commit under Pretence of Zeal for Religion! [f] This was more than our religious Don *Quixot* deſerved from them. [g] By this weak Sophiſtry, this impudent Banter, he ſhould have ſaid, urged againſt the ſolid Reaſons of the Elector.

1687. Merolla. *A saucy Sermon.*

THE Reader may see by this the Spirit and Injustice of these spiritual Caterpillars. To complete the Farce, they gave the Elector and his Followers a Sermon, or rather a Lecture, in a proper Sense, in which, among other Things, the Preacher warned them against Pride and Uncleanness, and compared them to Monkeys and Swine. Take a Sample of this elaborate Discourse. "*Lucifer*, the Prince of Light, for "having suffered himself to be contaminated with "Pride, was thrown headlong into Hell, toge- "ther with his Adherents. Can it seem possible "to you, that so pure and peaceful a Place shall "admit of the Haughty and Unclean? Some "among you are like your own *Makkakos*, or the "Monkeys amongst us; who, keeping Posses- "sion of any thing they have stolen, will sooner "suffer themselves to be taken and killed, than "let-go their Prey: So likewise impure Swine "wallow-in their Filth, and care not to be "cleansed [a]." Do any stand more in Need of such Lessons than the Missioners themselves; who, according to their own Shewing, have discovered so much Pride, Arrogance, and Tenaciousness, against all Reason and common Justice? There follows a farther Instance.

The Count excommunicated.

THE same Night that the Count was excommunicated a second Time, his Countess being seized with a fainting Fit, sent her Son to desire the Author to come to her: He went, accompanied by *Stephen de Romano*, a *Capuchin*, who had some small Skill in Physic, by whose Means she soon recovered. This Lady, it seems, was very religious, and often, when the Count and the Missioners were at Variance, would send them Refreshments of Oranges, Lemons, and the like. The Count having observed, at a Distance, the Civility they shewed to his Wife, seemed to be mightily pleased with it. Thinking to take him in this good Humour, the Author went-up to and desired him to excuse what had been done, as being thereto obliged by the Duty of his Function: But at the same Time told him, that if he would needs follow his own Inclinations, he must be a Pagan, and could not deserve the Title of a Christian; exhorting him to submit himself to the Censures of the Church. After this, to prevent his flying-out into Passion, and shewing Marks of Disdain, as he was wont to do on Occasions of Reproof, the Missioner soothed him, by desiring him to remember how he had exposed his Life for his Good [b], and that he could not but have a particular Kindness for him, as being his spiritual Pupil.

FROM *Mid-Lent* to *Whitsuntide* the Count had not been within the Church Doors, except sometimes incognito, and generally at a Distance. On *Ascension-Eve* he sent to beg the Author to absolve him. He would willingly have complied, but was prevented by *Benedict*, who alledged, that it was by no Means proper to take him again into their Communion, till the *Hollanders* had weighed Anchor, and were gone. On *Whitsunday* he sent to him a second Time, giving him to understand, that his Subjects not seeing him appear in the Church as formerly, might probably rise in a Tumult; to prevent which, he proposed to agree to all *Merolla* had required of him, provided he would absolve him. The *Capuchin*, who knew how to take Advantage of this compliable Disposition of the Count, sent for Answer, that he should appear next Morning at the second Mass, dressed in Mourning like a Penitent; and should moreover bring along with him all the Electors, together with the two Captains, the General, and great Captain. *As I had commanded*, says the triumphing Missioner, *so it was performed*. Being all met, he addressed himself to the Count, and endeavoured to make him sensible what Damage he might do to the Souls of his People, by encouraging them to have Commerce with Heretics: He remembered him also of the late Affronts received from the *English*. Upon hearing this and a great deal more, the Count and all the rest took an Oath upon the Mass-Book, that they would sooner die than suffer any *English* Ship to enter any of their Ports again, which Compact has been strictly observed ever since. The Penance he imposed upon the Count was, that he should, by his Authority, oblige three hundred of those, who lived in unlawful Wedlock, to marry. He gladly accepted the Condition, and afterward entered the Church with great Pomp and universal Joy; nor ever in the least offended afterwards.

Voyage to Kongo.

Terms of Reconciliation.

THE reconciled Count not only performed what had been enjoined him, but brought-over four hundred to Matrimony. *Benedict* thinking others might be drawn-in by his Example, went into the Country, and, if you will believe the Author, in less than six Weeks, had caused above six hundred to marry: But as this was a very laborious Work, it brought-on a violent Fit of the Gout in his Stomach two Days Journey from home, which carried him off soon after [c]; and the Author's Sickness put a Stop to any farther Progress that Way [d].

Quarrel among the great Men.

IT may not be amiss here to insert an Account of a Quarrel that happened among the Negros in the fourth Year of the Author's Mission. The Difference was this: The Captain-General, Son to the Count's Brother, being at Variance with

[a] *Merolla*'s Voyage, *p.* 642. *Anthony* reward his Labours better?

[b] He means in coming into the Country.

[c] Why did not *St.*

[d] *Merolla*, as before, *p.* 643.

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the Count's other Nephew, by his Sister, while they were provoking each other with ill Language, the latter happened to throw down the former; and falling a-top of him, began to belabour him lustily with his Fists, which nevertheless no-body saw. The Person aggrieved having complained of this Usage to the Count, *What Justice*, said he, *would you have me to do between you two, who are so nearly allied?* The Captain General having received the like Affront once before from the Countess's Brother, briskly replied, *What, would your Excellency have me put up this Affront too? No, it is not in my Power, and I would have my Enemies to know, that I am not so much to be despised.* This said, he withdrew, and taking-up Arms, together with his three Brothers, beat an Alarm, to challenge the Count's other two Nephews to Battle: But as they were not able to appear against him without the Assistance of their Uncle's Troops, who had already gone over to the Captain General's Side, they did not appear at all.

Occasions a Rebellion.

When the Blacks have any private Quarrels among them, they do not care to decide the Matter by single Combat, but each gets as many of his Friends together as he can to do it for him; and drawing-up in Sight of each other, proceed from Words to Blows, in the same Manner as in their Wars with their Neighbours. After a little while, two Electors, whereof one was the *Mani Enguella*, the Count's Cousin, went-up to the Captain General, in order to pacify him. They found him sitting majestically under an Umbrella, as it were a Canopy; and on their Approach he haughtily said, *He that has a Mind to speak with me, let him do it prostrate on the Ground.* As the Electors refused to do this, which would be to make him no less than Count, the General leaped-up in a Passion; and disposing himself for a Rebellion, marched, with his Followers two Days Journey off from the City. His three Brothers posted away immediately to his Government, which was a Country given him by the Count, in Gratitude for having suppressed a dangerous Rebel, who called himself *Duke of Bamba and Sogno.* He was to have followed them, which had he done, might have proved of no small Prejudice to the Count. He had along with him several small Field-Pieces, three hundred Muskets, thirty Barrels of Powder, a great Number of Bows, Arrows, and other Weapons, with large Quantities of Provisions. The Manner of our interposing was this [a]:

Merolla undertakes

On *All-Saints-Day*, the Count came to the Author, with Concern in his Countenance, and told him what a Rebellion was raised against him by the Family of the *Baretti*. *Merolla* offered to repair to the Captain General, and do all that in him lay to quiet the Disturbance: Accordingly, he set-forth in his Net, but had not gotten above three or four Miles, before he was stopped by a Guard of Soldiers, who told him, he should go no farther. Preparing to proceed for all this, the Commander fell-down on his Knees, and hindered him. As this is the Posture in which the Blacks always speak to the Priests and their Lords, our *Capuchin* took it for an Act of Submission; but offering to go forward, the other clapped the Butt-End of his Musket to his Shoulder, and was about to fire at him. On this, the Missioner retired, and giving a small Crucifix to one of the Soldiers, bid him carry it to the Captain General, as a Token that he was coming to speak with him. Then taking another Road, he got to *Khitombo* before Midnight, where *Mani Khitombo* [b] sent him Word he would wait on him. The humble Mendicant answered, That if he had a Mind to shew himself an obedient, spiritual Son to him, he should continue where he was till the Count's farther Pleasure was known: He withal requested, that the Letters he should send for that Purpose might not be intercepted; which, for Distinction's Sake, he proposed to have carried aloft upon a Pole.

Voyage to Kongo.

To quash the same.

Whilst he expected an Answer from the Count, *Mani Khitombo* sent him Word, that he would comply in every Thing he came about, without giving him the Trouble of repairing to the Camp. Thinking it to no Purpose, after this, to stay longer at *Khitombo*, he immediately returned to *Sogno*; and next Morning ordered his Interpreter to go and acquaint the Count with what he had done. But though he seemed to comply, yet he did not obey, fearing to fall under Disgrace: For it is common among the Blacks to suspect what the Interpreters tell them, if there be not a Priest by to confirm it; and sometimes such Messengers have been taken and punished barely upon Suspicion. Hereupon he went himself, and informed the Count of all that happened: He seemed in good Measure to be pacified; however, desired to be satisfied, why he had not excommunicated the Captain, for having so impudently set-up his Standard against his Sovereign? And desired to know what Punishment so great an Offender deserved? To the first Question *Merolla* answered, That he could not have excommunicated him for two Reasons: First, because he had not rebelled against the Church [c]; and secondly, in that he had complied with his Demands. As to the Count's second Question,

[a] *Merolla*'s Voyage, *p.* 645.

[b] This was the Captain General.

[c] Pish! could he not have made it the Cause of the Church, as the Popes have often done lighter Matters.

he

1687. Merolla. he plainly perceived, that it was designing and a politic; for could he have procured the Author to declare the Captain General a Rebel, he would have had him caught, and struck-off his Head: But being aware of his Intentions, he avoided the Difficulty, by telling his Excellency, in a jesting Way, that he would send the little Boy (a Youth who had been brought-up in the the Convent, and whom the Count dearly loved) to satisfy him in that Particular. This caused all the Standers-by to laugh; and the Author was not a little pleased, that he had evaded so ensnaring a Demand [a].

And effects it. THE third or fourth Day after, the Governor of *Khiova*, the Count's eldest Son, appeared with a powerful Army which he had raised to defend his Father. This Person was at first extremely courteous and humble; but he soon afterwards became proud and haughty.

THE Captain General had agreed to appear only with his three Brothers: But, wherever the Mistake was, he came attended by his whole Army; which having drawn-up before the Church, in Sight of that of the *Mani* of *Khiova*, he waited for the Count's Coming to give him a Remission of his Crime. *Merolla* viewing the Multitude, could not imagine what the Event of this Interview would be. He told the Count's second Son, who was then in the Convent, *That, in his Opinion, it was not at all proper for his Father to appear in any Passion at this Juncture.* He answered, *That the Way to meet one who came to ask Pardon in this Manner, was to come with Bullet in Mouth, and the Musket ready to receive it. Not so fast, Sir*, quoth the Missioner, *perhaps I may find a Remedy.* Then going to the Captain General's Secretary, who, of all his Brothers, was the wisest and most prudent, he told him his Sentiments concerning the hostile Appearance of so great a Number of Men. His Answer was, that they should be all sent home to their Houses; which was the same Day performed.

The Affair concluded. HAVING immediately informed the Count of all this, he appointed the four Brothers to appear before him next Morning, without any Attendants. They accordingly came, and three Leathern Chairs being set-out before the Church, one for the Count, another for me, says the Author [b], and a third for the Captain General, the Count, after his wonted humble Manner, took the left Hand. After a little while, the Captain General making three low Bows to the Count, humbly acknowledged his Offence, and received Pardon. When this was done, the Count started-up, and nodding his Head with a fierce Countenance, to shew he was not altogether pleased with what had passed, and turning towards *Merolla*, said, *Is there any Thing more, Father, that you desire of me? Are you satisfied? Are you contented?* Which having spoken, he, in a Kind of Passion, left the Place; nor was it a Matter of small Labour to get the Captain General, the Secretary, and the other Lieutenants restored to their Posts: Besides, the Count laid-hold of this Opportunity to thrust several *Manis* from their Government, who depended on the Captain General; and among the rest, those who had Commands nearest his *Banza*, putting into their Places such as he most confided in, thus retrenching by Degrees his exorbitant Power.

Voyage to Kongo.

AFTER this Relation, which gives some Light into the Affairs and Customs of the Country, the Author concludes the first Part of his Book with two or three Stories, so improbable, that none but such as he would offer to publish them. The first is of a profligate Soldier, who having been often reprimanded by his Father, to get-rid of his troublesome Admonitions, fired a Pistol at him with Design to destroy him. But, it seems, the Bullet hitting the Father on the Forehead, instead of entering, rebounded on the Forehead of the Son, and wounded him sorely. After this, he took Sanctuary in a Church, but fearing the Punishment he deserved, he embarked at *Loanda* on board a *Dutch* Ship for *Sogno*, in order to go into the Kingdom of *Loango*, and thence to *Europe*: But being rejected by the *Hollanders*, he was left at Cape *Padron*, at the Mouth of the River *Zaire*, abandoned by every-body. The Author saw him, as he was going by Water to the Kingdom of *Angoy* [c], walking with his Sword instead of a Staff: He called to the Seamen, but they dared not assist a run-away Soldier. Methinks nothing could be more extraordinary than the Rebounding of the Bullet with Force enough to wound another; but the Author says, the most remarkable Thing in this Affair was, that the Surgeons could never heal the Wound, the Flesh ever after remaining raw, as a Brand on his Face for so barbarous an Attempt. Upon the Whole, we do not doubt but our Readers will make it a Question, whether the Layman or the Friar had the hardest Forehead [d].

A ridiculous Story.

HIS next Story is of a Man, who having been often admonished by one of the Missioners to leave his wicked Course of Life, only scoffed at him: But passing a River one Day with two Companions, he was taken-up by an invisible Hand into the Air. One of his Associates going

Another great Lie.

[a] *Merolla*'s Voyage, *p.* 646. [b] Why could not he have placed himself first of the three? The Count's Humility was no Example to him. [c] *Angoij*, in the Original. [d] *Merolla*, as before, *p.* 647.

1687. to catch hold of him by the Feet, received such a
Merolla. a Cuff, that he fell down in the Boat, and the Offender was never seen more. The Author says, that the Witnesses who reported this for Fact, were living when he wrote: But they might as well have been dead, since they were not to be spoken with nearer than *Kongo*, where he knew no-body would go to question them.

Monstrous Births. IN the last Place, he mentions some strange Births: One a Child, who came into the World with a Beard on and all his Teeth; the second, b a black and a white Child born at one Birth; the third, a white Child brought-forth by a black Woman [a].

SECT. IV.

The Author's VOYAGE *to the Kingdom of* Kakongo.

The Author falls sick: Sent for to Kakongo. Bomankoy, *the Capital. More Missioners arrive.* Merolla *sails for* Angoy: *Comes to* Kapinda *Port: Gives the King Notice. Effects of Persecution. The Author's Views: Design of* Gomez *frustrated by him. King of* Kongo's *Letter: He sets-out thither.* Bona *Island and Inhabitants. The Author's Reception: His Victuals poisoned, and Journey stopped. A covetous Prince outwitted by a Priest. A Missioner poisoned by the Vicar General. The Villainy of another Ecclesiastic.*

The Author falls sick. IN the second Year of his Mission, the Author fell sick of a violent Fever, which brought him almost to Death's Door. The Remedy *Europeans* make use of here upon these Occasions, is to let almost all the Blood out of their Veins, and repair the Loss with the Victuals of the Country. In case they survive, yet the Course is painful, and the Recovery long in effecting: For Days and Months are consumed in accustoming the Body to the unusual Food; but it is the e Work of two or three Years, with continual Care and Application, to re-establish Health. For Confirmation of this the Reader may consult *Cavazzi da Montecucculo*, who, in his historical Description of *Kongo*, frequently speaks of it [b].

Sent for to Kakongo. WHILST he was thus labouring under an Uncertainty, whether he should live or die, an Envoy came to him from the King of *Kakongo*; who wrote him Word, that he and his whole Kingdom were disposed to receive the *Romish* f Faith, and therefore desired he would make what Haste he could to him. It seems, the Count of *Sogno* had married his Sister to this King on Condition that he should become a Proselyte. *Merolla* sent to excuse himself on account of his Illness, and that there was no other Missioner in the Count's Dominions, but promised in Time to answer his Request. He intreated his Majesty, at the same Time, to order the Governor of the Island of *Zairakakongo*, (in the River *Zaire*) which the King had offered to the Count, to suffer any of his Interpreters to set-up a Cross there; and to assign him some Place in his Dominions for building a Church [c]. *Voyage to* Kongo.

ALL this was immediately granted, and one of Bomankoy, the Missioners arriving soon after, set-forward *the Capital.* immediately to undertake the Work of Conversion: But coming to *Bomankoy*, the Metropolis of the Kingdom of *Angoy*, on the North-Side of the *Zaire*, he heard that the old King was dead, and a new one elected; which caused him immediately to return homewards, employing himself by the Way in other Missions, among the Islands belonging to *Sogno*. He thought it not amiss to touch at the Island *Zairakakongo*, to sound the c Dispositions of that People; and finding a Cross erected among them, took thence an Occasion to ask them, if they desired to be Christians? The Governors answered, That they could not receive any new Law without Leave from the present King; which if he would grant, they were ready to embrace it. There were not wanting some among them, who said scoffingly, *When we are sick, forsooth, the Wood of this Cross will recover us!* This they spoke, the Author supd poses, by the Instigation of the Wizards [d], who knew well enough, that the Christian Religion should be no sooner established there, but they would be persecuted; and therefore, no doubt, thought it advisable to oppose it [e]. The Missioner finding his Endeavours ineffectual, left these Islanders till a more favourable Opportunity: But the Count resolved to compel them to perform the Commands of their late King; and accordingly set-out with an Army for that Purpose.

ABOUT the End of the fifth Year of the Au- *More Missio-* thor's Mission, there arrived at the Convent *An-* *ners arrive.* *drew da Pavia* (who was appointed Superior in the Author's Stead) and *Angelo Francesco da Milano*, two *Milaneze*; together with a Lay-Brother, *Giulio d'Orsa*. As the Author began to recover his Strength, by Means of the Refreshments they had brought from *Europe*, he resolved speedily to set-forth on his Mission, but knew not well whither to go. There was no great Hopes of succeeding at *Khiovakhianza*, because the Inhabitants had not seen the Face of a Priest for many Years, and him they had treated very scurvily: He went thither from *Sogno*, which is four or five Days Journey distant; and being, for that Reason, ill looked-upon, did little or no

[a] *Merolla*'s Voyage, *p.* 648. [b] See Book 1. *p.* 146; and Book 3. *p.* 300, and elsewhere. [c] *Merolla*, as before, *p.* 649. [d] Or Priests of the Country. [e] A very good Reason indeed for opposing it, if there was no other. The *Romish* Priests here, perhaps, will disclaim Persecution; but abroad, you see, they glory in avowing it.

Good:

1687. Merolla. Good: Besides, happening to make free with a small Quantity of Talk, wherewith the Country greatly abounds, he was taken, and, after other ill Usage, clapped in Prison; from whence he was at length released, (as the Author pretends) more out of Covetousness, than either Charity or Justice [a].

Merolla sails for Angoy. NOTWITHSTANDING this, *Merolla* was at last prevailed on to go thither; and for the Purpose had procured, though with some Difficulty, Interpreters of the best Quality, as the Count Don *Stephano*'s Son, with the Secretary and his Brother, both Nephews to the Count, who have been mentioned elsewhere: But finding their Going not altogether agreeable to the Count, he changed his Design, and embarked for *Angoy*, intending from thence to go to *Kakongo*; while a Native of *Sogno*, of fine Parts, who had been bred up in the Convent from a Youth, was sent to *Khiovakhianza*, where, in a few Days, he baptized above five thousand Children. Having remained there for some Time, at the Request of the Missioners, he obtained a Canonship in the Bishoprick of *Loanda*.

Comes to Kapinda. *MEROLLA* going to take Leave of the Count, the latter told him, that since his Departure was so sudden, he could only furnish him with a Brace of Goats, and some Pulse. The Author embarked, and the first Port he touched at was *Kapinda* in the Kingdom of *Angoy*, where the *Portugueze* and *Dutch* trade all the Year. Here, with all his Industry, he could gain-over but one single Person; yet the Women, it seems, were so well pleased with the Virgin *Mary*'s Picture, that they clapped their Hands after their Manner of Devotion, and cried out, *Eguandì Ziambiabungù magottì benkhì benkhì!* that is, *This is the Mother of God, O how beautiful she is!* then fell on their Knees and worshipped her. This Act of Tenderness (he should have said Idolatry) in so ignorant a People, so wrought upon this pious Soul, that it brought Tears of Joy into his Eyes [b].

WHEN he had continued some Time at *Kapinda*, the *Mafukka* told him, that he had Orders from the King of *Kongo*, to send him any *Capuchin* Friars who should come into those Parts. The Author answered, that coming from *Sogno*, he knew not if he should be well received or not. The *Mafukka* replied, he would write to know his Majesty's Pleasure, and advised *Merolla* to do the like. This the latter chose to do, rather than go to the King, who resided thence three Days Journey by Water, and four by Land.

Voyage to Kongo. COMING to an Anchor, not long after, in a Port of *Angoy*, he dispatched a Letter to the King thereof, acquainting him with his Arrival. He had contrived to have it presented by two Persons, the one *Ferdinando Gomez*, a *Portugueze*, whom he did not care wholly to trust, because he knew him to be covetous; the other a Black, and a Relation to the said King. To this latter, he consigned a Present for his Majesty, which was a Crown of Crystal, and another of blue Glass, for the Queen. This Present was so well received by the King, that, as a Token of his being pleased, he put it on his Head, and bid his Consort do the like by hers. This not a little surprized the Standers-by, they having a Law among them, that prohibits their King wearing any Thing that comes from the Whites, which Law they call *Khejilla* [c]. He then ordered the Messengers to be treated with all the Civility imaginable, and after eight Days dismissed them with a Letter to the Missioner: Wherein he thanked him for his kind Intentions, and promised, that he should be very honourably received; advising him to bring some rich *Portugueze* Merchant along with him to be his Conductor, with some considerable Commodities to please the People.

Gives the King Notice.

Effects of Persecution. SOME Years before, a certain King of *Angoy* having been baptized by a religious Person, and afterwards causing a Proclamation to be made, That within such a Time all Wizards should depart his Dominions, or suffer Death for their Neglect; these latter incited his Subjects to a Rebellion against him, which, at length, increased so, that they ran like Madmen to the Palace, with Weapons in their Hands, to assault their Prince [d]. The King having timely Notice of their Motions, retired, in great Haste, to a Son of his, who was, at that Time, Governor of an adjoining Territory; thinking he could be no where so safe as under his Protection, who was indebted to him for his Being. The Son seeing his Father hotly pursued by his mutinous Subjects, either through Fear of Death, or out of Policy, delivered him up to their Mercy. What could the afflicted Father do upon this Occasion, says the Author, but have Recourse to the holy Crucifix, which he always wore about him, kissing it over and over, and crying-out, *If I must die through the Treachery of a Son, ought I not to do the same on account of my Saviour, who was betrayed and died for me? Yes, if I had a thousand Lives, I would lay them all down for his Sake* [e]. This said, hugging the Crucifix close in his Arms, and kissing it, he yielded down

[a] *Merolla*'s Voyage, *p.* 650. [b] The same, *p.* 651. [c] In the Original, *Chegilla*. [d] See what Misfortunes are brought on Kings and Kingdoms, by this bloody, persecuting Religion, and the Fiends its Priests. [e] Observe the Turn they give this; as if dying for persecuting his Subjects was laying-down his Life on account of his Saviour, and for Sake of Christ.

his

1688. his Head to the fatal Steel [a]. His perfidious Son did not remain long unpuniſhed [b], for ſoon after, being firſt deprived of his Government, he died miſerably. The ſame happened to that wicked Kinſman and infamous Conſpirer againſt the King of *Loango*, who in like Manner, by a commendable Death, reſigned his Breath on account of his Endeavours to propagate the Faith within his Dominions [c].

Merolla.

The Author's Views.

ONE End of the Author's going to *Kakongo*, was to ſee the Body of the former of thoſe two Kings, who, it ſeems, was not much reverenced by the People, though highly reſpected by him. That fatal Event had made ſuch an Impreſſion on the Mind of the King in *Merolla*'s Time, that he had good Reaſon to deſire a Trade with the *Portugueze*, in Expectation of their Aſſiſtance. Our Miſſioner therefore did not, perhaps, immediately inſiſt on perſecuting the Magicians and Wizards (as he calls the Prieſts) of the Kingdom; yet in order, as he ſays, to lay the ſurer Foundation of the *Romiſh* Religion in his Country, he had deſired his Majeſty, that all, or at leaſt the chief of them, might meet him to defend their Opinions, and oppoſe his; and that if they declined coming, he might then, by exerciſing his ſacerdotal Power over their Charms, defeat and confound all their Devices [d]. This Idolater was in Hopes, that by introducing his Religion into this Kingdom, the Heretics, (that is, Proteſtants) who traded there, would be diſcountenanced, and not ſuffered for the future to make the Port of *Kapinda* their Way to the Kingdom of *Loango*.

Deſign of Gomez,

GOMEZ preſſed him extremely to acquaint the King of *Kakongo*, that if his Majeſty pleaſed he would wait on him as a Merchant, and had prepared great Variety of Goods for that Purpoſe. His Deſign was to vend his Commodities aboard, and ſail away without leaving any thing aſhore. This the Negros, nevertheleſs, diſcovered, and thereupon told him, that if he had a Mind to trade for Slaves in this Country, he muſt firſt land all his Merchandize. This honeſt Man, ſays our as honeſt Miſſioner, thought to have had all his Rogueries authorized by me. He therefore, to avoid being ſuſpected of Colluſion, thought it proper to go and ſpeak with the King, who reſided about eight Miles off. *Gomez* would needs accompany him. They found the Journey extremely troubleſome. From the Sea they had a very ſteep Aſcent to go-up, which obliged the Author to quit his Net, and to walk afoot; but at length fainting, through extreme Weakneſs, he was lifted again into it, and with much ado dragged-up the Hill [e].

Voyage to Kongo.

WHEN they got to the *Mafukka*'s Houſe, who was the King's Relation, and lived about a Mile from Court, *Merolla* called him aſide, and told him what *Gomez* had intended: He ſeemed very angry, but was appeaſed by the Mediation of the Miſſioner, who then aſked him ſeriouſly, Whether he thought his Majeſty would be baptized, in caſe he went to the *Banza* where he reſided? The other anſwered, That it was certain he would, provided Trade were ſettled with the Whites, otherwiſe not at that Juncture. Upon this he bid him go tell the King, that he would ſail to *Loanda* on purpoſe to ſettle that Matter with the *Portugueze* Governor there, and afterwards return or ſend his Superior to baptize his Maſter. Then turning to *Gomez*, in Preſence of the *Mafukka*, he deſired him to make an End of his Buſineſs alſo, and not endeavour to put Tricks upon theſe poor People [f]: Accordingly, he contented himſelf with ſix Slaves in Exchange for his Goods, and ſo prepared for his Departure.

Frustrated by him.

TOWARDS Night an Embaſſador, with five others, came to the Author from the King of *Kongo*, who by Letter intreated him, for God's Sake, to come and comfort him; intimating, that many Years had paſſed ſince he had any *Capuchin* within his Dominions, and that his Mother *Donna Potentiana* had ſeveral Things to communicate for the Benefit of the *Romiſh* Religion [g]. The King ſent alſo a Preſent of two Slaves, one for *Merolla*, and the other for the *Mafukka*, for Services done him. The zealous *Capuchin* refuſed his at firſt; but conſidering, that if he did not accept of him, the *Mafukka* would have both to ſell to the Heretics, he gave him to *Gomez* in return for a Flaſk of Wine for the Sacrament, and other ſmall Things. Then taking Leave of the *Mafukka* of *Kakongo*, he bad him to acquaint

King of Kongo's Letter.

[a] Of what Uſe was ſo much hugging and kiſſing a Piece of Wood? And what Advantage could the Author propoſe by telling ſuch a Story? Did the Crucifix ſave the poor deluded King's Head? [b] It may as juſtly be ſaid, that the King was puniſhed for his Folly and Idolatry. [c] *Merolla*'s Voyage, *p.* 654. [d] Boaſting Pretenders! who, as *Chryſoſtom*, we think, ſays, are not able to drive away the Flies, much leſs Spirits. [e] *Merolla*, as before, *p.* 655. [f] *Gomez* ſhould have returned him the ſame Advice. [g] This Letter is added by the Author at the End of his Relation, conſiſting only of Compliments in the religious Stile; and as it was written in *Portugueze*, ſo it ſeems to have been dictated by a Miſſioner. It was ſuperſcribed, *To the very reverend Father, Father* Jerom de Sorento, *a* Capuchin *and apoſtolic Miſſioner, whom God preſerve.*—— At the Beginning, *Moſt reverend Father.* —— At the Concluſion, *Your Reverences ſpiritual Son, the Prince of* Kongo, *Don* John Emanuel Gritho, *who treads on the Lion in the Kingdom of his Mother.*——At the Bottom, on the left Hand, *Lemba, February* 22, 1688.——This Letter (whoſe greateſt Uſe is on account of the Date) ſeems to be written, rather from the Prince (as he ſtiles himſelf) than the King, who in this Relation is called *Simantamba*. Sure this Miſſioner would not impoſe in an Article of this Nature.

the

1688. the King his Master, that he was gone to *Loanda* to accomplish what his Majesty had commanded [a]; and presented him with several small Things to the Value of about a Slave, that he might be the more willing to furnish him with Provisions for his Voyage. He did so, and also procured him several Companions besides the *Kongo* Blacks, which made us in all thirteen.

Merolla. *Voyage to Kongo.*

His Journey thither.

ON the seventh of *March*, 1688, they set forth towards *Kongo*, and having gone about two Days Journey by Land, arrived at the *Banza* of *Bomangoy*, where he was courteously received by a Friend of the *Mafukka*, a well-bred Man, and by the Governor, who procured a Boat to carry him farther-up the River. This Voyage was so extremely irksome to him through the excessive Heat, that he was scarce able to support it. At Night he was obliged to lie ashore on the wet Ground, (this being the Time of the Rains) continually tormented with Gnats, called *Melgos*, which rather deserved the Name of Horse-Leeches, for they would never quit their Holds till they dropped-off and burst; or else he lay exposed to the Air in the Canoa, which was a much greater Plague. What was still worse, the *Mafukka*'s Servant having received his Money before-hand, would not allow the Author enough to subsist for four Days; while he with the rest of the Blacks, who took their Turns, went by Land to divert themselves, till they got to *Boma*, meeting the Boat at the Turn of the River. It is true, they gave his Interpreter now and then a little, but as for himself, he was fain to owe all his Support to a little Wine he had by him. The *Kongo* People sent by the King, bid him to have Patience till he got into their Master's Dominions, and then he might have an Opportunity to revenge himself on those wicked Infidels [b].

The Author's Reception.

Boma Island and Inhabitants.

THE Island of *Boma* is well situated, pretty large, extremely populous, and abounds with all Manner of Sustenance proper for the Climate. It is tributary to the King of *Kongo*, and has several small Islands about it belonging to the Count of *Sogno*. The Inhabitants do not use Circumcision like some Pagans their Neighbours, whose Wizards circumcise them on the eighth Day. When the Missioners arrive to exercise their Function in the Islands of *Sogno*, these People carry their Children to them to baptize; besides which, they observe little or no Religion, chiefly, he believes, for want of Priests to instruct them. The Women accordingly ran like mad Things to him with their Children, but the *Mani* would not permit him to baptize them without his Master's Leave. As they rowed-up the Channel, the Lord of the Island, who was not far-off, sent to speak with him, but first let *Merolla* know, that he must not pretend to touch him, for that he was a true Gentile. His Arms were covered, it seems, with enchanted Iron and Brass Hoops, and he feared, that by a single Touch of the *Capuchin*, they would lose their Virtue. He was sitting in a Sort of Leathern Chair under an Umbrella: He had a Sort of Linen Apron about his Middle, and the rest of his Body was wrapped in a Kind of Scarlet Cloak, which had lost both its Colour and Nap. *Merolla* also sat himself down in a little Leathern Chair, which he always carried about with him to hear Confessions; and after some Discourse, made him a Present, without which a Mission will not be very likely to succeed.

THIS Prince, who assigned the Missioner an House near to his own, had a Mind he should baptize a She-Slave of his; but because she was his Mistress, and he would not consent that she should be married according to the *Romish* Ceremonies, *Merolla* refused, which displeased him. He baptized, however, many others, and thereby reaped both a spiritual and temporal Benefit, for almost every-body brought him some Present. After this, turning to the *Mafukka*'s Servant, *See*, says he, *what Difference there is between your Religion and ours; for whereas yours allows you to be ungrateful, ours enjoins us to give even to those who have used us ill: Take therefore you all these Presents, and leave me only sufficient to support me to Night.* As this unusual Generosity was only a Piece of Artifice to cajole the People, he was soon punished for his Hypocrisy. The Fellow left him only a Pot full of Pullet-Broth, and a few Pease. As soon as he and his Interpreter, who only was then with him, had prepared his Supper, with an Addition of two Eggs, he fell to it heartily; supped-up his Broth, and tasted the Pease, but in half an Hour he felt Pains like the Twisting of the Guts: Thereupon he lighted a Candle, and threw himself on the Bed, where he suffered extreme Torture. Beginning to think he was poisoned, he took an Elk's Hoof out of a little Basket where he had some Antidotes, and applied it, but he found himself rather worse than before; for his Teeth began to be set, and his Sight to fail. Then he had Recourse to a Sort of little Lemon: The first Drop that he put in his Mouth gave him some Ease; but when he had got the rest of the Juice into his Stomach, he began immediately to grow drowzy, and quickly fell asleep, he knew not how long, with his Hand upon his Cheek. It is to be noted, that the Poison of these Parts, which lies chiefly in certain Herbs, is not to be expelled any other Way than by the Juice of this Fruit, and this is a Secret known to very few. On the other Hand, no-

His Victuals poisoned.

[a] This was a downright Lie, for he was going to the King of *Kongo*.

[b] *Merolla*'s Voyage, *p.* 656.

1688. thing can prevail againſt the Poiſon in Wood a
Merolla. or the like, but the Bark [a] of the *Mignamigna* [b].

And Journey ſtopped. HIS Companions coming in the Interim, thought he had been dead, but at length, it ſeems, through the only Interceſſion of the Virgin, he came to himſelf. Then turning to the *Kongo* Blacks, cried, *God forgive ye*, and was going to ſay more, but could not ſpeak diſtinctly. What he ſaid, was on account of poiſoning ſix of his Order near *Bamba*, in their Way from b
Angola, which Road, it ſeems, he had avoided, for fear of meeting the like Fate. As for his Diſtemper, it began to work-off by Vomits: Theſe continued for eight Days and Nights together, in four of which he had little or no Reſt, and beſides brought-up whatever he eat. Shortly after, being tolerably recovered, he ſent to know if his People were in Readineſs to depart; but was anſwered, that the Cheſt, wherein the Altar and its Furniture were kept, was left on the Shore, c
and the Canoa gone. It ſeems the *Mani*, or Lord of that Country, had ſent the Night before to tell the Watermen, that if they offered to carry our Miſſioner off, they ſhould loſe their Heads. *Merolla* thereupon ſent civilly to deſire that Prince to ſuffer him to procure another Boat: His Anſwer was, That if the *Capuchin* wanted a Boat, he alſo wanted a Cloak, the Preſent formerly made him not having been ſufficient. *Merolla* happened to have two Pieces of party-co- d
loured Cotton-Cloth by him, which, it ſeems, the Prince had been informed of: One of theſe he immediately ſent to obtain his Favour, which the *Mani* refuſed, unleſs he had the other alſo. The Miſſioner thought to have ſaved it, by alledging, that he kept it for the Service of God; but the no leſs artful Prince replied, that the Boat was kept for God's Service likewiſe, and therefore he ſhould not have it. Our *Capuchin* finding his Excuſe would not do, ſent it him, e
and three Days after he had a Boat and Men.

A covetous Prince ON this Occaſion the Author relates ſome other Paſſages of the Kind which happened in this Iſland, and were told him by *Thomas da Seſtola*, his Superior. On the Arrival of a certain Miſſioner, the *Mani* ſeized upon ſome of his Church Furniture. Upon Complaint to the Count of *Sogno*, from whence he came, Orders were ſent to reſtore the Things, under Pain of War. This had ſo good Effect, that the Goods were forth- f
with reſtored, and the Miſſioner highly treated and preſented. Nevertheleſs, to prevent any Miſunderſtanding between the two Princes, Don *Fran-*

Voyage to Kongo. *ciſco*, the black Prieſt before-mentioned, was ſent hither; who being of the ſame Colour and Country with theſe Iſlanders, was the better received. Whilſt *Outwitted by a Prieſt.* he was one Day celebrating Maſs, the *Mani*, who was much more devoted to Riches than Religion, did nothing but gaze upon the Prieſt's Chaſuble and Silver Patten; of one he had a Fancy to make a Coat, and of the other a Breaſt-Plate. As ſoon as Maſs was ended, he very boldly aſked for them: The prudent Prieſt hereupon anſwered him, that he was welcome to them, the *Capuchins* abounding in ſuch Things, provided he would only let him have them to officiate with during his Stay there. This was granted, but the black Prieſt ſtole away that very Night. In that Management he was ſharper than our *Italian*, who ſays, if he had been acquainted with his Caſe ſooner, he would have walked more warily.

THESE were the Pranks of Pagan Blacks, in Hatred to the Miſſioners for their Perſecution and Arrogance. We ſhall now relate one of a *Romiſh* Prieſt, merely out of Covetouſneſs. Seven *Capuchins* had been poiſoned whilſt the Author was in *Kongo* [c]. The laſt of theſe was *Joſeph Maria da Seſtri*. This Perſon, being accompanied with about thirty-five others ſent by the Count, went from *Sogno* to *Inkuſſo*, a City of *Kongo*. At the Time of his Departure he told me, ſays *Merolla*, that ſix had been poiſoned before him, and he ſhould be the ſeventh [d]. During the Year he ſtaid at *Inkuſſo*, he took what Care he could to get into his Hands all the Implements that belonged to the deceaſed Miſſioners; mean Time he was importuned by the Vicar-General, Don *Michael de Caſtro*, a *Mulatto*, to come to him, profeſſing himſelf deſirous to fulfil the *Eaſter* Duty of receiving the Euchariſt, and confeſſing; for that he was then an old Man, and wanted one to aſſiſt him in adminiſtring the Sacraments. *Seſtri* went accordingly to wait on him, and carried with him what Things he had recovered, propoſing to ſend them to the Superior. About four o'Clock he got ſafe to the Vicar-General's Houſe, but before Night was taken with fainting Fits; and died not without a reaſonable Suſpicion of being poiſoned, after he had taken a great Quantity of Treacle to no Purpoſe. He was no ſooner dead, but the *By the Vicar General.* Vicar-General, cauſing all the People to depart the Room, ripped-up his Bundles, and took thence four Chalices, two Cenſers, with their Boats, and two Pixes all of Silver: Beſides ſeveral other Things, Part of which he pretended were given him by the dying Miſſioner, and the reſt

A Miſſioner poiſoned.

[a] See the Account of this Tree hereafter in the Natural Hiſtory. [b] *Merolla*'s Voyage, *p.* 657. [c] If every little Accident in their Favour is a rewarding Miracle, how are ſuch fatal Accidents to be conſtrued? Are they Judgments? How does it appear that one is natural, and not the other? [d] If this be true, he was rightly ſerved for going thither, and ought to have been treated as a *Felo de ſe*.

he

1688. Merolla. he promiſed he would ſend to the Superior at *Loanda*, but did not.

THIS Action of the Vicar-General hindered his Son from being admitted into Orders. The Chapter of *Loanda* thundered-out one Excommunication againſt him, and the new Biſhop another, in order to oblige him to reſtore what his Father had ſo unjuſtly gotten, but to little or no Purpoſe. The old Vicar had ſix thouſand Slaves at his Command, beſides Subjects, with whom he deſigned to have forced his Son's Promotion to the Prieſthood, to the End that he might crown him King of *Kongo*, without conſidering whether he could get himſelf to be elected; yet at the Time when he was contriving all this, he was quite decrepit [a].

The Villany of NOT unlike this is the Account the Author gives of another Eccleſiaſtic of the Iſland of *St. Thomas*. This Perſon, it ſeems, envied exceedingly two Miſſioners, *Angelo Maria d' Aiaccio*, and *Bona Ventura da Firenze*, who came from the Kingdom of *Ouwerri*, or *Awerri* [b]. Before their Arrival, he uſed to go every ſix Months to the ſame Country to baptize thoſe People, which brought him in a Slave a Month, beſides another from the King, in Conſideration of his Charge and Trouble: But now finding himſelf deprived of this Gain for four Years, by the Reſidence of the two other Miſſioners in that Kingdom, he, together with others, raiſed a cruel Perſecution againſt them. He informed the Governor of the Iſland, that they travelled about thoſe Countries with falſe Paſſes; that to his Knowledge they had debauched the Mind of the Queen of *Ouwerri* [c], and held Correſpondence with *Another Romiſh Prieſt.* the Enemies of the *Portugueze* Dominions [d]. The Governor having heard their Accuſation, would not meddle with the Miſſioners himſelf, but ordered them to be ſent to *Loanda*, from whence they were tranſmitted to the Tribunal of *Liſbon*; where it appearing that they had ſufficient Authority from the Crown for what they had acted, their Accuſers were cited to appear to make good, if they could, their Allegations; which not being able to do, the chief Calumniator, the Prieſt, fled to *Brazil*, and the reſt to other Places for Protection [e].

Voyage to Kongo.

SECT. V.

The Author's Journey *to the* Court *of* Kongo.

He croſſes the River Zaire. Norkhia *City. The Church there. A Miſſioner deſerted by his Carriers. A lying Miracle. A* Capuchin *eaten by Wizards. The Author enters* Kongo. Lemba, *the King's Reſidence: His Dreſs and Carriage. Thoſe Princes crowned by the* Capuchins. *A cruel Tyrant: Raiſes an huge Army: Overthrown by the* Portugueze; *and the King ſlain. The Crown carried to* Loanda. *A Lord ſets Fire to a Church to ſhew his Zeal in extinguiſhing it. Whimſical Story of the King of* Mokokko. *The Author falls ſick: Takes Leave of the Court. Attendants given him. Sets-out for* Loanda. *An exacting Lord: A very kind one. The Author encounters with a ſtubborn Witch; and comes-off Conqueror.*

AFTER he had croſſed the River *Zaire*, he was forced to aſcend a very ſteep Mountain on Foot, ſupported by two Men. Coming at length to *Bungù*, a Village, he obſerved Coleworts planted as in *Europe*, brought thither perhaps by ſome Miſſioners. There are of them in the Kingdom of *Angola*, but they produce no Seed, and are multiplied by planting the Sprouts, growing to a great Height. *Croſſes the River* Zaire.

WHEN about to depart, the old Carriers being gone-back, the new ones, who, according to Cuſtom, were aſſigned by the *Mani* of the Place, would not ſtep a Foot forwards till they were paid, though it is the Privilege of the Miſſioners to travel at the Charge of the Towns they paſs through. *Merolla* told them, that he was going to wait on the King upon his Majeſty's Account, and therefore he ought to bear his Charges. They replied in great Fury, *We will be paid*, clapping their Hands and ſtamping with their Feet as if they had been mad. The *Capuchin*, ſmiling to ſee their Behaviour, told them, that if they would repeat the ſame three Times over, they ſhould be paid. This made them laugh too, when ſhrugging-up their Shoulders, and perform-

[a] *Merolla*'s Voyage, *p.* 658, *& ſeq.* [b] See before, *p.* 113. f. [c] This was the *Mulatta* carried from *St. Thomas*, as ſet-forth before, *p.* 114. [d] Since it appears, by the ſhewing of the Author himſelf, that the *Romiſh* Prieſts are capable of ſuch execrable Actions, we preſume no honeſt *Romaniſts* can juſtly be offended with us for criticizing and commenting on the Relation of this Miſſioner, who ſeems, in many Inſtances, to have exceeded all the Bounds of Probability, and given himſelf extravagant Liberties: And ſince he openly declares for Perſecution, propagates Deluſions, which ſome term *pious Frauds*, and calls Proteſtants Heretics, we think it our Duty to expoſe the pernicious Deſigns of ſuch Men, and retort upon them the Appellation of *Idolaters*; which, by the Articles of the Church of *England*, is indelebly fixed upon them. [e] *Merolla*, as before, *p.* 677.

1688. ing what he required, they ſtooped and took him a
Merolla. up. It ſeems their Deſign was to have frighted him into a Compliance; however, they were diſappointed in the Manner of procuring it, though they ſucceeded in what they expected.

Norkhia City. THE ſecond Day he came to the City of *Norkhia*, where he baptized one hundred and twenty-ſix Perſons in one Day and an half. In this Place, which is the beſt ſituated of any he had ſeen in theſe Parts, as he underſtood, there had never been any Prieſt before, the Town being ſomewhat out of the Road; ſo that the People uſed to carry their Children about ſix Days Journey off, to a Place where the Miſſioners commonly reſided. The Crowd which gathered being very great, and the Court of the Houſe where he was very little, he determined to perform his Office in the Market. This the *Mani* obſerving, told him, that if he pleaſed he might go to the Church, which was not far off. The Miſſioner, who was glad to hear of a Church, immediately went to it. He perceived it was a pretty large one, and had a great wooden Croſs ſtanding before it. Fixing his Eyes upon the Door, he found it was quite different from what others had. Hereupon he deſired the *Mani* to cauſe it to be opened: But inſtead of gratifying his Requeſt, the Governor immediately fled with all the reſt of the Company. Being thus left to his Reſentments, he clapped his Foot againſt the Door, and broke it open. There, inſtead of an Altar, he obſerved a great Heap of Sand, wherein was ſtuck a ſtreight Horn about five Spans long, and on one Side another of a leſſer Size. On one Part of the Wall hung two coarſe Shirts, ſuch as he had before ſeen in the Kingdom of *Angoy*.

The Church there.

BEING aſtoniſhed at this Sight of their *Karia hemba*, (ſo they call their Devil) his Hair ſtood an End, his Tongue cleaved to the Roof of his Mouth, and he began to cry-out aloud, enhanſing the Offence as much as poſſible. He would have burnt it down himſelf that Inſtant, but for fear of the neighbouring Houſes catching Fire; or rather for fear of incurring ſome Damage or Danger from the ſuffering Inhabitants, as others had done. However, he reſolved to execute his Purpoſe with more Temper at his Return, after he had made himſelf ſecure of the King's Favour [a].

A Miſſioner deſerted. AMONG thoſe Miſſioners who ſuffered, (we preſume for ſuch fiery Zeal) he mentions three. The firſt was *Bernard da Savona*, who, a few Days before the Author came to *Sogno*, was, in his Way to *Emkaſſu* in *Kongo*, left with his Baggage, by his Conductors, in a large Foreſt; whence flying in Haſte for fear of the wild Beaſts, and coming near the Sea, he was diſcovered by Fiſhermen, who gave Notice of it to the Convent.

Voyage to Kongo.

THE like Misfortune befel *John Baptiſt da Malta*, as he travelled through *Bamba*; but he perceiving himſelf forſaken by his Attendants, had Recourſe, ſays the Author, to the Father of Miracles, the glorious *St. Anthony* of *Padua*, for Aſſiſtance. When he had watched in a Tree almoſt a whole Night for fear, he heard himſelf called by his Name, and thinking ſome of his Companions were near, he begged to be conducted to ſome Road. A little while after, two Gentlemen coming that Way, took him upon their own Backs, and carried him to the City of *Bamba*; not ſuffering any of their Servants to take Turns with them, that they might ſecure the entire Merit of ſo charitable an Action to themſelves [b]. The *Malteze* meeting with his Companions, taxed them with their Cruelty in leaving him expoſed in the Foreſt, and aſked why, after calling him, and he anſwering, they did not come to his Aſſiſtance? But they declaring that they were not near him, he eaſily perceived, it ſeems, that it was the Saint he had invoked, who both called and delivered him. This was told the Author by the ſaid *Capuchin* himſelf, in their Convent at *Loanda*, and conſequently muſt be Matter of Fact.

A lying Miracle.

MEROLLA was likewiſe afraid ſuch an Accident might have befallen him, as happened to *Philip da Saleſia* [c]. The Succeſſor of Don *Alvaro* King of *Kongo*, having iſſued a Proclamation to have all the Wizards burnt who ſhould be found within his Dominions, they retired into the Dukedom of *Sundi*. Hither the Duke's Forces marched in great Haſte to prevent their Aſſemblies, carrying along with them the aforeſaid *Capuchin* [d]. Their Huts being fired, the Wizards in great Fury ſallying-out, put the Forces to Flight [e], leaving *Philip* to ſhift for himſelf; who was diſpatched and devoured [f], it ſeems, as hath been already related.

A Capuchin eaten by Wizards.

HERE he was met by the King of *Kongo*'s Son, who was about eighteen Years old, ſent for that Purpoſe; but the young Prince perceiving that he ſhewed him little Reſpect, eſpecially after

The Author enters Kongo.

[a] *Merolla*'s Voyage, *p.* 659. [b] Greedy Mortals, who would not allow their Servants one Scrap of ſo immenſe a Treaſure! [c] *Carli* calls him, *Galeſia*. [d] This Circumſtance, which we ſuſpected to be the Fact, as appears by Note [c], *p.* 166, is ſuppreſſed by *Carli*, who relates the ſame Paſſage. [e] This is a ſurprizing Event. The Author ſhould have told us whether they obtained the Victory by their Numbers, or their Charms. [f] Why was not *St. Anthony* as kind to him as to his Brother, the *Malteze*? Why does he make Fiſh of one, and Fleſh of another?

what

1688. what he had discovered in the Church, drew-up a other End in View. Though he made no An- *Voyage to Kongo.*
Merolla. his Men in Order, and departed. The Missioner swer to this, yet as *Merolla* could perceive, by
was told, that he had not done well to shew so his smiling, that he had some Thought thereupon
little Regard to their King's Son, and was there- which pleased him, he rejoined, *Your Majesty*
fore desired to send for him back again: But the *must give me Leave to guess at it, and therefore I*
humble Friar's Answer was, That since his De- *fancy you sent for me to put the Crown of* Kongo
parture was voluntary, so should be his Return *upon your Head.* At this there was heard a Clap-
for him; adding, however, that if he would ping of Hands, and Humming (which are Tokens
come back, he should be well received [a]. In of great Joy among these People) together with
short, he did come back, and at length became a confused Noise of talking among the Courtiers,
well satisfied [b]. b Drums beating, Trumpets sounding, and other
Instruments playing.

Lemba, the King's Residence. HAVING travelled another Day's Journey and an half with the Prince, they met with the King's Uncle, and a Relation of his, with Drums and Trumpets, and a great Train of Followers. When they came within half a Mile of the *Banza* of *Lemba*, where the King was, the Author was told, he must not go any nearer till farther Order, and therefore was forced to remain behind with none but his Interpreter. At last the Order came, attended with several Persons, to bring c him to Court. Within a little of the City he was stopped again to wait for the Secretary, who came there to receive him, and conducted him to the Market-Place, where the People, almost innumerable, and divided into Choirs, were singing the Rosary in the *Kongo* Tongue. At the upper End sat the King, with a long Cloak upon his Shoulders; a Satin Waistcoat striped with Silver on his Back; and from the Middle downwards clothed with a fine Vest after the Mode of d
His Dress and Carriage. the Country. Being led-up into his Majesty's Presence, he reached-out an Ivory Crucifix a Span and an half long on an Ebony Cross, for him to kiss. The Friar having kissed it, the King would needs kiss his, and then falling on his Knees, received Benediction. Mean Time the People were marching in great Order towards the Church, where, after a short Prayer, the Author went-up to the Altar and preached a Sermon. That being ended, he waited on the e King back to his Palace, where he was entertained, and conversed for some Time with his Majesty; who, on his taking Leave, would needs see him out to the Street. His Nobles had Orders to accompany him to a House belonging to the King's Uncle, where those Lords came punctually every Morning wrapped-up in their long Cloaks, and walking two by two to conduct him to and from Church.

Those Princes crowned A FEW Days after, he desired to know his f Majesty's Reasons for sending for him so often to *Sogno*. The King answered, That he might have a Priest within his Dominions. The Author replied, That he presumed his Majesty had some

THE *Kongo* Monarchs have a Bull from Pope *By the Capuchins.*
Urban the Eighth, which gives them Leave to be crowned by the *Capuchin* Missioners after the *Romish* Manner, and accordingly they have been crowned to the present by the same Authority. The King at his Request shewed him the Writing, which contained the Names of the Electors who gave him their Votes, among whom was the c Count of *Sogno*.

HIS next Business was to procure the regal Crown of *Kongo*, which had been formerly sent hither by the aforesaid Pope *Urban*, and was at this Time in the Custody of the *Portugueze* at *Loanda*, who came by it thus: Don *Garcia* the Second, and seventeenth Christian King of this Country, in order to establish the Succession in his Posterity, amongst other tyrannous Actions, extirpated several of the chief Families of his Kingdom; and when he came to die, had Recourse only to Wizards and Necromancers, who bearing a more than ordinary Hatred to Prince Don *Alphonso*, his eldest Son, (as well knowing, that if they suffered him to come to the Crown, he would not only persecute, but banish them [c],) persuaded the sick King, that to make his Way the sooner to his Dominions, he had designed to poison him.

GARCIA thereupon declared *Alphonso* un- *A cruel Tyrant.*
worthy of his Throne, and afterwards had him murdered, recommending for his Successor Don *Antonio* his second Son. Not long after *Garcia* died, in the twenty-first Year of his Reign, and Don *Antonio* succeeded him. His Reign was wicked and cruel: Besides being concerned in the Murder of his Brother, he put to Death all his Relations, and amongst the rest his Wife, whom he charged with Adultery, in order to marry a Kinswoman, whom he had formerly been in Love with. By these Severities he became odious both to the *Portugueze* and other Whites; which coming to his Ear, he vowed speedily to have them beaten, and whipped-out of his Dominions [d].

[a] Could any thing be more audacious than this Answer, if it be Fact?
[b] *Merolla*'s Voyage, *p.* 660.
[c] Well, indeed, they might bear him a Hatred.
[d] *Merolla*, as before, *p.* 661.

1688. Merolla. *Raises an huge Army.*

To effect this, he raised an Army of nine hundred thousand Men [a]: Which Number cannot be thought incredible, considering the vast Populousness of these Countries, and that this King's Subjects are obliged to follow him to the Wars.

BEFORE this Army set forward, the King was advised by *Francis de San Salvador*, his Chaplain and Relation, not to hazard the Lives of so many poor Slaves against so warlike a People as the *Portugueze*; but he was deaf to his Intreaties. The first Day of their March, the Clouds sent-down a Deluge of Rain. *Francis* renewed his Petition, which had no more Effect than before. One Day stepping aside a little Way from his Army, with a few Soldiers, to repose himself, a dreadful Tyger, as it were for a second Warning, leaped suddenly out of a Forest, and ran full-drive at him: But *Francis*, who never left the King's Side, drawing-out a Simetar from his Girdle, at one Stroke, cleft the Beast in two.

Overthrown by the Portugueze.

THE *Portugueze* being resolved to find those Mines of Gold, which the *Most-Kongos* had so long promised, and still delayed to discover to them, got together about four hundred brave *Europeans*, with near two thousand Blacks, their Slaves, and with only two Pieces of Cannon, lodged themselves in the Marquisate of *Pemba*; where they were, not long after, surrounded by above eighty thousand. The *Capuchin* placed himself in his Vestments between the two Armies, endeavouring to make Peace: But the obstinate King, instead of yielding, forthwith gave the Signal of Battle [b]. The *Portugueze* Fire-Arms made such a dreadful Slaughter among the Blacks, that one Part of the Army giving Way, the other soon followed its Example. The King perceiving his Forces defeated, thought to secure himself behind a huge Rock; which being overthrown by a Cannon Ball, buried and killed both him and his Chaplain: Only a few saved themselves by Flight, leaving behind all the Baggage, with the King's Utensils of pure Gold. Now because this memorable Slaughter was chiefly occasioned by Gold, the Natives have never since cared to dig it, for Fear of losing their Country, and becoming Slaves.

And the King slain.

THE Head of the dead King was immediately lopped-off by the Conquerors, who carried it to *Loanda*, together with the Crown and Scepter. There they buried it in the Church of the *Lady of Nazareth*, the whole Chapter assisting at the Obsequies. This Battle, commonly looked-upon to be miraculous, the Author had seen painted upon the Wall in the said Church, and had it related by a *Portugueze* Captain who was present at it. He also told him, that while they were in Pursuit of the Enemy, he happened to come into a House, where seeing two Breasts of Meat at the Fire, he thought to satisfy his Hunger; but when he came to take them off the Spit, he perceived them to be Man's Flesh. By this may be seen, that though, generally speaking, there be no Men-eaters in *Kongo*, yet the Necessities of War drove the People to great Shifts in this Marquisate [c].

Voyage to Kongo.

As for the Crown, the *Portugueze* declared, that they were ready to resign it whenever they should be so required. As the Death of Don *Antonio* was attended with great Confusion, and infinite Slaughters, the Author proposed to the King to go with his Army and take Possession of *San Salvador*, formerly the Capital of *Kongo*, and where his Ancestors resided, that thence he might send an Embassador for the Crown and Scepter to the Governor of *Loanda*, who, to avoid being hindered by the Duke of *Bamba*, his Enemy, might pass through the Province of *Pemba*. He added, that he would go to *Sogno* and thence to *Loanda*, where he would expect the Embassador in *August*; that the then Governor, being near out of his Time, would, for a small Present, deliver the Crown, with which the Superior and he would crown his Majesty; and that this being done with Consent of the *Portugueze*, none would dare to question it. The King approved of his Proposal, but as it could not be well put in Execution till the Corn was off the Ground, he promised, as soon as Harvest was in, to march with his Troops, and grubbing-up the Woods, take Possession of that City, together with the adjacent Lands and Habitations.

The Crown carried away.

AFTER this, the King, at his Request, not only pardoned Don *Garcia*, who had caused himself to be proclaimed King of *Kongo*, and was a Fugitive in the Dominions of *Sogno*, ever since his Army had been routed, but likewise gave him the Government of a City. He also prevailed on his Majesty to restore to the Count of *Sogno*, the Country of *Khiovakhianza*; to the End, that having this Prince for his Friend, as well as the *Portugueze*, he might reign secure.

THE Author had the less Reason to ask any Favour on Behalf of the aforesaid Rebel, because

A Lord burns a Church

[a] The Author, to support his own Authority, quotes *Cavazzi*'s Description of *Kongo*, p. 286, and 868.

[b] The Author adds, that the King seeing a Woman with a Child in her Arms, supposed to be the Virgin *Mary*, standing by the *Portugueze* General, he shewed her to his Men; assuring them of Victory, because, forsooth, the *Portuguezo* had the Impediment of their Women with them.

[c] *Merolla*'s Voyage, *p.* 662.

He

1688. Merolla. *To shew his Zeal.*

he had ordered a Church to be fired in the City of *Kussu* in *Kongo*, only to shew his Zeal in extinguishing the Flames: But it seems they took such Hold, that it was burnt to the Ground; and, as a Reward for his Diligence, *Michael de Torino*, the Missioner, whom the mock-King was come to visit, excommunicated him; but at *Sogno* he was absolved [a].

THE Author continued in *Lemba* about twenty Days. This Year they kept *Lent* fifteen Days sooner than the *Europeans*, by reason they regulated it according to the Course of the Moon, but which they did not let *Merolla* know, for fear he should have put it off fifteen Days longer. The same Night he came to the City, the Marquis of *Mattari* entered in Triumph, for having subdued two Princes, whose Dominions bordered on the Kingdom of *Mokokko*.

Whimsical Story of

THE mentioning of *Mokokko*, put the Author in mind of a memorable Story told him by the Superior, *Thomas de Sestola*, concerning a certain Missioner who travelled into this Country, and after having baptized about fifty thousand Souls, died there.

THIS Person would needs go to wait on the King, and treat with him about introducing the *Romish* Religion. His Majesty, it seems, at the very first Proposition of it, believed it to be the true Faith, and offered to be baptized: But just as he was going to receive that Sacrament, a sudden Thought came into his Head, (suggested, no doubt, says the Author, by the Devil) which he

The King of Mokokko.

delivered after this Manner: "Father, before I "am baptized, I would beg two Favours of you, "which you must not deny me; *First*, to grant "me half of your Beard; and, *secondly*, to afford me a Successor from your Loins, for "which Purpose, I will cause all my Women "to be brought before you, that you may chuse "her you like best. We are all mortal, you "know, (proceeded he) and therefore, if you "should either die, or take a Fancy to leave us, "who shall support the new Religion which "you have planted among us? To what Purpose should I submit to entertain a new Law, "if I have no Prospect of its Continuance?" "Grant, therefore, that I may have a Son of "your Body, who possessing his Father's rare "Qualities, may be a Means to transmit this "Doctrine more securely to Posterity." The modest Priest was much surprized, and smiling, answered, That the Strangeness of his Request was so extraordinary, that he could neither gratify him in one nor the other of his Desires. The King's Reason for his first Request was, only that he might lay up the Hair, and shew it, upon Occasion, to have belonged to the Introducer of the Christian Religion into his Country; and who knows, says *Merolla*, but his Subjects, out of blind Zeal, might have worshipped it [b]? It is certain, continues he, we have been always exceeding cautious how we let the Negros have any Thing from us, that they might, probably, pay Adoration to. He adds, that, as concerning the before-mentioned Bull *of the Blessed Sacrament* (as the People of *Kongo* stile it) and their lighting Candles when they open it, the *Portugueze* Nuncio was acquainted with it, and answered, that, in regard that venerable Effigies was in it, the People might be permitted, in their Simplicity, to worship it [c].

Voyage to Kongo.

WHEN the Author had been about eight Days at *Lemba*, he was seized with a double Tertian Ague, and moreover broke-out from the Navel upwards in so many Boils and Scabs, that he had no Rest either Night or Day. During his Sickness, the King not only frequently visited him, but sent every six Hours to know how he did. The Queen also, and the Infanta, Donna *Monica*, sent often to enquire after his Health, with several Refreshments. Having a Mind to be let Blood, the King's Uncle would needs do that Office for him, not caring to trust any-body else, which he performed with such Niceness, that he scarce felt the Lance.

The Author falls sick.

BEING somewhat recovered, he resolved to be gone; and intending to take his Way not by *Boma* but *Sogno*, he begged the King would send some of his People to conduct him as far as *Khiova*, a Country belonging to *Sogno*, or to *Zariambala*, an Island of the same Dominions. His Majesty granted his Request, but much wondered at his so sudden Departure. Going, not long after, towards his Mother's Court, to take Leave of her, at his first Entrance he met two Servants with Torches; in the second Room two more, with four Servants; and two in the third, with more Attendants, it being Night. He found the Queen sitting wrapt-up in a Cloak, which was likewise thrown under her Arm, having nothing but her Smock under it, and her Daughter sitting on a Carpet by her. After having addressed himself briefly to her by Way of taking Leave, she started-up in a Passion, and setting her Hands to her Sides, said, *What will the World say, if, after having obtained a Minister of the Gospel with so great Difficulty, we should part with him so easily? No, no, it must not be: I will speak to the King my Son, that he, by no Means, suffer you to go. Madam,* (replied *Merolla*, smiling) *if your Majesty has done me the Honour to buy me, I desire to know in what* Pombo, *or Market, it*

Takes Leave at Court.

[a] *Merolla*'s Voyage, *p.* 633.

[b] As the *Romanists* do the Hairs of *St. Peter*'s Beard.

[c] *Merolla*, as before, *p.* 664.

1688. Merolla. *was, and what you gave for me, that I may restore the Price to you with Thanks; for be gone I must.* This Reply caused no small Laughter in the Company, especially in the Queen herself. He added, *If I am not suffered to transport myself to* Loanda, *how can I pretend to bring-about what I have promised, and you so earnestly desire?* This said, he was immediately dismissed. The Name of this Queen was Donna *Potentiana*, her Nature agreeing therewith, having always endeavoured to be powerful, and a great Enemy to the Queen Dowager Donna *Anna*, and to Donna *Agnes*, another Queen. These three Women have often put this poor Kingdom into a Flame; each having desired to have her Husband crowned, and for that Purpose did all separately endeavour to get a *Capuchin* Missioner among them. This has occasioned the Death of many Priests, and made their Superior not very ready to let the Missioners go to *Kongo*.

Attendants given him. JUST upon his setting-out, the King offered him a Present of Slaves, but having had thirteen in the Convent of *Sogno*, he only accepted one to wait-on him during his Journey. His Majesty then sent some People to accompany him, among whom were two of his Relations, to the End that he might be the better received wherever he came. At taking Leave, he obtained Liberty to level that obscene and sacrilegious Place before-mentioned, where so many Sorceries and Villanies had been practised; also to take away the Banners from the Burial Places in the Field, which, says the Author, were both superstitious and blameable [a].

Sets-out for Loanda. WHEN they had gotten as far as the River which bounds the Kingdom of *Kongo* that Way, finding no Boats on that Side, they made Signs to the Inhabitants of the other to come and fetch them over in their Canoas. After this, his Companions and Followers who were pretty numerous, armed some with Guns, others with long Pikes, called three Assemblies, to consult what Course to take. At last, three Canoas coming over, they put the Author and his Interpreter into one of them, promising soon to follow; but instead of that they went their Ways, possibly being afraid to venture themselves among the People of *Sogno*. Having reached the other Side of the River, the *Mani* of the Place would have him stay there all Night to baptize some Children, saying, he might proceed next Morning as early as he pleased. As soon as Morning came, *An exacting Lord.* the *Mani* thundered in his Ears, That if he would needs be gone, he must unloose his Purse-Strings, before he entered the Boat again: *With all my Heart*, quoth *Merolla*; *tell me how much you demand, and you shall have it.* *Fifteen Libonkhi*, (replied he) which are about ten *Roman Julios*. When the Author was about to pay him what he demanded, he cried, he must have thirty *Libonkhi*, pretending he had mistaken in the Rate. *There are thirty for you*, says the Friar: Which having laid-down, up starts a Fellow, and cries, *It is a Sign the* Mani *has not been very conversant in Wateridge, since he takes thirty for what he should have threescore. Be they ten Times as much, I will pay them*, replied *Merolla*, *since once Paying goes for all.* This said, he laid down the Full of what they demanded, and went into the Boat.

Voyage to Kongo.

TOWARDS Night, when he thought they were near the Land of *Sogno*, he discovered an Island where the Watermen immediately ran-ashore. Being still in the Boat, a monstrous Fellow, with a Countenance like a great ugly Wizard, came-up and told him, in a haughty Tone, that he had Orders from the Secretary of *Kongo* to bring him ashore. *How can that be*, replied the *Capuchin*, *when I left the Secretary of* Kongo *in* Kongo? *I say*, replied the other, *the Secretary of the Kingdom of* Kongo *requires your Presence.* Now, it seems, the *Mani* of this Place laid Claim to that Title. Hereupon, he desired this proud Messenger to tell his Master, that he desired to be excused from waiting on him, as not being well. The Black came a second Time, and more importunately than before commanding him to come ashore. *Merolla* desired him to acquaint his Lord, that he was a Missioner, and Superior of the Mission into *Sogno*: That he was just come from *Kongo*, and had three hundred armed Men assigned by the King of *Simantamba* for safe Conduct, whom he had but lately parted with; appealing to the Watermen who brought him for the Truth of what he spoke. These having satisfied the *Mani*, or Secretary, *A very kind one.* and being farther confirmed by a *Sogneſe Mushilongo* [b], whom he sent to the Author, he immediately dispatched the same Person to excuse his having sent so saucy and ill-bred a Messenger at first, who should be punished for exceeding his Orders, and propose to pay him a Visit though it was then Night. The Author waved it, and promised to wait on the *Mani* betimes next Morning. The Secretary treated him with a Goat, Fruit, and a Pot of the Country Wine, together with a Flask of Brandy mixt like a Julep, which *Merolla* was at a Loss to know how he could get; and for the thirty *Libonkhi*'s paid his Subjects, he restored him sixty [c].

THE Moment he arrived, he began to baptize near a House where the Mistress was a-bed. In *The Author encounters*

[a] *Merolla*'s Voyage, *p.* 665. [b] In the Original, *Muscilongo*. [c] *Merolla*, as before, *p.* 666.

the

1688. the Court before it, which was planted with a Merolla. Gourds [a], the People crowding and trampling the Woman's Ground, she began to bawl-out as if she was mad. This interrupting the Missioner in his Function, he held-out his Staff to make her quiet. She, taking this for a Threat, or being moved by some wicked Design, catched-up a Spade angrily, and fell to digging round the Place where the People were gathered; an Action always superstitiously observed by them. After she had done, she began to bawl-out again as if b she had been bewitched. *Merolla* perceiving her to persist in her Obstinacy, made the same Sign to her as before to be quiet, whereupon she immediately ran as hard as she could drive to call a Witch, it seems, to bewitch him. As she ran along, she cried to herself, *What, shall a Stranger thus abuse a Native? Must I be driven out of my House by I know not whom? No, no, if I cannot get him away by fair Means, I will have the Soul out of his Body by foul.*

With a stubborn Witch, SHE quickly appeared again, bringing along c with her a young Witch who was a Scholar of hers. As soon as the People were gone, these two laid themselves down on the Ground, leaning against a Wall, it being easy to know what they were by their Dress. On their Heads they had a Piece of Cloth folded round like a Turban; so that only one Eye was to be seen. With this odd Peeper the old Witch looked stedfastly for some Time, grumbling to herself. Then with her d Hand she proceeded to scrape a small Hole in the Ground. Here, it seems, the Farce began; for, at the Sight of this, the *Capuchin* immediately ordered his Interpreter to be gone; for as a Priest who had all along trusted in God, [or rather the *Romish* Saints] he doubted not but to render her Charms ineffectual as to himself. He first commanded the Devil not to come near him; but she little regarding what he did went-on with her Sorceries. Then he ordered the evil Spirits a se- e cond Time to march-off; upon which she, giving her Scholar a lusty Slap over the Face, bid her be gone, and leave her alone. At his third Word of Command, she departed also, but returned next Morning betimes, practising over her devilish Arts as before. He (being cunning) resolved not to stand long in one Place; thereby to avoid the Design she had upon him, to bewitch him to Death, with which View she had made the Hole in the Earth. When they have a Mind to bewitch f any one mortally, they put a certain Herb, or Plant into the Hole they have so dug, and as it decays and perishes, so the Vigour and Spirits of the Person they malign will fail and decay.

MEROLLA having done all that he had to do before any of his Watermen came, crawled to the River Side, a little Way distant, whither the Witch followed him three Times. Finding he could not avoid her, he sat down on the Bank, waiting for them. This the Hag perceiving, she likewise squatted herself down over-against him. The People being curious to know what would be the Event of this Contest, had hid themselves, unknown to him, in an adjoining Field of Millet. In short, he commanded her once more, in the Name of the blessed Trinity and the holy Virgin, to be gone; and withal blowing gently towards her, she, all of a sudden, giving three Leaps and as many Howls, fled away in a Twinkling. The Swiftness of her Motion was, it seems, so extraordinary, that all the Spectators were astonished, and thought it impossible to be performed by any human Power. When the Witch began to fly, the People came forth, and running after her, with several reproachful Exclamations, cried-out, *The Devil is fled, and the Priest not moved: The Devil take all Witches and Witchcraft* [b]. What better Proof need the Reader desire than this, of the Author's Ignorance and Superstition, (supposing he really believed in Witchcraft) as well as his Pronenes (as a *Romish* Priest) to Lying.

Voyage to Kongo. *And comes off Conqueror.*

SECT. VI.

The Author's farther Proceedings *in* Kongo, *and* Return *home.*

The Author returns to Sogno. *Another goes to* Loanda. *The Crown of* Kongo *lost.* Kongo *Ambassador stopped on the Road. Mission to* Kakongo *rejected. A religious Quarrel. Number of Conversions. Queen of* Singa *reconverted. Generosity of Negros, to a* French *Captain, ends in Treachery and their own Destruction. Fraud of the Blacks at* Angoy *requited. The Author leaves* Kongo: *Arrives at* Lisbon: *Waits on the King. Sumptuary Law there. Contest near* Genoa *with a* French *Man of War. Two Missioners disgraced.*

SOON after, the Watermen appearing, he prevailed on them, by good Words, to go-off presently. The second Night, after leaving this Place, they came to the Island of *Zariambola*, belonging to *Sogno*, where he thought himself secure. In the Way thither, meeting with a Nephew of the Count, *Merolla* informed him, that he was just come from *Kongo* with good

The Author returns to Sogno.

[a] The Leaves were like the *European*, but the Fruit was green, pulpy, and of an excellent Taste. [b] *Merolla*'s Voyage, *p.* 667.

1688. Merolla. News for the County of *Sogno*. This was immediately carried to the Count's Ears. His said Relation happening to return again that Way, and perceiving that the Author had been abuſed by the *Mani*, who delayed providing him another Boat, fell into a great Paſſion; and kicking againſt the Ground, *Is it thus*, ſaid he, *that you behave yourſelf in my Uncle's Buſineſs? I will take Care, that, as ſoon as I get to* Sogno, *you ſhall be deprived of your Government.* The *Mani*, to excuſe himſelf, affirmed, that he had appointed a ſufficient Number of Watermen, and that if the Miſſioner was not gone, it muſt have been their Fault. Coming to an Anchor, about Midnight in the Port of *Pinda* [a], his Boat's Crew fled. He then landed, and went to the *Capuchin* Convent. Next Morning, the Count, with a greater Attendance than ordinary, came to welcome him home. As ſoon as *Merolla* ſaw him, he ſaid, *Did not I tell your Excellency, that if I could not well accompliſh my Miſſion by Land, I would do it by Water?* The Count, without anſwering a Word, fell-down immediately on the Ground to kiſs his Feet, which he would needs do, though he hindered him all he could, his Brethren, who were then preſent, greatly wondering at it. Being much aſhamed of what he had done, the Author preſently lifted him up; and then ſtepping-aſide, acquainted his Excellency with what had paſſed between him and Don *John Simantamba*, concerning the reſtoring of *Khiovakhianza*. This he was mightily pleaſed with, and readily agreed to re-eſtabliſh Don *Garcia*, the Rebel, whom, through Policy, he had all along been forced to maintain, contrary to his Inclinations.

Another goes to Loanda. PRESENTLY after, Father *Andrew da Pavia*, one of the two Miſſioners whom he left behind, told him, that there was a *Dutch* Ship ready to ſail for *Loanda*, if he thought fit to take that Opportunity of going thither, to tranſact what related to the King's Coronation: But not being willing to repair ſo quickly to Sea again, *Andrew* undertook to perform the Voyage himſelf, and, in order thereto, took Leave of the Count that Inſtant. As the *Dutch* Ships are commonly pretty good Sailors, he returned in leſs than a Month's Time. The Governor being acquainted with the Buſineſs, embraced him heartily, and ſaid, he could never have wiſhed for any Thing better, ſince the Way to *Kongo* would, probably, be now opened, to the great Benefit of the *Portugueze*. To ſhew that the *Portugueze* propoſed conſiderable Advantages from a Trade with *Kongo*, the Author obſerves, that the ſecond Time he was at *Loanda*, the Governor, at his taking Leave, having earneſtly preſſed him to procure Liberty from the Count of *Sogno*, for the *Portugueze* to trade within his Dominions, the Farmers of the King's Revenue, who ſtood-by, ſaid, *A free Trade to* Sogno *can ſignify little or nothing to us, that Country being like a large Tree, where nothing is to be met with but Branches and Leaves; when a Voyage to* Kongo *would furniſh us with not only Leaves but Fruit.* *Voyage to Kongo.*

LUIS LOBO, the late Governor of *Loanda*, whilſt in Office, acquainted the Royal Chamber, that he deſired to have the Crown of *Kongo* in his Poſſeſſion; but it could by no Means be found. Then he commanded a new one to be made of Silver gilt, at his own Coſt; to the End that when the *Kongo* Embaſſador came for it, he might have it ready to give him. The King of *Portugal* coming to the Knowledge of the Crown's being loſt, wrote both to the Biſhop and Governor, that they ſhould make it their Buſineſs to find-out the Perſon in whoſe Hand it was laſt, and puniſh him as if he had ſtolen it. Among other Services done the King of *Portugal* by *Lobo*, one was, that he laid the firſt Foundation of a Communication with *Kongo*, and rendered that Kingdom dependent upon *Portugal*. Friar *Andrew*, through the ſhort Warning he had of his Journey, was not able to give any Account when the *Kongo* Embaſſador was to arrive; but afterwards, the Author, at the Return of the Smack from *Loango*, going to *Loanda* in it, acquainted the Governor, that it would be in the Month of *Auguſt*. *Auguſt* came, yet no Embaſſador appeared [b]. *Crown of Kongo loſt.*

A LITTLE after, ſome Negros, newly come from *Kongo*, informed the Miſſioners, that they had met the Embaſſador on the Road with a great Retinue. The *Sogneſe* Embaſſador being likewiſe in this City at that Time, to congratulate the Biſhop's Promotion to the Biſhoprick, had Information, that he was ſtopped by the Duke of *Bamba*'s Orders, as he paſſed through his Dominions; that Prince having been always an Enemy to *Kongo*, on account of his Pretences to the Crown, founded on his Deſcent from Donna *Anna*, one of the before-mentioned rival Queens [c]. The *Portugueze* were well pleaſed that an Embaſſador was ſent, and all Things had taken Effect, but for ſome Troubles which enſued: For the new Governor was about making War on the Queen of *Singa*; who had deſtroyed a Territory belonging to the *Portugueze* with Fire and Sword, and carried away the *Sova*, or Lord of it with his Wife, into Slavery. However, the Miſſioners did not doubt ſoon to bring the Coronation to bear, eſpecially ſince *Andrew da Pavia* was negotiating earneſtly about it. *Kongo Embaſſador ſtopped.*

[a] In the firſt Iſland in the *Zaire*.

[b] *Merolla*'s Voyage, *p.* 668.

[c] See before, *p.* 192. b.

1688. Merolla. *Miſſion to Kakongo rejected.*

WHILST this was in Agitation, the Superior, with the reſt of the Miſſioners, applied themſelves to replant Chriſtianity in *Kakongo*. The Governor of *Loanda*, and the Royal Chamber, aſſured them, that they would, at the Riſk of their ſmall Traffic with this Kingdom, aſſiſt them; and that the firſt Ships they had at Liberty ſhould be employed in that Miſſion. The Governor was very diligent in furthering this Affair, and the Biſhop rather more. The Author told them, that not only *Portugueze*, but *Italian* Prieſts would be neceſſary to free the Minds of that People from Jealouſies and Suſpicions. But the *Portugueze* ſeem not to have cared that the *Italians* ſhould have any Share in this Miſſion. However that be, the Author informs us, that a certain Head of a Convent in *Loanda* having been informed by *Ferdinand Gomez*, of the King of *Kakongo*'s Inclination to embrace the *Romiſh* Faith, reſolved to take upon himſelf the Taſk of preaching it to him. For this End he gave-out, that he had received Orders from his Superiors to tranſport himſelf to *Kapinda*, knowing that the Author could not go, by Reaſon of an Infirmity he then laboured under. He alſo procured Letters from the Superior of the *Capuchins*, to recommend him to their Convent at *Sogno*, where he was courteouſly received. Thence he ſent a *Portugueze* Prieſt to his Companion, to *Kakongo*, enjoining him to ſpeak with the King. Without this Perſon, he could never have had any Hopes of Succeſs, being not at all ſkilled in the *Kongo* Language, which this Prieſt ſpoke very well. He nevertheleſs could not obtain the Speech of the King, which cauſed him to write to his Majeſty in his Superior's Name; but obtaining no Anſwer, he began to deſpair, and both returned with Shame to *Loanda*.

Religious Quarrel.

AFTERWARDS, *Andrew da Pavia* wrote to acquaint the ſaid King, that he would come and baptize him, whenever he ſhould pleaſe to appoint. It was reported about this Time, that all foreign Miſſioners were to depart by Order of the King of *Portugal*, and that all the *Capuchin* Convents were to be ſurrendered to thoſe of the aforeſaid Order [a]. Whereupon the defeated Superior, though he did not care that *Pavia* ſhould go, yet that he might prepare the Way for him, and build a Convent there, earneſtly preſſed him to it. At *Pavia*'s Arrival, the King ſent him Word, that he could not conſent to ſee him, for that he had formerly given his Word to the Author, whom he expected not only on Account of Religion, but likewiſe of Trade and Commerce, by Means of a Merchant he was to bring with him. *Voyage to Kongo.*

WHILST *Merolla* was at *Loanda*, the College *De propaganda* ſent to Order Friar *Monteleone* to go to the Iſland of *St. Thomas* and build a Convent there; to the End that whenever any Miſſioners came thither, they might the eaſier tranſport themſelves into *Kongo*. As the Inhabitants of thoſe Parts conceive the Pope to be a moſt holy Perſon, and that the *Italian* Prieſts are all like him, they permit them, without the leaſt Scruple, to go, in their Habits, into their moſt inner Receſſes, which Prieſts of other Nations would not be ſuffered to do. By this Means, notwithſtanding all Obſtructions, great Numbers have been converted in a few Years. The Author is ſure he had himſelf baptized no fewer than thirteen thouſand, and cauſed very many to marry. One of his Order, as has been remarked elſewhere, alone baptized upwards of fifty thouſand; and *Jerom de Monteſarchio* (as he told *Merolla*) within the Space of twenty Years, baptized above an hundred thouſand Perſons [b]; and among the reſt, the King, or rather Duke, of *Kongobella*, tributary to the King of *Mikokko*, together with his Nephew, and ſeveral other Perſons of Quality [c]. *Number of Converſions.*

ONE of their Arguments in Defence of their Principles is, that the Elephant never eats Salt, (meaning Baptiſm) and yet he becomes fat and large, and lives a long while. It ſeems, *Baptiſm*, in their Dialect, is called *Minemungu*, which is as much as to ſay, to *ſeaſon the bleſſed Salt*. Should any Body aſk, if ſuch a one were a Chriſtian or a Pagan? If a Chriſtian, they will anſwer, He is a Chriſtian; *for he has taſted of the Salt that has been bleſſed by the Prieſt*: And if any of theſe had been baptized with Water alone, he would not have been very well ſatisfied. An obſtinate Black, who uſed this Argument, was, in his laſt Sickneſs, baptized, then married to a Convert, and the third Day after died.

THE Queen of *Singa*, with the greateſt Part of her People, was converted by the great Pains of *Anthony Laudati da Gaeta*, a *Capuchin*, as the Author was told by a *Portugueze* Captain who was preſent. The Queen and the Miſſioner were ſtanding together diſcourſing, when of a ſudden the Friar thus beſpoke her Majeſty: *Madam, when I behold ſo many large and beautiful Valleys, enriched and adorned with ſo many cryſtal Streams, and defended from the Injuries of the Weather by ſuch high and pleaſant Hills, all under your Ma-* *Queen of Singa converted.*

[a] This Order is not mentioned, and the Author ſpeaks obſcurely with Regard to this Diſſenſion, which ſeems to have ariſen between the Miſſioners of different Nations and Orders. [b] Yet, for all theſe numerous Converſions, their Religion ſeems to have gained very little Ground in theſe Countries, or indeed in any Place, but where it is ſupported by Force and Violence. [c] *Merolla*'s Voyage, *p.* 669.

1688. Merolla. *jesty's Command, I cannot forbear being so bold, as to ask you who was the Author of all these? Who fecundates the Ground, and afterwards ripens the Fruit?* To which the Queen answered, *My Ancestors. Then*, replied the *Capuchin*, *does your Majesty enjoy the whole Power of your Ancestors? Yes*, answered she, *and much more, for, over and above what they had, I am absolute Mistress of the Kingdom of* Matamba. The Friar, upon this, taking up a Straw that lay upon the Ground, said, *Madam, pray do me the Favour to cause this to hang, without holding, in the Air.* The Queen turned away her Face, and looked scornfully at a Request so insignificant; but the Friar renewing his Petition, and offering to put it into her Hand, she let it fall. *Anthony* stooped again to take it up, but the Queen being nimbler, got hold of it before him. *The Reason*, quoth the Friar, *why the Straw fell, was, because your Majesty did not command it not to fall; but now be pleased to order it to hang of itself, without Help, in the Air.* She did so, but it would not obey: Whereupon the Friar broke-out in the following Expressions, *Be it known to your Majesty, O Queen, that your Ancestors were no more able to produce these fair Fields and Springs, than you are by your Command to support this Straw* [a]: Whereby convincing her, that there was one omnipotent Creator, or first Cause of all Things, she re-embraced the *Romish* Faith, from which she had apostatized, and died soon after.

Generosity of Negros THE Author, after this, relates a very odd Story, told him by a *French* Sea Captain at *el Mina* (in *Guinea*) and confirmed by a *Portugueze*, who was also an Eye-Witness. This Captain trading along the *Gold Coast*, was unfortunately made a Prize by a *Hollander*. Being carried before the Governor, he was sent to Prison, loaded with Irons, and guarded by about thirty strong Blacks, where he expected nothing but Death. The chief of these Negros, charmed to see the Prisoner bear his Sufferings so manfully, and judging him, by his Countenance, to be a Person of Discretion, he at length said to him, *Since you have done no-body any Harm, and your Enemies have behaved themselves immoderately rigourous towards you, by not only imprisoning, but likewise depriving you of your Goods and Life, I offer myself to free you, led thereunto by a Principle of Abhorence of such Actions.* The Captain taking Heart at this, assured him, that if he had Courage enough to deliver him, and conduct him in Safety to his Ship, he would reward him with whatever he should ask: *But how*, said he, *is it possible for me to have so good Fortune, when there are so many appointed to look after me?* *Leave that to me*, replied the Black; *for I doubt not but to be able, by the Help of six of my Companions, whom I have already engaged, to do what you required. The Way I propose to do it is, by making the rest of my Companions drunk with Wine, which will give us, who are your Friends, a Liberty to act as we please.*

Voyage to Kongo.

HE was, not long after, as good as his Word. Having quitted the Prison, they travelled all that Night through thick Woods, and at length arrived at the Port. The Negro going aboard the Ship, acquainted the *Dutch* Guard, that the Governor had set at Liberty both the Captain and his Crew. The *Hollanders* giving Credit to the Negro, who had always passed for an honest Fellow, freed the Men from their Fetters, and receiving a small Reward departed. The Captain seeing himself Master of his Ship again, set open all his Chests, and offered his Preserver whatever Recompence he required: But the Negro would accept of nothing; alledging, that what he had done was wholly out of Compassion, without any Regard to Interest; and farther said, that if he pleased to accept of his and his Companions Service, they would follow him wheresoever he went. The *Frenchman*, glad of that Occasion to shew his Gratitude, gave him a hearty Welcome; and cutting the Cables, set-sail directly for *France*, to avoid falling afresh into the Hands of the *Hollanders*. The great Civilities shewn them throughout the whole Voyage, are not to be expressed. The Seamen would often compliment them, and especially their Chief, calling him their Deliverer. When they came to Land, the Captain's Relations and Friends strove which should oblige these Blacks most [b].

To a French Captain,

WHEN they had been about three Months ashore, the Negros advised the Captain to freight his Ship anew with some rich Merchandize and Curiosities, proposing to conduct him to a Port in *Guinea* [c], below *el Mina*, not subject to the *Hollanders*, where he might gain what Profit he pleased without any Danger. Who now could have mistrusted the Preservers of their Lives? The Place they named being known to the Captain for a Place of great Trade, he freighted his Ship accordingly, and set-sail again towards the East. Having taken-in Provisions at the Island of *St. Thomas*, he put to Sea again; and while they waited for the Trade-Wind (called by the *Portugueze*, *Viracao*) which there rises and falls every six Hours with the Tide, all the Mariners fell asleep except the Pilot, the Steersman, and another Person, but the subtil Negros kept awake

Ends in Treachery and

[a] This Argument, as it stands in the *English* Translation, is neither conclusive, nor common Sense. The Queen's Conversion, real or pretended, is treated at large, by F. *Francis Maria Gioja* of *Naples*. [b] *Merolla*'s Voyage, *p.* 678, *&c. seq.* [c] In the Original, *Chinea*. This must be *Guinea*, a Name and Country, perhaps not very well known to *Italian* Missioners.

te-

1688. Merolla. to carry-on their Design. One of these latter set himself to cutting of Wood, that the Noise of the Ax might drown that made by the rest in what they went about. They knocked-out the Brains of the Pilot and four Seamen, intending to have served all the rest in the same Manner.

Their own Destruction. THE Captain being alarmed by a little Boy, snatched-up a Cutlace, and two Brace of Pistols: But finding the Cabin-Door bolted on the Outside, he was forced to make his Way through a Port-Hole. When he came upon Deck, he found b some of his Men lying dead, and others defending themselves: Then calling to wake the rest of the Seamen, and with his whole Force falling-on, they soon dispatched four of the Negros, among whom was their Chief. The three who remained confessed, that their Plot was to have murdered all the Crew, and then run-away with the Ship to their own Country; where they would have boasted what a Trick they had put upon the *Europeans*: But they paid dear for their Folly, having been immediately hanged-up at the Yard-Arm. This happening in Sight of the Island of *St. Thomas*, the People fired a Gun from Shore to know the Occasion of it. The Captain hanging-out a white Flag, sent his Boat to acquaint them how he had been served by the Negros; at which those Islanders were extremely surprized, wondering especially how those subtil Blacks could harbour so ill a Design so long.

Fraud of the Blacks. THE same Captain farther told the Author, d that after this he would needs go to *Sogno* to see the *Zaire*, and try if he could by that River get into the Kingdom of the *Abissines*, belonging to *Prester John* [a]; although he was informed, that it was not safe for large Ships to sail in, on account of the great Number of Islands, and the several Rivers that fell into it. The Inhabitants of *Angoy*, along whose Coast he was obliged to pass, perceiving a Ship with such People on-board as they had never seen before, sent a Canoa to e tell them they must come and anchor in *Kapinda*; having likewise understood, that the Vessel was going to make Discoveries up the River, they let the Crew know, that if they would put into their Port, they should be conducted in their Expedition, as well as find Plenty of Slaves and Ivory. Above all Things they advised them not to touch upon *Sogno*, affirming, that the Natives were Enemies to the Whites, and not many Years before had made great Slaughter among f them. The Captain, to satisfy these People, sent a Boat on Shore laden with Goods, and two Mariners in it. The Negros carried them up into the Country, and divided the Merchandize among themselves. Fifteen Days past and no News was heard of the two Seamen, nor even of any Trade or Traffic settled by their Means, yet the Negros gave good Words, and went daily aboard the Ship to preserve a good Correspondence, drinking and carousing at the Captain's Expence. At length the *Mani* or Governor of *Kapinda* coming on-board himself, accompanied with five or six Followers, the *French* Captain on a sudden caused them to be seized, and clapped under the Hatches in Irons; threatening, that unless the two Mariners with their Merchandize were not immediately restored, he would not carry them only away for Slaves, but likewise as many others of that Kingdom as he could meet with [b].

Voyage to Kongo. *At Angoy requited.*

THE *Capuchins* having persuaded the Count of *Sogno* to do the Captain Justice, the *Mani* and his Companions were apprehended, by which Means the Seamen and Part of the Goods were recovered. To satisfy for the rest, the *Angoy* Blacks were ordered to pay twelve Slaves, which c not coming, the Captain set-sail with the seven he had gotten; putting the eighth ashore to conduct the twelve Slaves assigned to *Sogno* [c], where he traded for three hundred Slaves, whom he carried to sell in the Island *Hispaniola*. The Captain said, he was extremely pleased that he had gotten a Negro Governor to present to his King, clothed after the Fashion of that Country. By this Relation, the Author says, the Reader may perceive, that the Negros are both a malicious and subtil People: He likewise allows, that they spend most Part of their Time in circumventing and deceiving; but adds, that when once their vicious Principles are eradicated, they seldom or never relapse into them again.

The Author leaves Kongo. THE Author's Disorder still hanging upon him, he found himself obliged to quit *Africa*; however, had he recovered his Health in *Brazil*, his Intentions were to have returned once more to *Kongo*. He set-sail from *Loanda*, and arriving not long after at *Baia*, the principal City of *Brazil*, was for a short Time entertained in a Convent of *French Capuchins*. These Friars spoke to a Countryman of theirs, who offered to carry him to *Lisbon*, and provide him a convenient Cabin because he was sick; but would not take him as Chaplain, because he would not submit to the Laws of *Portugal*, which make it a Crime for any Ship to sail without one. He was afterwards requested by the Governor of *Massangano*, who came in the same Ship from *Angola*, to go along with him to *Portugal*. He thankfully accepted his Offer, and in three Months Time reached the Height of *Lisbon* in Company of a *Arrives at Lisbon.* Fleet of twenty-eight Ships, laden with Tobacco and Sugars.

[a] This absurd Notion, of the King of *Abissinia* being the *Prester John*, still prevails in some Countries.

[b] *Merolla*'s Voyage, *p.* 680.

[c] But, it seems, they were not sent.

1688. Merolla. French *Ship blown-up.*

IT being almoſt Night before they got near the Port, only three of their Ships could get-in, *viz.* that wherein the Author was, the *Frenchman*, and another. At Day-break the Phyſician came aboard theſe three, to ſee what State of Health they were in. On his Approach, the *Frenchman* thinking it had been a Cuſtom-Houſe Felucca, went to hide a Quantity of Tobacco he had in his Powder-Room; but letting a Spark from the Candle fall on one of the Barrels, the Powder took Fire and blew-up the Poop of the Ship. The Water, by this Breach, flowing into the ſhattered Veſſel, ſhe ſunk in a Trice; none of the People eſcaping but ſuch as could ſwim, who made Shift to get to Shore, or were taken-up by Boats. The Author takes care to tell us, that this Accident was imputed by the Vulgar (he would not venture to ſay by the better Sort) as a Judgment on the ſaid Ship, for not having a Chaplain on-board her [a].

Waits on the King.

FRANCIS DA PAVIA and the Author going aſhore, went to wait on the King, who received them very graciouſly, ſtanding, out of Reſpect to them, all the while with his Hat in his Hand. He kiſſed their Habits, and then began to ſpeak of their Order and Miſſion, and eſpecially of the *Italian* Miſſioners: For whom he ſaid he had a very particular Reſpect, having been often informed how much Good they had done in *Kongo*; and that although he had forbidden any foreign Prieſts to exerciſe their Function within his Conqueſts in thoſe Parts, yet he did by no Means deſign thereby to exclude his *Italian Capuchins*.

Sumptuary Law.

THIS King had ſome Time before made a Law againſt Exceſs in Apparel. It ſeems, the *French* Merchants uſed every Year to introduce new Faſhions in Clothes, and dreſſing Babies in them, expoſed them to the View of the People, who preſently bought-up thoſe Garments. By this Means moſt of the Coin of *Portugal* falling into the Hands of the *French*, the King, to prevent the Exportation thereof, raiſed the Value: But this Device failed of Succeſs, for the Merchants thereupon raiſed the Value of their Goods; and the People were ſo far infatuated, that they were reſolved to have them at any Rate. The King ſeeing this, publiſhed another Proclamation, forbidding his Subjects to wear any Silk, Gold, or Silver; and commanding them to uſe only Bays, or ſuch Stuffs as were the Manufacture of the Country: He likewiſe prohibited all foreign Hats and Stockings, ſetting his Subjects an Example himſelf, the more to incline them to obſerve that Law. As for the Silk, Gold, or Silver, which the Church required, he ordered certain Commiſſioners to procure what was neceſſary for that Purpoſe from *Venice* and elſewhere, which was to be ſealed, to prevent any greater Quantities being imported. By theſe Means ſuperfluous Expences have been wholly baniſhed this Kingdom, and its Conqueſts; and if other Nations, ſays the Author, would take Example by them, Luxury would not be ſo rampant, nor Vice ſo triumphant.

Voyage to Kongo.

FROM *Liſbon* the Author ſailed to *Leghorn*, and from thence to *Genoa*, in a Ship called *The Holy Roſe*. As they were going to enter the Port about Midnight, the Wind of a ſudden chopping about full in their Teeth, forced them back to Sea again. About Day-break, while they were plying to get-in, a *French* Man of War, who was juſt coming-out, made-up to them; and keeping to Windward, her Captain hailed them to ſend their Boat on-board; but theirs, taking little or no Notice, ſailed-on: Hereupon the *Frenchman* gave them to underſtand, that ſeeing their Ship was a Man of War, he was obliged, by an expreſs Order from his King, either to oblige the Captain to come aboard, or ſink her. At hearing this, all the Ship's Company were extremely concerned, eſpecially becauſe, on Sight of *Genoa*, they had diſcharged all their Cannon except thirteen, which were reſerved to ſalute the Croſs in that City. Their Muſkets likewiſe were all laid-up in the Gun-Room, and the Seamen had put-on their beſt Clothes to go aſhore: However, two of the Officers got ready what Arms they had, and ranged both Paſſengers and Seamen on the Decks; in Expectation of the Enemy's being as good as his Word, ſince they had abſolutely refuſed to comply with his Commands. The Buz and Clamour was ſo great every where then amongſt the Soldiers and Seamen, that the Author almoſt thought he was in Hell.

Conteſt near Genoa with A French Man of War.

AT length, to prevent the Inconveniencies which might have attended ſo raſh an Engagement, the *French* Captain ſent his Brother on-board the *Roſe* to ſee who they were. Perceiving, as he drew near, what Preparations had been made for a Fight, and withal that they were *Genoeze*, he cried-out, *To what Purpoſe are all theſe warlike Preparations, ſince there is Peace between us and* Genoa? They anſwered him, that at Sea they ought always to be on their Guard againſt Accidents; and that, for ought they knew, his Ship might be no *French* Man of War, becauſe it was a common Thing to put-out falſe Colours. Seeing a great many Men on Deck, he demanded what Number they had on-board, and was told four hundred, which was the Truth. At laſt he acquainted them, that he had Orders from his Maſter to demand all *Frenchmen*, except Merchants, on-board any Veſſel whatever; and de-

[a] *Merolla*'s Voyage, *p.* 681.

fired

1688. fired to know if they had any such among them. Search being made, all who were found were delivered immediately. After which the *Frenchman* departed peaceably, and left them to enter the Port. *Merolla.*

IT might have proved very fatal to them to have engaged this *French* Vessel, by reason that over and above a great Quantity of Merchandize of different Kinds, they had on-board more than a Million and an Half of Money belonging to Merchants; as also a great deal of uncoined and unwrought Silver. Their Ship carried besides all the Money which had been collected that Year in *Spain* by the Commissary of the Croisade; as likewise several other Sums given in Charity towards canonizing two Saints [a] at *Rome* [b].

Two Missioners disgraced.

THE Author concludes with an Account of the Sufferings of two *Capuchins*, *Andrew da Buti*, and *Peter da Sestola*, by Order of Don *Pedro de Castro*, a former Count of *Sogno*. The Count having sent for them, said, *Fathers, how comes it to pass, that amongst the Pagans there is Rain enough and to spare, and we Christians have not had one Drop? Let me know what can be the Cause of this?* The People affirmed, that the Want of Rain proceeded from some Relics Friar *Andrew* had by him, and that they could expect none so long as he kept them. The Count upon this commanded him to throw them away instantly; and added, that if there fell no Rain the next Day, both he and his Companion must expect to be very ill used. At that Time the Sky was extremely clear, and continued so till about Midnight, when of a sudden the Heavens began to be overcast, and the Clouds poured-down a Shower sufficient to prepare the Earth for Seed. Notwithstanding this, which had happened through the sole Prayers of the two Missioners, (if you will take their Words for it) the Count not caring to have them any longer in his Dominions [c], ordered them to undergo the Oath of *Khilumbo*, to prove their Innocence: But they thinking such a Trial the most diabolical that could be imagined, absolutely refused to submit to it [d]; whereupon they were immediately seized, and most inhumanly misused, dragged about, all they had taken from them, and then expelled the Country. *Buti* was so roughly handled, that he died not long after of his Hurt in the Kingdom of *Benquella*, (or *Benguela*) the Place of his Mission. Of this *Cornelius Van Wouters*, a *Dutch Franciscan* Friar, was an Eye-Witness [e]. *Voyage to Kongo.*

[a] The Canonizing one at present costs, it seems, an hundred thousand Pounds. For that Sum *Beelzebub* himself may be sainted. [b] *Merolla*'s Voyage, *p.* 682, *& seq.* [c] Is it likely that the Count would have been willing to part with them, if they had performed such a Miracle? It is more probable, that failing of producing Rain, to which they pretended, he discovered their Imposture, and therefore punished them as they deserved. [d] By *most diabolical*, is here to be understood, *most dangerous*. They were afraid Poison would be infused in the Drink, and as so many Missioners had died of Poison, they did not care to trust to their Prayers for Deliverance, which farther discovered their Knavery: For sure, if there was any Power in them, it was as easy to prevent the ill Effects of the Liquor, as to procure the Rain, and consequently they would as willingly have trusted to their Prayers in one Case as the other; nay, the rather, if any diabolical Arts or Charms were practised over the Drink, since it would have given them an Opportunity of *exercising their sacerdotal Power over their Charms, and confounding all their Devices*, which they pretend to be extremely fond of. See before, *p.* 181. d. [e] *Merolla*, as before, *p.* 685.

CHAP.

CHAP. IV.

Abſtract of a VOYAGE *to* Kongo *River and* Kabinda, *in* 1700.

By James Barbot, *Junior, and* John Caſſeneuve.

Introduction. JAMES BARBOT was Son of *James Barbot*, Brother to Mr. *John Barbot* who wrote the *Deſcription of* Guinea [a], and has therein inſerted this Voyage, which he extracted from the Journals of his Nephew, Supercargo, and of *Caſſeneuve*, firſt Mate, on board the *Don Carlos* of *London*, a Ten *per Cent.* Ship, or Free-Trader. This Relation, beſides being the only one to be met with of an *Engliſh* Ship to *Kongo*, contains many Particulars, of great Uſe both for the Navigation and Trade to this Part of *Africa*. We have given moſt of the Names without Alteration, not knowing whether they are ſpelled according to the *Engliſh* or *French* Orthography; but muſt obſerve, that they ſeem to be rather *French* than *Engliſh*. *Barbot* died at *Barbados* in his Return.

SECT. I.

Their VOYAGE *to* Kongo *River, and landing at* Soni, *or* Sogno.

They ſail from the Downs. *Shock of a Whale. Take a Porpoiſe. Signs of Land. Coaſt of* Mataman. *Multitudes of Porpoiſes, Whales, and Grampuſſes. The Sun-Fiſh, or Sea-Sun. They go on Shore: Come to an Anchor: View the Country. Pond full of Fiſh. Cape* Tres Puntas. *Iſland of* Loanda: *Proſpect of the Coaſt. Cape* Padron *diſcribed.* Soni *or* Sogno *Port. A ſtrong Tide. Audience of the Count of* Sogno. *A Prieſt-ridden Prince. Licence to trade hard to be obtained. An incredibly ſwift Ebb. Another Audience. Price of Slaves ſettled.*

Sail from the Downs. THEY ſailed from the *Downs* in the Ship *Don Carlos* of *London*, a Ten *per Cent.* Ship, *April* the eighth, 1700. *May* the eleventh, they arrived before *Madera* Iſland, where, after they had taken-in Wine, and ſome Refreſhments, Mr. *Barbot* drew the Proſpect of the Town of *Funchal* [b]. They found the Variation here three Degrees thirty Minutes, Weſt. *May* the fourteenth, they had Sight of *Palma* and *Ferro*, two of the *Canary* Iſles: They likewiſe eaſily perceived the high *Pico de Teneriffe* at Eaſt North-Eaſt, appearing over the Iſle of *Gomera* [c].

Shock of a Whale. THE eighteenth, in the Night, a Whale gave a violent Shock to their Ship, riſing from the Deep exactly under the Middle of their Keel, as they plainly diſcerned, and plunging afterwards with a great Noiſe. The Man at the Helm affirmed, he could not move it any way for above a Minute. The twenty-third, they caught a Dorado [d]. The twenty-fourth, in Latitude twelve Degrees five Minutes, North, and in one Degree ſixteen Minutes Longitude from *Ferro*, they ſaw two Sail, one of them *Fleet*, a *Londoner*, bound from the River *Gambra* for the *Gold-Coaſt*.

Take a Porpoiſe. *MAY* the twenty-ninth, in nine Degrees four Minutes North Latitude, they were ſurrounded by large Sholes of Porpoiſes, or Sea-Hogs, one of whom they caught with a Cramp-Iron. He was no ſooner wounded, than all the reſt left them.

JUNE the nineteenth, they croſſed the Line, and the twenty-ſecond cleaned their Ship, which being foul ſailed heavily. The twenty-fourth, they were in four Degrees fifty-ſix Minutes, South, the Latitude of *Kabinda*, their intended Port, but ſix hundred Leagues to the Weſt of it; the Eaſt South-Eaſt and South-Eaſt Winds forcing them a great Way about to the South, with rough Sea, and variable Winds.

JULY the third, being in ſeventeen Degrees forty-ſix Minutes South Latitude, they ſuſpected themſelves near the Sholes that ſhoot-out from Cape *Abrolho* in *Brazil* for fifty Leagues Eaſt at Sea, on which Account they kept a good Watch. The Winds varying from South to Eaſt every Day, and ſometimes at North-Weſt, they proceeded to the South; and the twenty-fourth were in thirty-one Degrees twenty Minutes South Latitude [e], and five Degrees fifty-ſeven Minutes Longitude, Eaſt from *Ferro*, the Wind North

[a] It contains ſeventeen Pages. [b] See Plate VII. Vol. I. *p.* 558. [c] See Plate V. Vol. I. *p.* 539. [d] See Plate III. Vol. I. *p.* 194. [e] They had run South within three Degrees of the *Cape of Good Hope*; three Degrees more South than Admiral *Job*, who ſailed from *Brazil*, in *May* 1641, to conquer *Loanda*; and two Degrees twenty Minutes more South than Friar *Angelo*, but not ſo far that Way as *Merolla*. This ſhews, that Ships ſailing for *Kongo* and *Angola* are commonly carried far to the South-Eaſt before they can get into the proper Trade-Winds.

by

1700. Barbot. by West. They saw many Birds, (besides Pintados) some as big as Turkeys [a].

JULY the twenty-fifth, they steered East North-East with a fresh Gale, a rough Sea, and hazy Weather; then heavy Rains for two Days. The twenty-seventh, being in thirty Degrees six Minutes, South, they had Hail and Rain, with Lightnings, but cold Weather.

Signs of Land. FROM the twenty-eighth, to *August* the ninth, the Winds continued variable, with hazy, drizling Weather. They being then in twenty-three Degrees twenty-seven Minutes, South, they had a Multitude of Birds about them: These were as big as Pigeons, white under the Belly, and dark-brown on the Back; the Wings long and sharp-pointed, either flying about, or swimming on the Sea. They indeed came so near, as almost to touch the Ship, and then took to Flight again. They passed the Tropic of *Capricorn*, and by Estimation were not above fifteen Leagues from the Coast of *Africa*. The tenth, they saw a Palm-Tree floating on the Sea, with a Multitude of the same Birds, and next Day another Tree of the same Kind, the Sea-Water changing its Colour. The thirteenth, they were, by Observation, in sixteen Degrees five Minutes, South Latitude, and saw Abundance of Birds, called by the *French*, *Gornets*, which seldom fly far from Land. The fourteenth, they had Sight of the Continent of *Africa* about five or six Leagues distant, the Land in several Places doubling, and the Shore as high as *Berry-Head*, shewing here and there some white Cliffs, and much floating Wood about them.

Coast of Matataman. THIS was that Part of *Africa* called *Matataman*, or *Simbebas*. The last two or three Days they saw many Whales and Grampusses, especially in the Night between the fourteenth and fifteenth. Three or four of them kept near the Ship, making a prodigious Noise, being, as they supposed, assaulted by the Sword-Fishes, their mortal Enemies.

THE fifteenth, in the Morning, they were about two Leagues and an half or three Leagues from Shore, no Ground; the Land pretty high on the Coast, double in several Places, with many sharp-pointed Hillocks, and four or five Table-Lands. At Noon, they spied a high, black, round Mount, about three Leagues to the South-East, which they concluded to be Cape *Negro*. They sailed along it North North-East at about four Leagues Distance, and it appeared cut in many small Bays, with a sandy Strand. The Land next the Shore is very steep, and of a reddish Colour; it is flat, but dry and barren, only some Shrubs lie scattered about it [b].

AUGUST the sixteenth, they continued the same Course; all the Coast, which was lower than the former, appeared very barren, without Tree or Bush for a great Way inland. The preceding Night, they were surrounded for two Leagues by an infinite Number of Porpoises driving to the South for an Hour, very thick and close together. The Night before, they took aboard a Bird called a *Mosquito-Hawk*, of the Size of a Lark, and Colour of a Woodcock; with large Eyes, short Bill, but very broad, and has its Name from its feeding on Mosquitos, or Gnats. There are great Numbers of them in *New England*.

Voyage to Kongo.

Multitude of Grampusses.

THE seventeenth, they found themselves in twelve Degrees fifteen Minutes South Latitude, Course North North-East, and had about them Abundance of Whales and Grampusses six or seven Leagues from Land. In the Evening, with the Harping-Iron they struck a large and hideous Fish, called a *Sun-Fish* [c]. It was about four Foot long, and three broad, almost oval, with a monstrous Head, large round Eyes, and little Mouth. It was covered with dark, brown, shagreen Skin, extraordinary hard. On each Side were two Fins, moving very slowly, and not flat. The Sailors boiled and eat the best Part of it, finding it excellent Food; the Flesh being Milk-white, rising in Flakes like Cod, and tasting like Thornback, but very tough, perhaps because too fresh. They boiled the Liver, and got about three Pints of Oil. The Men also boiled the Entrails, and thought them delicious.

Sun-Fish, or Sea-Sun.

THE eighteenth, at Noon, being athwart a little sandy Bay, four Miles distant, and having for two or three Nights before observed, that the Blacks made Fires ashore, which they guessed to be a Signal for them to stay, some of their Men went ashore in the Pinnace to view the Country. They found the Sea roll so violently on the Beach, that it was impossible to come near; but three of the Men venturing to swim through the Waves, saw only five or six very small Huts without Inhabitants, (who possibly fled on their Approach) and in them some Pieces of dried Shark, and small Fishing-Hooks. The Men finding some very small Canoas, called *Bark-Logs*, made-use of them to return to their Pinnace. The Country was very barren and stony, with only a few small Trees and Shrubs; and near the Sea, a sandy Down, and the Shore cut with white Cliffs, pretty high and steep, having some little sandy Bays between [d].

They go on Shore.

THE nineteenth, at Noon, they discovered, North North-East, a high, steep Head of Land in the Kingdom of *Benguella*, lowering to the

[a] *Barbot*'s Description of *Guinea*, p. 497. [b] The same, *p.* 498. [c] See Vol. II. Plate XXXII. Figure 1. [d] *Barbot*, as before, *p.* 499.

1700. Barbot. East as it ran from the Shore, not unlike *Portland* Point in *England*, but not reaching so far out to Sea. They sailed North North-East for several Leagues about two Miles from Shore, and having brought this Head to bear East South-East, a Mile distant, they came to Anchor. The Land to the North formed three Points or Capes. South of the first high, steep Head-Land, they observed a sandy Bay with some rocky Sholes, on which the Sea breaks with a terrible Noise. To the North of this Cape they saw another Bay of more easy Access, but the Country all round wild and barren. Here they lay at Anchor all Night in twelve Fathom Water, Mud and sandy Ground, resolving not to stir farther till they sent ashore for Intelligence. Their Latitude was, by Computation, eleven Degrees thirty-nine Minutes, South.

Come to an Anchor.

ON the twentieth, early, the Master went ashore in the Long-Boat, with twenty-two Men well armed; but on account of the Breakers, they anchored without to Sea, and some Men swam ashore, where they found two Bark-Logs on the Beach, made of the Mapou-Tree. These were small Pieces of Wood, tied close together in the Nature of a Raft or Float, the two Ends pointed, and raised on each Side with Pieces for Gunnels about seven Inches high. With those Floats or Canoas they with some Trouble carried ashore their Men, who were heartily wet. They marched in Arms almost three Miles up the Country, without either seeing People or Huts. They only observed some Pieces of Ground fresh-burnt, being still hot, and also some narrow Paths or Lanes, on which they could perceive for a Mile and an half the Print of Feet. Afterwards they came to a large Rock, forming a Grotto or Den like a Vault, into which they all went, but found only loose Stones in it. They would have gone farther inland, but one of the Company, who was scorbutic, and not able to walk, resolving to return by himself, they thought proper to desist, and go back with him, lest any Danger should befal him. They found here and there scattered some small Trees, with a few Leaves, and others quite dried-up.

Mew the Country.

Sand full of Fish.

BEING returned to the Beach, where there was a Pond of brackish Water well-stored with Fish, they with their Drag-Net caught near three Dozen of indifferent large Mullets, and had gotten more, but that the Mashes were too wide. They also got a good Quantity of large delicate Shrimps. They saw here Abundance of Birds of a light-grey Colour, the Legs, Neck and Bill very long, such as they had seen throughout the Coast of *Mataman* and *Benguella*, being a Sort of Sea-Pyes, or Mews. The Sea-Breeze had by this Time raised the Waves along Shore so terribly high, that they had much Trouble to get through to their Long-Boat, their Floats being several Times overturned; whereby Mr. *Barbot*, who could not swim, must have been drowned, but for the Mens Assistance. As soon as they got on-board, they proceeded Northward along the Shore, keeping it in Sight all the Night [a].

Voyage to Kongo.

THE twenty-first, they descried a very steep Point at North half East of them, about seven Leagues distant. At Noon the same Cape bore North North-East about three or four Leagues off. All this Coast is a Sort of Table-Land, with very little Green. They saw white Cliffs of a good Height at East by North, with a Sort of Bay or Inlet, by which and other Marks they concluded this to be Cape *Tres Puntas* in *Benguella*. Cape *Falet*, or rather *Falso*, at six in the Evening bore South-East by South six Leagues.

Cape Tres Puntas.

THE twenty-second, they were opposite to Cape *Ledo* about five Leagues distant, indifferent high Land, and by Estimation in nine Degrees fifty-three Minutes, South [b]. The twenty-fourth, at Noon, they were about nine Leagues to the North of the Isle of *Loanda*, and judged Point *Palmerino* in *Kongo* to be eleven Leagues distant. Here they saw many Whales and Grampusses about the Ship. They steered North North-East and North till the twenty-fifth in the Morning, the Land all along level and flat, but pretty high, and covered with Trees. The twenty-sixth, at Night, they anchored in eight Fathom and an half, having to North-East by North, about three Leagues and an half distant, two round Heads of Land looking like small Islands.

Island of Loanda.

NEXT Morning the Land appeared all overgrown with Trees, the Coast not very high, but double Land inwards; with two remarkable red Cliffs, (or *Barreiras*, as the *Portugueze* call them) besides a lofty Tree appearing above all the Wood. By Observation, the same Day, they were in six Degrees thirty Minutes South Latitude. At Noon they had the Prospect of a pleasant Shore, richly adorned with Wood, and a curious sandy Beach before it, the Country within all double Land, and near the Sea red Cliffs. At six, in the Evening, they anchored in six Fathom, having to the North, at five Leagues Distance, a short Point shooting-out to Sea, which they supposed to be Cape *Padron*, the South Cape or Head of *Kongo* River, in six Degrees South Latitude, by their Observation.

Prospect of the Coasts.

THE twenty-eighth, at Noon, Cape *Padron* bore North-East by East two Leagues distant: They saw Abundance of Blacks walking along the sandy Beach, where they had several Canoas. They launched twenty-five or thirty to go a-fish-

[a] *Barbot*'s Description of *Guinea*, p. 500. The same, p. 501.

ing;

1700. Barbot. ing; but none would venture to come on-board, or near the Long-Boat, notwithſtanding all the Signals they made. The Shore they ſailed by all that Morning was more ſhaded with Trees than any they had ſeen before. Cape *Padron* is a low, flat, ſandy Point, overgrown with Woods to a ſmall Diſtance from the Beach, where ſtands a ſingle Palm-Tree, which is a good Land-Mark from the Sea. *Lopez Gonzales* having diſcovered the River *Zair*, he, according to the Order of the King of *Portugal*, erected on this low Point a Stone Baſe or Pyramid to teſtify his taking Poſſeſſion of this Coaſt. From this it was named the River *Padron*, and afterwards *Kongo* River, becauſe it traverſes that Kingdom. In the Afternoon, with the Southerly Breeze, they continued their Courſe along Shore at a Mile's Diſtance, and having weathered Cape *Padron*, ſtood Eaſt North-Eaſt into the River in twelve, thirteen, fourteen, and fifteen Fathom, and ſuddenly had no Ground with a twenty-five Fathom Line. They ſaw *Palmerino* Point on the North Side of *Kongo* River, bearing North North-Weſt, this Cape being in the Territory of *Goy* [a], and to the South of the Bay of *Kabinda*.

Cape Padron deſcribed.

Songo Port.

WITHIN the River, Eaſt North-Eaſt of Cape *Padron*, is a Point, which having ſailed by at half a League's Diſtance, they preſently diſcovered another Point at Eaſt by North, ſtill ſounding with a twenty-five Fathom Line without touching Ground; when they ſuddenly ſhoaled into five Fathom Water, the Tide ſetting ſtrong to Shore, on which they came immediately to an Anchor. The third Point in *Kongo* River bearing Eaſt half North, half a League diſtant, is *Soni* or *Songo* [b] Point, where they ſaw a great Number of Blacks, and ſoon after the Maſter went aſhore in the Pinnace.

IN a little Time the Pinnace returned on-board with two of the Natives, who ſpoke broken *Portugueze*, and informed them they had a good Number of Slaves to diſpoſe-of at the Town of *Songo* or *Soni*; the uſual Reſidence of the Prince or Earl of the Country, which lies about five Leagues inland from this Point. He added, that there were only an *Engliſh* and *Dutch* Ship at *Kabinda*, who had almoſt taken-in their Complement of Slaves [c].

Fiſh caught here.

TOWARDS Night, ſending ſome Men in the Yawl to fiſh near the Shore, they returned with a good Quantity of Fiſh caught in a Pond, hedged about with Shrubs, not far from the Beach, where they could not fiſh, the Net being too ſhort. The Blacks dwelling about this Point are all Fiſhermen, and civilized, but could afford no Refreſhments, except a few Pots of Palm-Wine, which were brought from a good Diſtance inland. They take Pilchards in the *Zaire* as fat and large as Herrings: For this Purpoſe they uſe a very long, round Staff, as hard as Iron, and ſo thick, that a Number of Darts are faſtened to the End at a ſmall Diſtance from each other, ſufficient to take-up ſix or ſeven Spans in Compaſs. There are alſo, in this River, River-Horſes as large as two ordinary Land-Horſes.

Voyage to Kongo.

WHEN they firſt anchored, the Tide was ſmall in Compariſon of what it was at ſix in the Evening, when it ſuddenly came-down the River as ſwift as in the *Thames*, and continued ſo till ten at Night. The Blacks about the River's Mouth are all *Romaniſts*, and have *Portugueze* Names, ſome wearing a long String of Beads about their Necks, with a Croſs hanging at it; and on the Point of *Soni* there is a little Chapel dedicated to *St. Anthony*.

Strong Tide.

THE twenty-ninth, the Maſter in the Pinnace went aſhore, and the Yawl was ſent to fiſh in the Pond before-mentioned, but could not double *Soni* Point, nor land any where near it; the Sea breaking ſo violently upon the Beach, that they were obliged to return on-board. At Noon the Yawl towing the Long-Boat, and the Sea-Breeze blowing ſtrong, had much ado, with Sails and Oars, to weather the Point, and returned on-board at Night with a good Quantity of Fiſh, amongſt the reſt Soles twenty Inches long.

THE ſame Day the Maſter and Mate in the Pinnace, conducted by two or three Blacks of *Soni*, got-up *Soni* Creek twelve Miles, rowing all Day; and being ſet aſhore, walked about ſix *Engliſh* Miles by Land to the Town, where they were kept a good while before they could ſpeak to the Prince. Being at laſt admitted to Audience, according to the Cuſtom of the Country, they preſented him with ſix Yards of fine Chints, which he received favourably, and ordered a Hen to be dreſſed, and ſerved-up in a ſorry Pewter Diſh, to treat them. The black Prince, or Count, hearing the Captain ſay in Diſcourſe, that he was come to trade for Slaves, aſked him, "Whether he would take due Care, that thoſe "Slaves ſhould be inſtructed in the Chriſtian "Faith? And whether he had waited on the "*Portugueze Padre* there, which was requiſite "to be done?" After this he diſmiſſed him, preſenting him with a Goat and ſix Hens.

Audience of the Count.

AT eleven at Night, the Captain returned on-board with the *Maufouge* [d], that is, the Receiver of the Whites, the *Manchingue*, and *Manan bache*, three Men of Quality, ſent by the Prince to view their Goods, the Mate being left at *Soni* as a Hoſtage.

[a] Or, *Angoy*. [b] By others, *Sogno*, and *Sonho*. [c] *Barbot*'s Deſcription of *Guinea*, p. 502.
[d] In the Original, *Manfouge*; *Mafukka* in *Merolla*'s Relation.

1700. Barbot. *AUGUST* the thirtieth, theſe Officers examined the Goods, and liked them well. They dined on Bread and Cheeſe, it being *Friday*; for the Prince and all his Court are of the *Romiſh* Religion, and maintains two *Portugueze* Friars of the *Bernardine* Order, one of whom was lately deceaſed. Theſe noble Blacks wore long Beads and a Croſs, with ſome *Agnus Dei's*, at their Necks. At three in the Afternoon, they returned to *Soni*, the Captain accompanying them in order to treat with the Prince: But they could come to no Agreement, the Prince inſiſting, "That neither he nor his Subjects could conſent to trade for Slaves till they had firſt ſatisfied the *Portugueze Padre*; pretending it was "not in his Power to let him purchaſe Slaves in "his Territories without the Prieſt's Licenſe[a]." The Captain was forced to comply, though with great Reluctance at firſt.

A Prieſt-ridden Prince.

AT his waiting on the *Padre*, and communicating his Deſign, he ſtarted ſome Difficulties, alledging, that the *Engliſh* carried their Slaves to the Heretics at *Barbados*, where he was ſure the poor Wretches would never be inſtructed in the Chriſtian Faith[b]: Whereupon the Captain ſhewed him his Commiſſion, but the Prieſt not underſtanding *Engliſh*, deſired to have it tranſlated into *Latin* or *Portugueze*, which none there being able to do, the Friar ſeemingly conſented to his Requeſt.

Licenſe to trade

THE Prince of *Soni* then ordered the ſame three black Officers, with his Secretary, who could read and write *Portugueze*, (and was an Officer of ſuperior Rank to the others) to attend the Captain on-board, examine the Nature of the Cargo, and return him an Account forthwith[c].

THEY received and entertained theſe Officers on-board as well as poſſible, drinking the Prince's, the *Padre*'s, and their Healths ſucceſſively, each Health being honoured with five Guns. They ſtaid on-board till *September* the ſecond, and then returned to *Soni* with a certain Quantity of Goods to ſtore the Lodge they had ſet-up there, on the Aſſurances given them, that they might have a Cargo of five hundred Slaves in two Months or ten Weeks at the fartheſt. On this Account they ſettled a Lodge at *Soni* contrary to Cuſtom, which was to have the Lodge near the Creek or River of *Soni*.

Hard to be obtained.

THE fifth, they continued to ſettle the Price of Slaves at eight Pieces[d] a Man, and ſeven for a Woman-Slave, Boys and Girls to be paid for according to their Age and Strength: But fearing (as on the Event it happened) that theſe *Soni* Blacks being bigotted to their *Padre*'s Opinion, as to the Uſe of their Slaves, would only amuſe them, they ſent their Long-Boat to *Kabinda* to ſee how Trade ſtood, being informed by a Black, that they would have a quicker Diſpatch there. They the rather believed him as he ſpoke pretty good *Engliſh*, and produced ſome Certificates of *Britiſh* Captains of Ships atteſting his Fidelity. This Black adviſed them to ſend a Meſſage to the Duke of the Country. *Voyage to Kongo.*

THE ſeventh, a Canoa came on board with three indifferent large Elephants Teeth, weighing about an hundred and fifty Pounds, for which they aſked eleven Pieces: They offered ſeven, but could not have them.

NEXT Day, their Men went a-fiſhing near the Breakings, and brought as much Fiſh as would ſerve their Crew for three or four Days. They obſerved, more remarkably than before, that the Flood had little or no Force: But the Ebb was incredibly ſwift, eſpecially at certain Times, for three or four Hours; running continually down, and carrying with it, not only Stumps and Trunks of Trees, but even whole Parcels of Ground, overgrown with ſmall Trees and Shrubs, floating like little Iſlands; ſo that ſometimes it was impoſſible for their Boats to get beyond *Soni* Point; but they were forced to land on this Side, and haul their Boat over the Point (which is very narrow) into the Water on the other Side. *Incredibly ſwift Ebb.*

THEIR firſt Mate, who was left Factor at *Soni* Town, ſent them Word, that there was no Probability of Trade till they had adjuſted with the Prince the Price of Slaves and the Standard of Goods, as alſo the King's Cuſtoms. On the fifteenth, Mr. *Caſſeneuve* went up to *Soni* Town, and there waited on the *Portugueze* Friar; preſenting him ſome *European* Refreſhments, ſuch as a five Months Paſſage had left them. The Prieſt received the Preſent kindly, and in Requital gave *Caſſeneuve* ſome fine ſweet Oranges and Bananas, treating him with Wine. He next waited on the Prince, who was ſitting in a great Chair, his Head newly ſhaved and naked, having a Kind of ſhort, black Cloak acroſs his Shoulders, his Legs bare, and Slippers on his Feet. When *Caſſeneuve* entered the Room, he made a Sign to him with his Hand to ſit-down oppoſite to him; and after ſome Diſcourſe about Trade, he called for a large Pot of Palm-Wine, which he cauſed to be preſented to him, firſt drinking himſelf in a great Silver Cup ſet on a Plate, inſtead of a Salver. *Another Audience.*

THIS Prince's Apartments were divided by *The Friar's Houſe.*

[a] Agreeable to what is related before in *Merolla*'s Voyage. [b] This ignorant Friar ſeems to have thought the *Engliſh* in *Europe*, Papiſts. Perhaps they are told in *Portugal* and *Spain* that they are ſo.
[c] *Barbot*'s Deſcription of *Guinea*, p. 503. [d] What the Price is, will be explained hereafter.

Boards

1700. Barbot. Boards into several low Rooms, some of which were painted of various Colours and Figures: But the Friar's House was better and larger, having also a good Garden, curiously planted with a great Variety of *African* Trees and Plants, in pleasant Walks, most of them shaded like Groves; and his Chapel had three Bells.

Price of Slaves settled. THEY privately agreed with the Prince for the Price of Slaves, at eight Pieces for Men, and seven for Women: And for the Measure of their Goods, six Foot two Inches to each Fathom for his, and five Foot only for the People; he making always the best Bargain for himself.

SEPTEMBER the sixteenth, the Crew of their Long-boat, who had gone, the seventh, to *Kabinda*, returned in the Yawl of an *English* Ship that lay there, it not being possible to stem the Tide in the Boat. The Captain being indisposed, went by Land from *Kabinda* to *Bomangoy*, and thence on-board in a Canoa, complaining much of the rude Temper of the *Kabinda* Blacks [a].

SECT. II.

Factories *settled at the Towns of* Zayri *and* Kabinda.

They cross-over to Jittaar. *The King's Officers arrive, to settle a Factory. Custom in Trade here. Journey to* Zayri *Town. The King's State.* Casseneuve's *Audience: He settles a Trade: Amuses the King: Returns to* Jittaar: *Withdraws the Factory. Civility of the Blacks: Their Employment: Women and Marriages: Their Burials. The Town of* Zayri. *Reasons for quitting the Factory at* Sogno. *Salt Pond near Cape* Padron: *Adventure there. They sail to* Bomangoy. *Leave that Place. Come to* Kabinda. *Goods for Importation. A Factory settled. Price of Slaves uncertain here.* Portadors, *or Brokers. They leave* Kabinda. *The Slaves mutiny, and are suppressed. Price of Goods sold there.*

Cross over to Jittaar. AS they suspected they should have a bad Trade at *Soni*, they thought fit to lose no Time in looking-out a better Place to settle a Lodge, or Factory, in *Kongo* River.

ON Enquiry, they were informed, that on the North Side of the River, near a Place called *Point Jittaar* [b], about eighteen or twenty Leagues up the River, to the East, they might settle and trade with the Inhabitants of the adjacent Territory, called *Zayri* [c], or *Serri*. Accordingly, *September* the twenty-first, Mr. *Casseneuve* went thither in the Pinnace, and landing, was well received by the Captain of the Village *Jittaar*; which lies on the South Side of a Creek, somewhat North of the Point where the River *Zayri* joins that of *Kongo*. This Captain advised him, after he had procured a proper House there for a Factory, at two Pieces *per* Month Rent, to wait on the King of *Zayri*, and obtain a Permission to trade with his Subjects, as a Thing always practised, and necessary. This being resolved, the old black Captain, at ten at Night, dispatched up to *Zayri*, by Land, *Menlembele*, the King's Brother-in-Law, to inform that Prince of the Design, and request him to send some of his Officers to *Jittaar*, to serve as Guards to the Lodge, and to have it inclosed for Security. *Voyage to Kongo.*

King's Officers arrive. THE twenty-third, *Casseneuve* being in the Lodge with the old Captain, setting Things in Order, they heard a Noise of skirmishing, and the Sound of a Trumpet and Drum, which preceded the King's Officers and the Black *Menlembele*. These stopped first at the Governor's House, and afterwards came to the Lodge. The *Mangove*, one of the King's chief Officers, walked at the Head of all the rest, under an Umbrello carried by a Servant, and followed by twenty or thirty Blacks, besides the Officers. As they entered, *Casseneuve* had them saluted by some Small-Arms, to welcome them. According to their Way, they sat-down on some Mats laid on the Ground, where he treated them with Drams of Brandy; and after a short, formal Visit, they retired to the Village, the *Mangove* being presented with a Flask of Brandy.

NEXT Morning, these Officers returned to the Factory, and having presented *Casseneuve* with a Hog and two Bunches of Bananas, soon after returned to the Village without mentioning Trade, these People being full of Civility and Forms: But they presently came back again, and the *Mangove* told *Casseneuve*, that he was sent by the King, with the Officers present, to assure him, he was well pleased that the Whites should keep a Lodge there; and at the same Time, to grant the Inhabitants a full Liberty to trade with him, and forbid them to molest or disturb the Whites any Manner of Ways. *To settle a Factory.*

AFTER this, these Officers obliged *Casseneuve* to take five Servants into his Pay, to attend the Factory, and be the Keepers of the Slaves, which he should buy, till they were sent on board. Two of these Servants belonged to the *Mangove* himself, one to the *Manchingue*, one to *Old Jittaar*, and one to the *Malebucke*. They were to have for their weekly Attendance, one Fathom [d] Measure, in Merchandize, for the five Men, but no

[a] *Barbot*'s Description of *Guinea*, p. 504. [b] In the Original, *Gitaar*. [c] In the Original, *Zairy*. [d] The Fathom will be explained afterwards.

Victuals,

1700. Barbot. Victuals; and were to make good whatever Loſs, or Damage, the Factory ſhould incur, as well as to do all the Services required.

Cuſtom in Trade. IT is the Cuſtom here, that ſuch Servants are anſwerable for all that is committed to their Cuſtody; and what Slaves the Whites have, if ſtolen or eſcaped, they are to pay for, or, if unable, be made Slaves in their Place. However, all the Blacks having a natural Propenſity to Stealing, at which they are very dextrous, it is requiſite to keep a ſtrict Eye over theſe Servants, and not b truſt them too far, under Pretence of their ſpecious Securities; for if they can lay-Hands on any Thing they like, they will carry it off, and return no more to the Factory.

THE *Mangove* and Officers examined their Goods, and ſeemed well pleaſed: Then returning to the Lodge with a great Pot of Palm-Wine to drink with the Factor, they gave him freſh Aſſurances of a briſk Trade for Slaves and Proviſions, and then returned home. The Fac- c tor preſented the *Mangove* with a Fathom of Chints, and the other grand Officers (as they called themſelves) each with two Knives and a Dram of Brandy [a].

Journey to Zayri. THE twenty-fifth, Mr. *Caſſeneuve* ſet-out by Water in Canoas, in Company of theſe Officers, to wait on the King; and landing again at a Place on the River *Zaire*, four Miles beyond *Jittaar* Point, they offered to have him carried to *Zayri*, ſeven or eight Miles farther, in a Hamock, d which is their Way of travelling; but he choſe to walk it. Being arrived at the Town, he reſted a little at the Houſe of one of the King's Officers, where three Noblemen came from the King to welcome him, and to complain, that he had not cauſed his Small-Arms to be diſcharged at his Entrance into *Zayri*, as is cuſtomary on viſiting any Perſon, much more the King. *Caſſeneuve* excuſed himſelf, on his Ignorance of the Cuſtom, and added, for farther Satisfaction, that his Mind e was afflicted for a Relation he had left ſick on board the Ship; which ſeemed to ſatisfy them.

AT two in the Afternoon, he was conducted to his Audience in the following Manner. The *Mangove* placed him on his right Hand, and behind walked a Perſon, covering his Head with an Umbrello, to ſhade him from the ſcorching Sun. They were preceded by four Noblemen; the other Officers, walking in their Ranks behind the *Mangove* with many inferior Blacks. When near the f Palace, they halted for a while, being told the King was paying his Devotions to his Idols. Theſe being over, they proceeded, through two Incloſures, or Courts, made after the Country Faſhion, into a large one; where ſat above three hundred Blacks on the ſandy Ground, being either the King's Domeſtics, or the chief People of the Town, whom Curioſity had brought to ſee the Whites. *Voyage to Kongo.*

THE King ſat at one End of this ſpacious Court, with his Back to the Wall, or Incloſure, on a Seat raiſed about fifteen Inches from the Ground, and under his Feet an Antelope's Skin, by Way of Carpet. His Dreſs was a long, ſcarlet Cloak, given him, ſome Time before, by one *Moncriff*, an *Engliſhman*, as they found afterwards. His Head, Legs, and Feet were bare; round his Middle he had a Clout of *Matamba* Bark, and before him was a Lance ſtanding in the Ground. He was an old Man of a very indifferent Mein. *Caſſeneuve* was ſeated about ten Foot diſtant, oppoſite to the King, near whom ſtood a Woman, having by her a Pot of Palm-Wine. About ten Paces farther were ten or twelve Blacks in a ſitting Poſture, armed with Muſkets, and in the Middle of them one with a ſcarlet Cloak, adorned with Gold Fringe, being ſo dreſſed in Honour of their Idols. The Woman preſented the King a Cup of Palm-Wine, and each Time he drank, all the Blacks preſent clapped their Hands, in Token of Reſpect and Veneration. *The King's State.*

IN the Space between the King and *Caſſeneuve*, the Royal Interpreter was placed on his Knees, but neareſt to the King; and an Oath was adminiſtered to him, to interpret faithfully what the White ſhould ſay, in this Manner: The Interpreter rubbing one Hand with Earth ſeveral Times, each Time carried it to his Forehead and rubbed it; after which, he took one of the King's Feet in his Hands, ſpit on the Sole, and licked it with his Tongue. This Formality ended, the Interpreter turned to *Caſſeneuve*, and bid him deliver his Errand; which done, he reported it to the King in his own Tongue. After this, they adjuſted the Price of Slaves, *viz.* for a Man, eight Pieces for thoſe ſold by the King, but for all others ſeven and an half, and ſix and an half for Women; the King to have the ſame Meaſure of Merchandize as the People, *viz.* four Fathom each Piece, and each Fathom four Foot and an half Meaſure. This over, the King expreſſed his Pleaſure at the Whites ſettling a Factory at *Jittaar*, and aſſured him, there were Plenty of Slaves in his Dominions. *Caſſeneuve's Audience.* *He ſettles a Trade.*

CASSENEUVE preſented the King with two Fathom of black Baſts, and a Caſe of Brandy. He received them gladly, ſinging ſome Verſes in his Language, which he repeated three Times, at each Time the Blacks clapping their Hands as before, by Way of Applauſe. The King made *Caſſeneuve* taſte all the Flaſks of Brandy he had preſented him, it being the Cuſtom here, to prevent Suſpicion of Poiſon.

[a] *Barbot*'s Deſcription of *Guinea*, p. 505.

AFTER

1700. Barbot. AFTER this Audience, he walked out of the Town with ſome of the King's Gentlemen, who ſhowed him nine or ten Roads about the Country, leading to ſeveral large Towns, well ſtored with Slaves; as alſo the high Way to the Kingdom of *Kongo*, by which great Numbers of Slaves are carried yearly to *Kabinda*. Theſe Officers told him, as ſoon as the *Kongo* People (who were not far from *Zayri*) ſhould be informed, that the Whites had a Factory at *Jittaar*, they would ſoon reſort thither with Slaves, from all Parts, to ſave themſelves the Trouble of a Journey to *Kabinda*, which lies twenty-five or thirty Leagues farther down on the Shore [a].

Voyage to Kongo.

Amuſes the King. *SEPTEMBER* the twenty-ſeventh, two of the black Servants, from the Factory at *Jittaar*, came to *Zayri*, and reported, that the under Factor there had received an Order from Mr. *Barbot* and the Captain, to leave the Factory, and carry all the Goods down to the Ship; which only waited their Coming to ſail for *Kabinda*, where they had freſh Aſſurances of getting their Complement in a ſhort Time. This being told the King, he ſent two of his Gentlemen to *Caſſeneuve* to know the Truth of the Report: But he declined to anſwer poſitively, fearing ſome ill Conſequences from the King's Reſentment, after the Agreement he had concluded the Day before; ſo he told them the under Factor was a Sort of Lunatic at ſome Times, and therefore what he ſaid was not to be depended on.

Returns to Jittaar. ABOUT eleven o'Clock, *Caſſeneuve* waited on the King, and perſuaded him to give no Credit to what had been told him about breaking-up the Factory at *Jittaar*; and then took his Leave of him, in order to repair thither, taking with him four Slaves, *viz.* a Man, a Woman, and two Boys, whom the King had truſted him with, to be paid-for to his Officers at *Jittaar*. The King obſerving *Caſſeneuve* (according to the Cuſtom of *Europeans*) to handle the Limbs of the Slaves, burſt-out a-laughing, as did the great Men about him. He aſked the Interpreter, the Occaſion of their Mirth, and was told it proceeded from his ſo nicely examining the Slaves: But the King was ſo aſhamed of it, that he deſired him, for Decency's Sake, to do it in a more private Manner; which ſhews the Blacks are very modeſt.

CASSENEUVE having found many inconvenient Places and Waters to paſs through as he came up to *Zayri* on Foot, over which he had been carried on Mens Shoulders, went back in a Hamock to the neareſt Landing-Place in *Zaire* River; being attended all the Way by three of the King's Gentlemen, and his Slaves conducted by ſome Blacks. Having reached the Landing-Place, he found the Canoas which carried him down to *Jittaar* Creek; and at ſeven in the Morning of the twenty-eighth, he got to the Factory, where but two Slaves had been brought ſince his Departure.

Withdraws the Factory. THE under Factor having ſhewn *Caſſeneuve* the Orders ſent to break-up the Factory forthwith, they reſolved to execute them that Night, while the Blacks were aſleep. Accordingly, at Midnight, they cauſed their Goods to be carried-out in ſmall Parcels through the Roof of the Houſe (which was all of a Piece, ſupported only by forked Poles) to the Pinnace in the Creek. As all this could not be done without the Knowledge of their black Servants, who had alarmed the People of the Village with their Deſign of going away, they were forced to appeaſe them as well as they could, by denying they had any ſuch Intention. At Break of Day, they had the reſt of the Goods carried to the Pinnace, leaving only as much as would pay the Rent of the Houſe, and their black Servants, for a Month, though they had kept it but a Week. They alſo left the four Slaves brought-down the Day before from *Zayri*, as not having paid for them. They ordered two white Men to carry the Pinnace out of the Creek, leſt, if they had all gone into it, the Blacks might have fired at them through the Buſhes; and the Factors, with ſome more Whites in Arms, walked along the Banks, as a Guard to it, till coming to a Point, dry at low Water, they all got into the Pinnace, and proceeded unmoleſted on-board: There they arrived at one in the Afternoon, to the great Satisfaction of their Officers, who feared they might have periſhed in the Attempt.

Civility of the Natives. MR. *Caſſeneuve* [b] was uſed by the Blacks at *Zayri* Town with Abundance of Civility, and viſited by moſt of the Grandees about the Court; each preſenting him, either a Chicken, Bananas, or a Kalabaſh of Palm-Wine. He had beſides a Hen boiled at every Meal, of which he eat the Wings and Legs, but had no Stomach for the reſt, as being boiled with the Entrails, according to their Faſhion.

Their Employments. THE Inhabitants of *Zayri*, being, according to the Cuſtom of the Country, very lazy, leaving all domeſtic Affairs to their Wives, who are properly their Slaves; doing not only all the Drudgery at home, but tilling the Ground, ſowing Corn in the proper Seaſons, getting-in the Harveſt, baking Bread, dreſſing Victuals for the Family, *&c.* while the Men club together, and ſit moſt Part of the Day drinking Palm-Wine: The Women not daring to appear unleſs called for, and when they are invited,

[a] *Barbot*'s Deſcription of *Guinea*, p. 506.

[b] What follows was taken from Mr. *Caſſeneuve*'s Journal.

1700. Barbot. invited, coming in the most submissive Manner, clapping their Hands before they receive the Cup, which they do kneeling, and withdrawing as soon as they have drank, unless commanded to stay [a].

Women and Marriages. THESE Women are chaste, when married; but when any prostitutes herself, it is in the injured Husband's Power to put her away, and not only deprive her of the Goods he has endowed her with, but to fine her Gallant. Their Marriages are not very ceremonious; for a young Man who has but a Yard of painted Calico, or other b Linen, to make a Waist-Clout for his Bride, and something to buy a House, need only ask her of her Parents or Relations, and his Request is granted. Some who can earn a little Money amongst the Whites, take a Pride to have their Wives wear another Clout about their Breast, to hang over that at their Waist. Those of the rich Blacks, adorn their Arms and Legs with bright Copper Rings and Armlets, several of which weigh ten Pound Weight apiece, which c makes them walk slowly, and in a Sort of affected Way.

Burials. WHEN a Person dies, his Family deposite the Corpse under a Sort of Pavilion, or Tent, upheld by a Pole, in a sitting Posture, with a Tobacco Pipe in one Hand, laying round him his best Goods and Utensils. Thither his Relations and the Inhabitants of the Town repair every Morning and Evening, walking round the Tent, singing and lamenting; and the old People, d especially the Women, make some Speeches on these Occasions, with many ridiculous Gestures. Every Person who assists at this Spectacle brings a Present to the Deceased, consisting of a Fathom of Tapseil, Chint, Calico, black Baft, or Nicanee. These they wind and plait round the dead Body, one over the other, till it looks like a Lump of Stuffs of various Colours, to the Size of a large Cask. When the Corpse begins to corrupt, they rub this Lump with a reddish Co- e lour, and in the same sitting Posture carry it to the Grave. *Casseneuve* having no Occasion to see these Funerals, could add no more about them.

IT grieved him very much to leave *Zayri* so suddenly, not only on account of the Prospect he had of a brisk Trade, but the Civility of the People. For the Satisfaction of such as might come here after him, he caused a Chart of the River to be made [b]. It is above six Leagues f broad within the Capes, or Points, and by Degrees grows narrower, to half that Breadth, just over-against the Point of *Jittaar*, at the Con- *Town of Zayri.* flux of the River *Zaire*. The Town of *Zayri*, situated some Miles to the West of this last River, is indifferent large, containing about seven or eight hundred Houses, with another Village lying near the River *Zaire*, but the Road between them is rendered very incommodious, by the many Ponds and Brooks to be crossed, some of them two or three Foot deep. About half Way lie some Villages and Hamlets on each Side, at a small Distance from the Road, in an open, barren, dry Country. *Voyage to Kongo.*

AT the Village of *Jittaar*, the King of *Kongo* has a Collector to receive his Dues out of the Fish caught hereabouts, the Territory of *Zayri* being tributary to him. The Reason that obliged them to break-up the Factory at *Sogno*, was, because the chief Blacks there insisted on having the same Measure of their Goods, which the Prince had agreed for himself alone: Besides, the Prince (perhaps to please his Subjects) was unwilling to let them have his Slaves, alledging, that they were not Christians, and, as he was told, would sell them to the *Turks* and Heretics. This made them resolve to leave *Songo*, and try what could be done at *Bomangoy*, on the other Side of the great River *Zaire*, (or *Kongo*) before they sailed for *Kabinda*, where they had Hopes of their full Complement [c]. *Reasons for quitting it.*

PURSUANT to this Resolution, they brought down their Goods from *Songo*, *September* the twenty-first, paying all the Charges and Duties at a double Rate, which the Blacks extorted through Spite; but being an hundred to one, they thought it prudent to submit. *The Factory at Sogno.*

THE most current *European* Goods in 1700, were these, *viz.* black Bays, Paper Brawls, Brass and Copper Basons, *India* Chints, Powder, Muskets, and Coral: As to Knives, they have been so overstocked, that they will not even take them for Ivory, as they did formerly; nor do they much value Brandy in small Cases, which before they were very fond of.

TOWARDS Cape *Padron*, on the South Side of the great River *Zaire*, is a large Salt-Pond, where daily all the Women of the adjacent Village, situated in the Corner of the Wood, are continually at work, making of Salt; which is the chief Maintenance of the Natives of that Part of the Country, who carry it to the inland Markets. *September* the fifteenth, Messeurs *Barbot* and *Casseneuve* going ashore with nine of their Men on *Chapel* Point, to seek Refreshments, the latter, with two other Whites and their black Interpreter, walked along the Shore for about two Miles, and then happened to spy a Path leading to the Wood, which they followed for almost *Large Salt-Pond.*

[a] *Barbot*'s Description of *Guinea*, p. 507.

[b] Our Chart is taken chiefly from it.

[c] *Barbot*, as before, *p.* 508.

another

1700. Barbot. another Mile, and unexpectedly found themſelves a near the Salt-Pit before-mentioned, where about an hundred Women were at work. At Sight of the Whites, they all fled, ſhrieking aloud, and ſeeing them purſue, redoubled their Noiſe. Their Deſign was, to get a Sight of the Village at the End of the Brook; but they were ſtopped by above two hundred Blacks, who ſallied out, armed with Bows and Arrows, Cudgels and Muſkets, or Cutlaſſes, threatning to kill them. *Caſſeneuve* offered them ſome Toys to appeaſe them, but to no Purpoſe. They took away the black Interpreter, in order to have him puniſhed for conducting the Whites thither; ſo they were forced to turn back, and leave him at their Mercy.

Adventure there. WHEN they came back to the Point, where the Pinnace waited, they found fifty of theſe armed Fellows who had uſed them ſo roughly in the Wood, and had gotten there before them a nearer Way, to ſee what Arms they had in the Boat; but finding none, they abuſed the Men left with the Boat, till ſeeing the others return, they grew quiet. The *Engliſh* threatned them to complain to the Prince of *Sonho*, which they did the next Day: But both he and the *Portugueze Padre* aſſured them, theſe were a Sort of wild Blacks, who ever ſince ſome *European* Ships had carried-off ſome of their People, would never be reconciled to, or converſe with any others; nor were they in this to blame: Beſides that, they were very jealous of their Wives; but the Prince ſaid, he would oblige them to reſtore the black Interpreter.

They ſail to Bomangoy. THE twenty-eighth, about an Hour after Mr. *Caſſeneuve*'s Return from *Zayri*, with the Goods and only two Slaves he had gotten, it was reſolved, before they ſailed for the Bay of *Kabinda*, to try what Trade they could get at *Bomangoy* [a], the chief *Banza*, or Town, of *Angoy*, on the North Side of the River *Zaire*. This Step was taken at the Requeſt of the Blacks, who now and then came on-board to ſolicit them to ſettle a Factory there. Accordingly, Mr. *Caſſeneuve* went over with the firſt Mate. The Captain of the Town received them civilly at his Houſe, and afterwards went with them to the *Mangove* of the Country, with whom they converſed an Hour, without coming to any Concluſion. He inſiſted on high Duties, no leſs than eight Pieces for himſelf; ſix for the *Maufogue* [b] (or *Mafukka*) for the *Melembele* as many; and for the Toll of the Factory three Pieces: Beſides twelve Pieces to two other abſent Officers of *Bomangoy*; and his Order was not to allow more than three Pieces for every Score of Slaves they ſhould purchaſe, although five had been reaſonable. The twenty-ninth, they returned on-board.

Voyage to Kongo.

SEPTEMBER the thirtieth, at ſix in the Morning, they weighed and ſet ſail for *Kabinda*, the Wind South South-Weſt, ſteering North and North by Eaſt, on a Tack; but found the Tide ſo ſwift, that the Helm would not work the Ship about in the Opening of the River. This laſted till Noon, when they came in Sight of the Breakings to the North of *Kongo* River, which were then two Miles diſtant, ſounding all the while in from eight to fifteen Fathom, hard, ſandy Ground. Between ſix and ſeven in the Evening, they caſt Anchor in eight Fathom and an half, two Leagues from Shore, fearing to over-ſhoot *Kabinda* in the Night Time.

Leave that Place.

ALL the Coaſt, from *Kabinda* to *Bomangoy*, is full of Sands; ſome ſhooting out to Sea three Leagues Weſt, leaving a Channel between them and the Shore for Boats and Sloops only [c].

OCTOBER the firſt, they ſailed at ſix in the Morning, with a Gale at South-Weſt by South, ſteering no nearer the Breakings, than in ſeven and ſix Fathom Water, till they came near the South Point of the Bay of *Kabinda*; to enter which, they ranged the South Shore in five, four and three Fathom, and about eleven o'Clock, by Overſight, came into fifteen Fathom, where they dropped Anchor, the Point of the Bay bearing Weſt, and the Land towards *Malimba* North, ſix or ſeven Leagues diſtant. They fired five Guns as uſual, to ſalute the King of *Angoy*, from whom ſome Officers came on board, to know if it was the ſame Ship that had been at *Sonho*; and to tell them, they had a great Number of Slaves, and that if they would ſettle a Factory aſhore and pay the Cuſtoms, they ſhould be welcome. They ſent back Word, they deſigned to accept the Propoſal, and if the Captain had not been ſick, he would have waited on the King in Perſon.

Come to Kabinda.

THEY found in *Kabinda* Road a ſmall *Engliſh* Ship, having an hundred and twenty Slaves on board, and was to compleat a Cargo of two hundred and fifty. The *Holland* Interloper, which was there when the *Engliſh* Captain went firſt to *Kabinda*, had been carried-away as a Prize, by a Ship belonging to the *Dutch Weſt-India*-Company [d].

EUROPEAN Merchandizes are valued here by the Piece, the Fathom, and the Stick. The Stick is eighteen Inches; three Sticks make a Fathom, and four Fathoms make a Piece.

Meaſures and Goods.

THE Goods in Demand, were Annabaſſes, Braſs Baſons, Muſkets, Powder, black Baſts, Tapſeils, Pintados, *Guinea* Stuffs, Paper Sleſie,

[a] The Diſtance of this Place, from either *Zayri*, or the Mouth of the River *Sogno*, is no where mentioned in this Journal. [b] In the Original, *Manfougue*. [c] *Barbot*'s Deſcription of *Guinea*, p. 509. [d] The ſame, *p.* 510.

1700. Barbot. Nicanees, Knives, a few; Scarlet, Coral, Cafes of Spirits, black Bays, black Beads, Pewter Baſons, Pewter Spoons: Of the ſeven laſt Sorts, but very few [a].

OCTOBER the third, they ſettled with the King's Officers for the Cuſtoms, in Pieces, of all the above-mentioned Sorts of Goods.

	Pieces.
For the King's Cuſtoms	47
That of the *Mâfukka* [b]	31 ½
For the *Manchins*	17
For *Mafukko Mabouco*	17
For *Manabela*	17

Factory ſettled. THE fourth, they began to ſend Goods aſhore, and to ſettle the Factory, paying before-hand five Pieces for the Rent of the Houſe, as long as they might want it. Mr. *Barbot*, with two Whites, gave conſtant Attendance. Beſides the black Servants they hired, the King gave them two of his own, and each of the before-named Officers one; ſo that they had in all ten or eleven *Gromettas*, to whom they were to pay one Fathom in Goods, *per* Week, for them all, to buy their Proviſions, and when they broke-up the Factory, to give each Servant three Pieces in Goods. One of theſe ſerved for Interpreter, and was employed to keep-off the Mob from inſulting them, which is practiſed here as well as at *Zayri* [c].

Price of Slaves THEY did not adjuſt a ſettled Price for the Slaves here, as is cuſtomary at *Sonho* and *Zayri*, but bargained daily with the Owners, either as they brought them on board, or to the Factory; ſending alſo the Boat, with ſome Goods, along the Bay to trade with the adjacent Villages: So that *Caſſeneuve*, to whom this Part of the Commerce was committed, bought, from the ſeventh of *October* to the ſeventeenth of *November*, forty-five Slaves. The twenty-ninth, he went aſhore to take Care of the Factory, Mr. *Barbot* being ſick, where, till the ſixteenth of *December*, he bought forty-eight more, making in all ninety-three Slaves, *viz.* ſixty-five Men, ſixteen Women, nine Boys, and three Girls, for ſeven hundred ſeventy-one Pieces of ſundry Goods: The firſt Coſt of which, on Invoice, amounted to three hundred ſeventy-two Pounds ſix Shillings and ſix Pence; ſo that they came to about four Pounds a Head, one with another.

AFTER this, they were obliged to give a Piece more in the Price of Slaves than before, becauſe the Blacks ſaw five other *Engliſh* Ships come-in, one after another, in the Space of eight or nine Days Time, to purchaſe Slaves and Teeth: So that they no longer brought Slaves to the Factory, but obliged them to pay ten Pieces for a Man and nine for a Woman. By good Fortune they had then gotten their Complement within thirty or thirty-five Slaves, which they had ſoon after; ſo that in all they got aboard four hundred and ſeventeen Men, Women, Boys, and Girls. Hence it appears, that the Rate of Slaves is uncertain, as depending on the Plenty or Scarcity of them, and the Number of Ships that are here together.

Uncertain here.

They reckon them at a moderate Price, at ſeven or eight Pieces a Man, and ſix or ſeven for a Woman; *Indian* Piece, as the *French* call it.

BEING ſhort of Proviſions for their Slaves, *December* the thirty-firſt, they bought of one *Eriford*, an *Engliſh* Captain, an hundred Baſkets of *Indian* Wheat, though at an exceſſive Price, *viz.* one Piece of their beſt Sort of Goods, Braſs Baſons and Annabaſſes.

CASSENEUVE being ill from *December* the ſixteenth, as Mr. *Barbot* was before him, their Journals contain but a ſhort Account of the Country and Trade.

Portadors, or Brokers. MANY of the *Kabinda* Blacks, who dwell near the Shore, ſpeak ſome *Engliſh*, and are commonly called *Portadors*, being a Sort of Brokers to the inland Natives; to whom they repair when Ships arrive, and bring Merchants aboard, or to the Factory, for whom they bargain: Very often taking Advantage of their not underſtanding *Engliſh*, to make them pay a Piece or two above the real Price; which they fetch-off when the Merchants are gone home again. The Factors here, as well as on the *Guinea* Coaſt, are obliged to connive at their Knavery, to promote their own Trade [d].

They leave Kabinda. *JANUARY* the firſt, they ſailed out of the Bay of *Kabinda*, in the Morning, for *Jamaica*; Mr. *Caſſeneuve*, Mr. *Barbot*, the Supercargo, the Captain, and firſt Mate, with ſeveral of their Men, being ſick. They had buried at *Kabinda*, or at Sea, ſix Men, the Air being very unwholeſome; and this Condition of the Crew encouraged the Slaves on-board to revolt on the fifth, in the Manner following.

The Slaves mutiny. ABOUT one in the Afternoon, after Dinner, they cauſed the Slaves, according to Cuſtom, to go one by one down between Decks, to get each a Pint of Water, their uſual Allowance. Moſt of them were yet above Deck, and many provided with Knives, which had been indiſcreetly given them two or three Days before; the *Engliſh* not ſuſpecting the leaſt Attempt of that Nature: Others had Pieces of Iron, torn-off from

[a] *Barbot*'s Deſcription of *Guinea*, p. 511.

[b] In the Original, *Maufouco*, and in the fourth Line, *Mafouco*; which ſhews that *Manfogue*, as written before, is wrong, and that *Caſſeneuve* (whoſe Account this is) comes nearer the *Engliſh* Pronunciation than *Barbot*, who follows the *French* Orthography. The *au* in *Maufouco* ſtands for the *French a*, or *a* in *ſmall*.

[c] *Barbot*, as before, *p.* 510.

[d] The ſame, *p.* 511.

1700. Barbot. the Fore-Caſtle Door, as having premeditated the Revolt. They had alſo broken-off the Shackles from ſeveral of their Companions Feet, which ſerved them as well as the Billets they had provided themſelves with: In ſhort, they had ſeized every Thing they could find, which was fit for their intended Enterprize. Thus armed, they fell in Crowds on the *Engliſh* on the Deck, and ſtabbed one of the ſtouteſt of the Crew; who received fifteen or ſixteen Wounds with their Knives before he expired. They next aſſaulted the Boatſwain, and cut the Fleſh round one of his Legs to the Bone, ſo that he could not move.

And are ſuppreſſed. OTHERS cut the Cook's Throat to the Wind-pipe, and wounded three of the Sailors, one of whom they threw overboard in that Condition, from the Fore-Caſtle, into the Sea. By good Luck, the Fellow got hold of the Bowline of the Fore-Sail, and ſaved himſelf along the lower Wale of the Quarter-Deck; where the reſt of the Crew ſtood in Arms, firing on the revolted Slaves, of whom ſome were killed and many wounded. This ſo terrified the reſt, that they diſperſed between Decks and under the Fore-Caſtle. Many of the moſt mutinous leaped overboard with much Reſolution, ſhewing no apparent Concern for Life. By this Mutiny they loſt twenty-ſeven or twenty-eight Slaves, either killed or drowned: They made the reſt go between Decks, giving them good Words. The next Day being called upon Deck, they declared unanimouſly, the *Menbombe* Slaves had been the Contrivers of the Affair; and for an Example they cauſed thirty of the Ring-leaders to be ſeverely whipped, by all the Men capable of doing the Office.

IN the Pocket-Book of Mr. *Barbot*, who died at *Barbados*, was found the following Account of Goods, anſwering to the Piece, or Meaſure, above-mentioned. *Voyage to Kongo.*

Price of Goods. A PIECE of blue Baft, containing ſix Yards, of a deep, almoſt black Colour, (meaſured either by the long Stick of twenty-ſeven Inches, of which eight make a Piece; or the ſhort Stick of eighteen Inches, twelve of which make a Piece) is reckoned as one Piece.

Two Pieces of *Guinea* Stuffs.

Tapſeils meaſure as blue Bafts.

Nicanees, the ſame.

Two Yards and an half of black Bays, meaſured by five Sticks of eighteen Inches.

Ten Annabaſſes

Six Yards of painted Calico.

One Piece of blue Paper Sleſie.

One Stick of eighteen Inches, or half a Yard of Scarlet.

One Muſket.

One Barrel, or Rundlet of Powder, containing ſeven Pound.

Ten of the largeſt Braſs Baſons.

Four Pewter Baſons, of four, three, two, and one Pound, go to a Piece; and eight of one Pound.

Blue Perpets, of late in great Demand, meaſured as blue Bafts, ſix to the Piece. *Sold there.*

Two *Dutch* Cutlaſſes, moſt valued, becauſe they have two Edges.

Twelve Ounces of Coral. The biggeſt and largeſt is moſt acceptable here, ſmall Coral being little valued.

Of Pintados, nine Yards, or nine Yards and an half, are reckoned a Piece.

Of Tapſeils, fifteen Yards:

And of Nicanees, nine Yards [a].

[a] *Barbot*'s Deſcription of *Guinea*, p. 513.

Loango *Kingdom.*

The Geography.

BOOK IV.

A DESCRIPTION *of the* Kingdoms *of* Loango, Kongo, Angola, Benguela, *and the adjacent* Countries.

With an ACCOUNT *of the* Inhabitants, *and* Natural Productions.

CHAP. I.

The KINGDOM *of* Loango.

INTRODUCTION.

Kongo at large.

THE Kingdom of *Kongo*, considered at a large, is situated by Geographers between twenty-eight Degrees thirty Minutes, and forty Degrees ten Minutes of Eastern Longitude, and between the Equator, and sixteen Degrees of South Latitude; extending about nine hundred and fifty Miles from North to South, and seven hundred from West to East.

IT is bounded on the North by the Country of *Gabon* or *Pongo*; on the East by the Kingdoms of *Mokoko*, or *Anziko*, *Matamba*, and the Territories of the *Jagga Kasanji*; on the South by the same Territories, the Country of *Muzumbo-Akalunga*, and that of *Mataman* in the Land of the *Kafrs*; and on the West by the Western or Atlantic Ocean, the Coast bending in like a Bow, whose Ends, Cape *St. Katherine* and Cape *Negro*, lie North and South.

KONGO at large may be divided into four Parts or Kingdoms, namely, *Loango*, *Proper Kongo*, *Angola*, and *Benguela*. These Kingdoms lie from North to South.

Loango Extent.

THAT of *Loango*, which is the most Northern, has *Gabon* to the North, to the East the Country of *Mokoko*, or *Anziko*; and on the South, the River *Zaire*, being about four hundred and thirty Miles long from West to East, and three hundred and twenty broad from North to South.

LOPEZ says, the Kingdom of *Loango*, inhabited by the *Bramas*, begins Northward at the Equator, and extends from the Coast within Land about two hundred Miles, comprehending within its Bounds the Gulf of *Lope Gonsalvo* [a].

THIS Country is very little known to *Europeans*, except a few Places on the Sea-Coast; and of all the Travellers that have come to Hand, *Battel* gives the most particular Account, agreeing very exactly with *Bruno* [b] and *Dapper*, in all Appearance, without having ever seen either. This last Writer has, in his *Africa*, published a copious Description of *Loango*, but without mentioning the Author or Authors he collected it from.

The ancient Division.

THIS Geographer observes, that *Loango* [c], by Report of the most ancient and experienced Blacks, was formerly divided into divers Territories; as, *Mayumba*, *Khilongo*, *Piri*, *Wansi*, and *Loango*, each inhabited by several People, and ruled by a particular Governor. At present this Kingdom contains many Provinces, of which the chief, according to the same Author, are, *Loangiri*, *Loangomongo*, *Khilongo*, and *Piri*.

Loangiri Province.

LOANGIRI hath many small Rivers, and is by that Means very fruitful, and exceeding full of People. The Inhabitants support themselves by Weaving, Fishing, and the Wars.

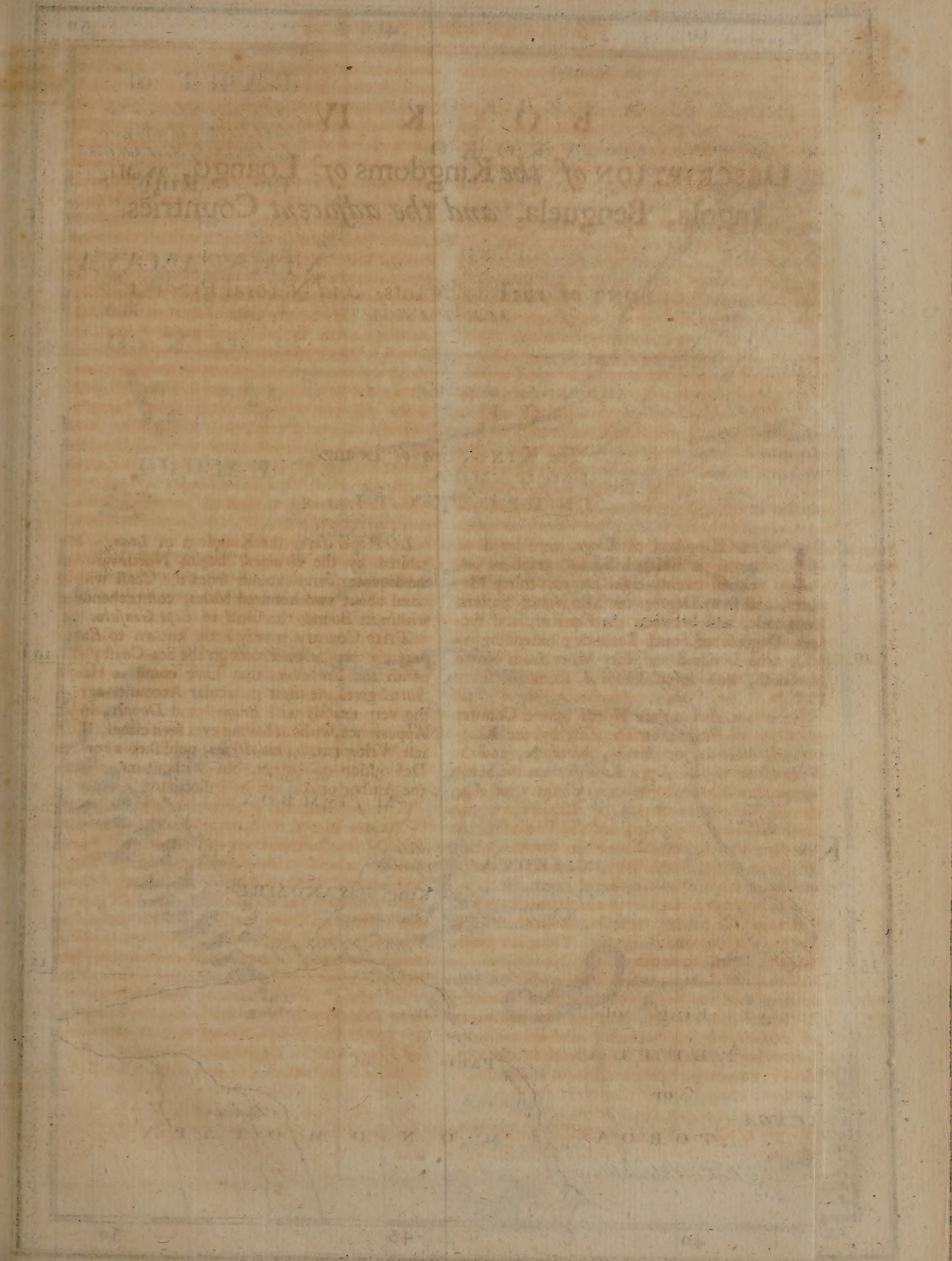
Loango-mongo.

LOANGOMONGO is a large, hilly Coun-

[a] See *Pigafetta*'s Relation of *Kongo*, p. 31. *Lovango.*

[b] *Samuel Bruno*, a Surgeon of *Basil*, who made a Voyage to *Kongo* in 1611, published in the first Volume of *de Bry*'s *India Orientalis.*

[c] *Dapper* writes,



A MAP of the Kingdoms of KONGO, ANGOLA & BENGUELA with the Adjacent Countries
from Del'Isle & others
REMARKS,
C.... Cape.
Capit. Capitainery.
D.... Dukedom.
E.... Earldom or County.
Gr.... Great.
K.m Kingdom.
M.... Marquisate.
M.ts Mountains.
P.... Port.
Prov. Province.
R.... River.
S.... Sova or Lord.
Long.d from Ferro
the Line or Equator
SEA of KONGO
King.m of GABON or PONGO
Country of S.t AMBOES
Cape Lope Gonsalvo
Cape Lope
Gobby
the Jaggas
Sette
LOANGO
Piri
Mayumba
Loango-mongo
Kilongo
Kenga
Loanghiri
Boari or Loango
Kakongo
Malemba
Kabinda
Bomankay
Sogno
Banga
Bamba
Gr.t D. of Bamba
Mossula
Dande Capit.
Fort Emfaka
LOANDA
Colombo
Muchima Capit.
Massingano Capit.
Quisama
Kambambe Capit.
Suto Port
Old Benguela
S. Fuchi Kanbari
Libolo & Ayo
S. Karia
the Sumbis
the Muzumbos
S.t Philip or Benguela
Baia de Vaccas or Bay of Cows
Mani Kikongo
Mani Kinsemba
Angra S.t Mari
Gubororo or R.S.t Frances
B. Parfa
the Jagga Kalemba
B. Tortuga
Angra de Negros
Gr.t Fishers Bay
Cape Negro
Kaffanji Kaquitendela
S. Kalemba Grande
Jagga Kanhika
S. Guitata
Savages said not to have the Use of Speech
Golfo Trio
Angra Jovia R.
Bokkameala
Monsol
King.m of ANZIKO or MAKOKO
POMBO's
Vamba
Monsongo
Mopenda
MONSOLES
Pango
Kamga M.
Konda M.
Cataract
Mam Bakano
Sundi
Pan go M.
Bom bo
Bigua
K.m of FUNJENO
Whence y.e Portugueze fetch Cloths made of y.e Barks of Trees.
Dembo
Amuhaza
METIKAS
Sundi D.
Batta D.
Kongo of Batta
S.t SALVADOR
Kongo
AMGOY
Pemba M.
Saltpeter M.ts
Dembo Ambuila
Pemba
Ovando D.
Dembo Quinjengo
Dambi Angonga
Kavanga
Kabasa
Isles of Quitonga where there is a Garrison of Blacks.
ANGOLA
BENGUELA
Prov. of Bembe or the Guimbundos
the JAGGA KAKONDA
Zamba gando
S. An gola Sinbo
Little Bembe
S. Luseque
Palla nka
Jagga Kanhika
Jagga Kakoquo
Ohila Province
Territories of the MUZUMBO AKALUNGA that is the Mouth of the Sea
Territories of the JAGGA
King.m of ABUTUA or TOROA
Rich in Silver Mines
PART of These parts whose Soil is fertil but Air unhealthy, are laid Waste by the JAGGAS
the King.m of NIMEAMAYA or MONO-
the JAGGAS
King.m of MATAMBA founded by Anna Shinga
Akalunda Lake
EMUJI
Kaffanji Residence of the Jagga Kaffanji
Lands Over run by the Zimbas, said to be the same with y.e Gallas
R. Quanza or Koanza
KASSANJI
the Source of this River is Unknown
Kuneni, or the Great River
Country of the MUMBOS
CHIKOVA full of Silver Mines
Salt Spring
King.m of SAKOMBE
King.m
Cataract
Chikarongo
Allies of y.e Portugueze
Chikova
Tete or S.t Jago
Part of MONOMOTAPA
Bakuto
R. Zambeze
Zuama
R. Kuseni
R. Kuilu
R. Loze
R. Dande
R. Lukala
R. Kikongo
R. Kubaio
R. Kutembo
R. Chabenia
R. Kikonge
R. Kitale
R. Gutanboka
R. Zulira
R. Mozos
R. Kabeji
R. Manganja
R. Zaire
R. Berbela
R. Bengala
R. Bombon
R. Bengoan
R. Kambo
R. Lelunda
R. Dolse
R. Ambrisi
R. Enkoqui Matura
R. Loango Louise
R. of Kongo or the Zayre
Mayumba
C. Segonda
E. Negro
R.t Loango-mongo
R. Sarnasias
R. Fernand Vaz
C.S.t Katharine
R.S.t Maxias
Sermentin
Residence of y.e King of
Sette
Kilongo
Kaye
Katte
Kakongo
Sogno
Pemba
Bamba
Dande Capit.
Fort Emfaka
Colombo
Ilamba
Emvaka Capit.
Ma Pungo Capit.
Massingano Capit.
Kambambe Capit.
Apobo
Dembo
S. Gunza Anbamba
S. Nanboa Angonga
S. Tende
Prov. of Jenje or the Quillenjes
S. Quilembi
Zemba Katira
Zamba gando
Little Bembe
S. Luseque
Palla nka
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Kongo of Batta
S.t SALVADOR
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Cataract
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Tete or S.t Jago
Part of MONOMOTAPA
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R. Dande
R. Lukala
R. Kikongo
R. Kubaio
R. Kutembo
R. Chabenia
R. Kikonge
R. Kitale
R. Gutanboka
R. Zulira
R. Mozos
R. Kabeji
R. Manganja
R. Zaire
R. Berbela
R. Bengala
R. Bombon
R. Bengoan
R. Kambo
R. Lelunda
R. Dolse
R. Ambrisi
R. Enkoqui Matura
R. Loango Louise
R. of Kongo or the Zayre
Mayumba
C. Segonda
E. Negro
R.t Loango-mongo
R. Sarnasias
R. Fernand Vaz
C.S.t Katharine
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Residence of y.e King of
Sette
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Sogno
Pemba
Bamba
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Colombo
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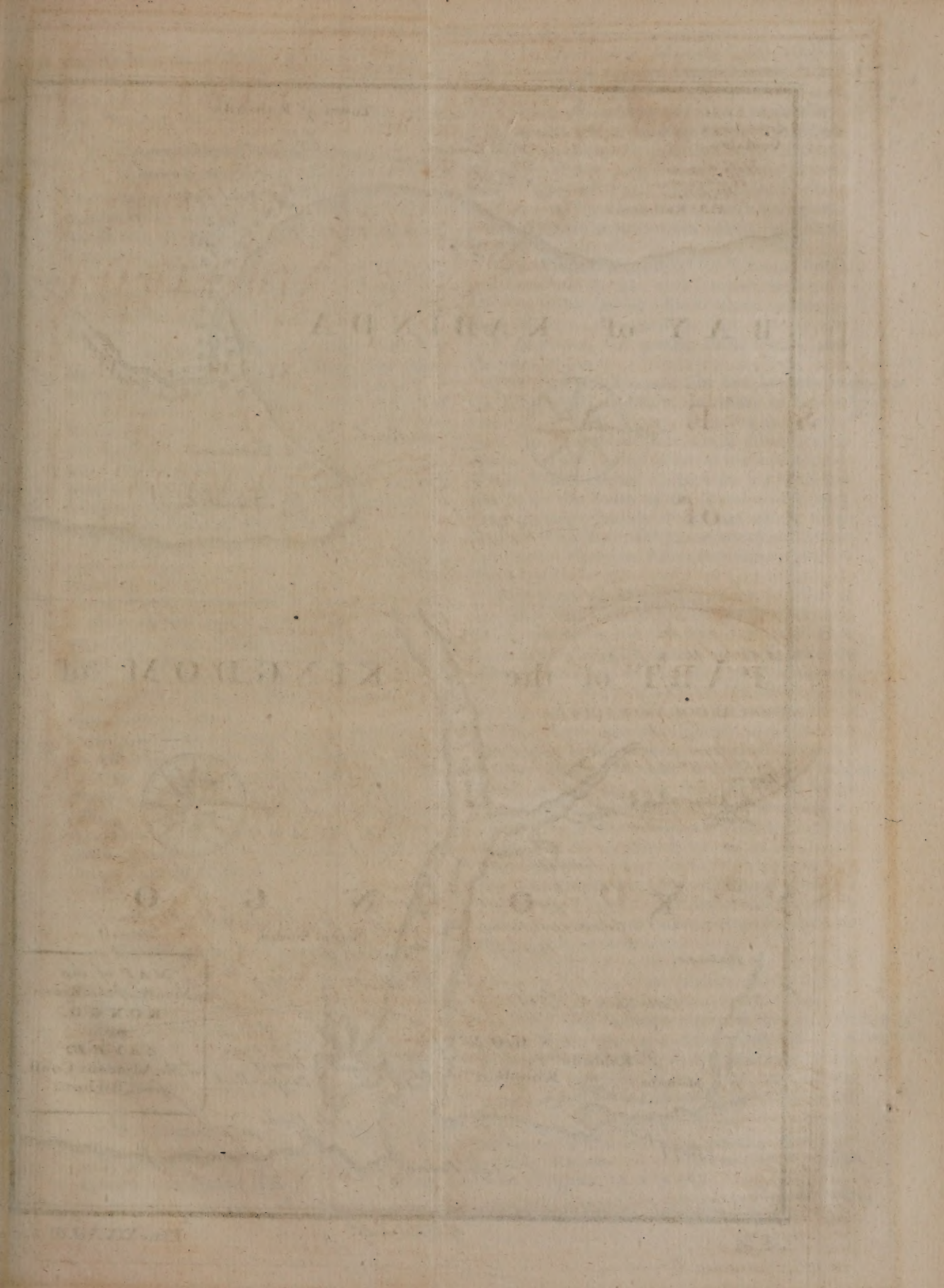
Emvaka Capit.
Ma Pungo Capit.
Massingano Capit.
Kambambe Capit.
Apobo
Dembo
S. Gunza Anbamba
S. Nanboa Angonga
S. Tende
Prov. of Jenje or the Quillenjes
S. Quilembi
Zemba Katira

N.o 98



Town of Kabinda
High Grounds
Marshy
Grounds
Wood Pyles
Huts of Fisher men
BAY of KABINDA
Fresh Water River
the Road
Factories
Negros Town
PART of the KINGDOM of
R. Zayre
Zayre
the Kings Town
Villages
Kongo or Zayre
Jittaar
River
K O N G O
Sogno Sonho
or Soni
Matingu
Little Kaskais Land
R. Kokongo
ANGOY
Kabinda
Melimba
Kingdom
Bay of Kabinda
Cape Padron
G. S.t Paul
Chapel
Bay of Pampas Rock
Salt Ponds
MAP of the Mouth of the River KONGO, or ZAYRE, with the Adjacent Coast, from Barbot.

Loango Kingdom. try, but hath much Cattle and Palmito-Trees, so that Palm-Oil may be had cheap. The Inhabitants are either Weavers or Merchants. From this Province the Kings of *Loango* drew their Original.

Khilongo, or Kalongo. *KHILONGO* (or *Kilongo*) exceeds all the rest in Bigness, being also very populous; in some Places mountainous, in others carpetted with delightful Plains and Valleys. The People are naturally rude and clownish, but vend great Store of Elephants Teeth.

The Country of Piri. THE *Manibeloor*, or Governor of *Khilongo*, is absolute, and after his Decease the People may chuse another without asking the King of *Loango* Leave.

THE Cape or Point called *Khilongo* [a], or *Sallage*, from the neighbouring Village, lies thirty or thirty-five Miles Southward of *Mayomba* [b].

THE Country of *Piri* is very level, and full of Inhabitants, well stored with Fruits and Woods, and stocked with Abundance of Cattle and Poultry. The Inhabitants of this Province are a quiet People, surpassing all their Neighbours for rich Commodities; yet their chief Maintenance is drawn from Pasturage and Hunting.

Towns of Loango. THE Inhabitants of *Piri* were called *Mouviriſſer*, or *Mouviri*, a compound Word of *Moutſie* and *Piri*, *Moutſie* signifying *People*. So likewise *Loangiri* is the Contraction of *Loango* and *Piri*.

THE chiefest Towns and Villages of *Loango*, are, *Kape*, *Boke*, *Solanſa*, *Mokonda*, where the King's Mother lives; *Soku*, *Katta*, the Residence of the King's Sisters; *Loango*, his own Residence, *Kango*, *Piri*, the two *Khilongo's*, *Jamba*, *Kotie*, *Seni*, *Gonmo*, *Lanzy* [c].

To this slender Account of the Provinces let us add what we meet with in Authors, relating to some of the maritime ones, particularly *Mayomba*, *Kalongo*, *Loango Proper*, *Kakongo*, and *Angoy*. These Countries lie from North to South, and their Coasts being frequented by *European* Ships, Travellers have furnished us with some better Account of them.

SECT. I.

1. *The* Provinces *of* Mayomba *and* Kalongo.

Mayomba *Province.* Mayomba *Bay and Road.* *The Town: Trade and Government.* *The Inhabitants.* Maramba *Idol: Persons dedicated to it.* Mani Seat, *or* Sette: *Redwood there.* Gobbi *Territory.* Mani Kesek. *The* Matimbas *Dwarfs.* Kalongo *Province.*

The Geography. *Mayomba Province.* THE Province of *Mayomba* [d], according to *Battel*, is nineteen Leagues to the North of *Loango*, and overgrown so much with Woods and Groves, that a Man may travel twenty Days in the Shade without any Sun or Heat. It affords no Corn or Grain, so that the Natives live on Plantains, Roots, and Nuts, which are very good. They have no tame Cattle or Poultry, but Plenty of Elephants Flesh, which they greatly esteem, with other Sorts of Game, and Store b of Fish.

THE Woods here are so full of Baboons, Apes, Monkeys, and Parrots, that it would frighten a Man to travel through them alone; especially those Monsters, common in these Woods, and very dangerous, the greater called *Pango*, and the lesser *Enjeko* [e].

Mayomba Bay and Port. THE Port of *Mayomba* lies two Leagues to the South of Cape *Negro*, so called because it looks black with Trees. It is a great, sandy c Bay. Into this there runs a large River, called *Banna*, which, in the Winter, has no Bar, the Trade-Winds causing a great Sea; but when the Sun is to the South of the Line, a Boat may enter it, being smooth on account of the rainy Season. This River is large, and has many Islands inhabited. Here the *Portugueze* sometimes load Logwood [f].

THE Road of *Mayomba* is near two Miles in Length, from Cape *Negro* to the South Point, d being low and overgrown with Trees. Within Land appears a red Mountain, by the Inhabitants stiled *Metute*, and not far off a great Salt Lake, above three Miles broad, out of which some Waters run into the Sea two Miles to the North of Cape *Negro*, but the Passages are sometimes choaked-up by the Waves, which beat furiously.

The Town. THE Village *Mayomba* is built in one long Row, so near the Sea, that the Waves often necessitate the Inhabitants to remove behind it. e On the North runs a River very full of Oysters, which hath in its Mouth not above six, sometimes but three or four Foot of Water; yet farther within boasts a considerable Bigness, Breadth, Depth, and Length, extending at least fifty Miles upward, to the great Conveniency of those who fetch Redwood from *Sette*.

MAYOMBA is barren of Grain, but yields Plenty of Bananas, Palm-Trees; and the Rivers, Fish. The People are very rude and savage.

Trade and Government. f HERE was formerly a great Trade for Elephants Teeth, but now almost decayed. The Women fetch Oysters out of the afore-mentioned River in great Trays; then opening and smoaking them, they will remain good for some

[a] *De l'Isle* makes *Cylongo* a Province, and *Quilingo* a Port, as if they were different Names. [b] *Ogilby's Africa*, p. 493. [c] The same, *p.* 490, *& seq.* The Names in this Author are generally very incorrectly printed. [d] By *Battel*, written *Mayomba*; by others, *Majumba*. [e] See an Account of them hereafter in the Natural History. [f] *Battel*, in *Purchas's* Pilgrims, vol. 2. *p.* 981.

Months,

Loango *Kingdom.*

Months, like other Fiſh cured the ſame Way.

OVER this Territory one of the Counſellors of State to the King of *Loango*, named *Manibomma*, commands, rendering no Account of any thing but Redwood [a].

Inhabitants. THE Inhabitants of *Mayomba*, called *Morombas*, are circumciſed like the People of *Angola*. They hunt with their Country Dogs, and kill many Sorts of ſmall Game, and Abundance of Pheaſants. As their Dogs cannot bark, they hang wooden Clappers round their Necks, and follow them by the Noiſe. The Huntſmen uſe *Petes* to whiſtle to them. The *Portugueze* Maſtiffs, or other *European* Dogs, are much eſteemed here for their barking. *Battel* ſaw a Dog ſold up the Country for thirty Pounds.

Maramba Idol. IN the Town of *Mani Mayomba* is a *Fetiſſo*, called *Maramba*. It ſtands in a high Baſket, made like a Beehive, placed in a great Houſe, which is their Temple or Church. They are generally Sorcerers, and uſe Witchcraft for their Succeſs in Elephant-Hunting, or Fiſhing, in curing their Sick or Lame, or undertaking Journeys. By this *Maramba*, or Idol, they try all Thefts and Murders: For in this Country (ſays *Battel*, according to the Superſtition prevailing here in his Time) they often bewitch one another to Death: So that when any dies, the Neighbours are brought before the *Maramba*; and if the Deceaſed be a Perſon of Note, the whole Town come to ſwear. The Method is to kneel, and claſp the *Maramba* in their Arms, ſaying, *Emeno, eyge bembet Maramba*, that is, *I come to be tried, O Maramba* [b]. If the Perſon be guilty, he drops down dead on the Spot, and that, though the Crime was committed twenty Years before. During the twelve Months *Battel* was here, he ſaw [c] many die ſo. This Superſtition prevails from hence to Cape *Lopez Gonſalez*.

Perſons dedicated to it. MEN, Women, and Boys of twelve Years old, are conſecrated to the *Maramba*. The Manner is thus: They repair to the chief *Gangas*, that is, their Prieſts or Wizards, who confine them to a dark Houſe, feeding them on low Diet. After this they are let abroad, with a Charge not to ſpeak for ſome Days, whatever happens to them, ſo that they generally ſuffer great Miſery before they be ſworn. At laſt they are brought before the *Maramba*, and have two Marks cut on their Shoulders before, in the Shape of an half Moon; and are ſworn by the Blood, which falls from theſe Inciſions, to be true to *Maramba*. Theſe initiated Perſons are forbidden to eat certain Kinds of Meat or Fiſh, with other Penances, which if they neglect to obſerve, they preſently ſicken, and never proſper. Theſe carry a Relick of *Maramba* in a little Box, hanging it about their Neck under their left Arm.

The Geography.

THE Lord of this Province of *Mayomba* has the Image of *Maramba* carried before him wherever he goes; and when he drinks his Palm-Wine, the firſt Cup is poured at the Foot of the *Nokiſo*, or Idol: Alſo when he eats, he throws the firſt Bit to his left Hand with magical Words. Elephants and Elephants Teeth are plenty here.

Mani Seat, or Sette. FROM Cape *Negro*, North, is a great Lord, called *Mani Seat*, who has the greateſt Store of Elephants Teeth of any Lord in the Kingdom of *Loango*, his Subjects making it their whole Buſineſs to kill theſe Animals. There is alſo Abundance of Logwood [d].

ACCORDING to *Dapper*, the Territory of *Sette* (as he writes it) lies about fifty-five Miles to the North of the River *Mayumba*, and extends Northward to *Gobbi*. This Province, which is watered by a River of the ſame Name, yields extraordinary Plenty of Redwood, beſides other Sorts of Timber. They have two Sorts, one called *Quines*, which the *Portugueze* buy, but not eſteemed in *Loango*; the other, *Biſeſſe*, much heavier and redder, bears a good Price. The Root, called *Anganſi Abiſeſſe*, exceeds in Hardneſs and Deepneſs of Colour. With this Wood the Blacks drive a great Trade all over the Coaſt of *Angola*, and in *Loango*, dealing very ſeldom with any other than their own People. The Governor of *Sette* receives ten in the Hundred. Some Hens and Goats breed here, but the Woods afford all Sorts of wild Beaſts. The Inhabitants feed upon Millet, Bananas, and wild Creatures.

Redwood there.

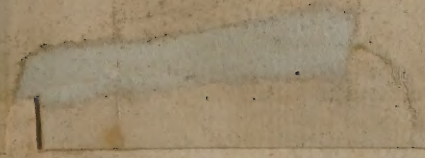
GOBBI above-mentioned is a Territory between *Sette* and Cape *Lope Gonſalvo*. It is full of Moraſſes, Lakes, and Rivers, all navigated by Canoas. The chief Town lieth about a Day's Journey from the Sea-Shore. The Rivers abound with Water-Elephants, and Fiſh of various Kinds, but the Land breeds few Cattle beſides Beaſts of Prey.

Gobbi Territory.

WHEN any Friend comes to viſit the Huſband, he, as a Mark of Amity, proſtitutes one of his Wives to him; and in all other Caſes gives ſuch Liberty, that Women taken in Adultery receive Commendations rather than Reproach. A Man gets not Eſteem among his Wife's Friends, till he hath ſoundly threſhed and boxed her about. This Uſage hath become ſo natural, that a Woman ſuſpects her Huſband's Love, unleſs he frequently beats her. Their Language hath Affinity with that of *Loango*, differing only in ſome few Words [e].

[a] *Ogilby*, as before, *p.* 492. [b] Elſewhere theſe Words are, *Mene queſe Kabamba Morumba*, that is, *He comes to make Trial of his Innocence.* [c] He ſaw ſix or ſeven tried thus. [d] *Battel*, in *Purchas*'s Pilgrims, vol. 2. *p.* 982. [e] *Ogilby*, as before, *p.* 493.

To



N.o 91

G. Child Sculpt

Plate XVII. Vol. III. p. 215

Loango *Kingdom.* ManiKesek.

To the East of Cape *Negro* lives another Lord, called *Mani Kesek*, eight Days Journey from *Mayomba*, where *Battel* went with his two Negro Boys to buy Elephants Teeth and Tails, and in a Month he bought twenty thousand, which he sold to the *Portugueze* for thirty Slaves, and all his Charges borne. From *Mani Kesek* he sent one of his Boys to *Mani Seat* with a Looking-Glass, who sent him in Return, by his own Man, four large Elephants Teeth; desiring him to cause the *Portugueze*, or any other *European* Ships, to come to the North of Cape *Negro*, and promised to make Fires to direct them to the Landing-Place, no *European* Nation having ever frequented those Parts.

The Matimbas *Dwarfs.*

To the North-East of *Mani Kesek* [a] are a pygmey People, called *Matimbas*, no taller than Boys of twelve Years old, but very thick. They live only on Flesh, which they kill in the Woods with their Bows and Arrows. They pay Tribute to *Mani Kesek* in Elephants Teeth and Tails. They will not enter any of the *Marambas* Houses, nor will they suffer them to enter their Habitations. If by Chance any *Maramba*, or Native of *Loango*, pass-by their Dwellings, they remove to another Place. Their Women use Bows and Arrows as well as the Men; and one of them will walk the Woods alone and kill the *Pongos* (or great Baboons) with their poisoned Arrows.

alongo *rovince.*

THE Province of *Kalongo* [b] lies to the South of *Mayomba*, and is bounded on that Side by the River *Quelle*. The Soil is fruitful, abounding in Corn, the Country open and level. Here is much Honey gotten. There are two small Villages which appear at Sea like two Humocks, (or round Hills) and are the Marks of the Port of *Loango*. Fifteen Miles to the North is the River *Nombo*, which is too shallow to admit a Bark. This Province towards the East borders on that of *Bongo* [c].

KALONGO is a large Territory Northward of the *Quilla*, (or *Quille*) in former Times a free Kingdom, but now a Member of *Loango*; yet the Inhabitants still enjoy their ancient Customs and Privileges, paying Tribute only.

2. Province *of* Proper Loango.

Loango *Town: Its Size and Neatness: Palace and Buildings. Village of the Queens.* Kenga *Port, and Idols. Royal Sepulchres.* Bongo *and* Kango *Provinces. Four great Lordships.* *Town of* Kaye.

The Geography.

THE Country of *Proper Loango* lies to the South of *Kalongo*. The chief Town bears the same Name, and there the *Mani* [c], or King of *Loango*, dwells. It stands three Miles from the Sea-Coast, in a large Plain. It is very cool, being full of Palm and Plantane-Trees, under which their Houses are built. The Streets are wide and long, and always clean swept. The King has his Houses on the West Side, and before the Door is a Plain where he sits when he makes any Feast, or holds any Council of War. From this Plain [or Area] there runs a great, wide Street some Musket-Shot from the Place, where there is a great Market every Day, which begins at ten o'Clock, and where there is sold Palm-Cloths of different Kinds; as also Provisions of Meat, Poultry, Fish, Wine, Corn, and Oil. Here is Abundance of Elephants Teeth, but none of it is sold in the Market. There is a famous *Mokisso* or Idol here, called *Mokisso à Loango* [f].

Loango *Town.*

DAPPER's Account is conformable, but more particular in some Respects. He observes, that this Metropolis is called *Banza Loangiri*, or rather *Loango*, and *Boari*, or *Buri*. It is as big as *York*, but straggligly built; hath large, streight and broad Streets, very clean, and neatly planted with Rows of Palmito-Trees, Bananas, and Bakoros. Some of these stand behind and about the Houses, serving both for Ornament and Shade. In the Middle is a great Market-Place, by whose Side stands the King's Court, surrounded with Palm-Trees, containing in Circuit as much as are in ordinary Towns, beautified with many Houses for his Women, who live six or eight together.

Size and Neatness.

Palace and Building.

THE Houses are built longways, with two gable Ends, and a sloping Roof, which rests on long, thick Posts that lie upon Stays about two or three Fathom high. The Breadth, Length and Height of them is near alike, that they may appear uniform, and stand at equal Distances; within they have two or three Rooms or Chambers: Some have round-about a Fence of Palm-Boughs, Bulrushes, or Wickers, braided together, which incloses six, eight, or more Houses, as in a Precinct. Their Houshold-Stuff consists chiefly in Pots, Kalabashes, wooden Trays, Mats, a Block for their Caps, small and great Baskets for their Cloaths, and other trifling Things [g].

THE King's Houses above-mentioned are ten in Number, all very large, and on the South Side

Village of the Queens.

[a] These are called, in *Dapper*'s Description, *Bakke Bakke*. [b] In *Purchas*, *Calongo*. [c] *Battel*, in *Purchas*'s Pilgrims, vol. 2. *p.* 983. [d] Lord, Prince, or King. [e] *Battel*, as before, *p.* 979. [f] *Ogilby*, as before, *p.* 491.

To

Loango Kingdom.

of them there is an Incloſure or Village, where a his Wives live, into which no Man muſt enter on Pain of Death. In this Place he has an hundred and fifty Wives. If any Man be ſurprized but ſpeaking to a Woman in this Incloſure, they are both brought to the Market-Place and beheaded, their Bodies quartered and left expoſed for a Day in the Streets. The late King had four hundred Children by his Women [a].

Kenga Port.

THE Port or Landing-Place of *Loango* is at *Kenga*, (two Leagues to the North of the Angra, or Bay, of *Almadias* [b].) It is a ſandy Bay where Ships may ride, within Muſket-Shot of the Shore, in four or five Fathom. In this Village is another famous *Mokiſſo*, called *Chikokke*. It is a ſmall, black Image, ſtanding in a little Houſe, built for him, near the Port, juſt in the Highway. All who paſs-by it clap their Hands, which is the Salutation of the Country. All Craftſmen, ſuch as Fiſhermen, Hunters, and Witches, offer to this Idol for good Luck. This *Chikokke* often in the Night comes and haunts People, Men, Women, or Children, who are mad for the Space of three Hours. Whatever they ſpeak during that Time, is the Will of *Chikokke*, at whoſe Temple or Hut they make great Rejoicings [c]. They call this *Mokiſſo-Moquat*, that is, *Taken by the Mokiſſo*; and cloath thoſe poſſeſſed in this Manner very handſomely. They anoint this Image (which is made ſitting on a Stool) with *Tokkola*, a red Colour drawn from a certain Wood [d] ground on a Stone, and mixed with Water, with which they daily paint themſelves from the Waiſt upwards, thinking it a great Beauty. It is tranſported to *Angola* for the ſame Uſe. This *Mokiſſo*, as well as that at *Loango*, was in great Veneration with the King, who was himſelf a Wizard [e], as *Battel* ſays, that is, a Prieſt, as he explains it elſewhere.

And Idols.

THERE is another *Mokiſſo* at *Kenga*, called *Gomberi*, which is a Female Name. This Idol is placed in an holy Houſe, called *Munſa Gomberi*, and attended by an old Woman, called *Ganga Gomberi*, that is, *The Prieſteſs of Gomberi*. Here they keep an annual Feſtival, with Drums and Drinking, when the *Ganga Gomberi* ſpeaks under Ground, though they ſay it is the Idol. The Negros told *Battel*, this was a *Mokiſſo kola*, or *Strong Mokiſſo*, and that he came to dwell with *Chikokke*, the Idol [f] of *Banza* [g].

TWO Leagues to the Eaſt of *Loango* is *Longeri*, where all their Kings are buried. It is fenced round with Elephants Teeth, ſtuck in the Ground by way of Poles, and is ten Roods in Compaſs. To the Eaſt of *Longeri* is the Province of *Bongo*. It borders on *Mokoko*, of which the great *Anjeka* [h] is King. It abounds in Iron, Palm-Cloth, and Elephants Teeth.

The Geography.

Bongo and Kango Provinces.

TO the North-Eaſt is the Province of *Kango*, which is fourteen Days Journey from the Town of *Loango*. This Place is full of Mountains and rocky Ground, intermixed with Woods, and yields much Copper. The Elephants here excel thoſe of other Parts, and are ſo numerous, that the People of *Loango* fetch great Quantities of Teeth from hence, and bring them to the Port of *Loango*.

Four great Lordſhips.

THE Town of *Loango* ſtands in the Midſt of four Lordſhips, *viz.* *Kabango*, *Salage*, *Bok*, and *Kaye*. Theſe four Territories are a champain Country, abounding in Corn and Fruit. In this Country is made great Quantities of Palm-Cloth of divers Kinds, very fine and curious. The Natives are never idle, for they make fine Needle-work Caps as they walk in the Street [i].

Town of Kaye.

THE Town of *Kaye* [k] is the Seat of the Heir-Apparent to the Crown of *Loango*. The River of *Kaye*, or *Loango Leuyes*, lies four Leagues to the North of *Kakongo* [l].

3. *The* Provinces *of* Kakongo *and* Angoy.

Kakongo *Kingdom: The River and Trade. Kingdom of* Angoy. Kabenda *Bay and Port: The Town and Buildings. Soil and Produce. Sort of Mandril. Plenty of Oyſters. Dreſs of the People. Female Privilege. Their Superſtition, and Images. Worſhip the Moon.*

Kakongo Kingdom.

THE Kingdom or Province of *Kakongo* lies to the South of that of *Loango*. Of all the Kingdoms *Merolla* had ſeen in this Part of *Africa*, none pleaſed him ſo much as this, either for Commodiouſneſs or Profit; which good Qualities inclined not a few beſides himſelf to go thither. The Commodiouſneſs of it conſiſts in its lying between three Ports much frequented by Strangers. The firſt and moſt famous is that of *Loango*; the ſecond, that of *Kapinda*; and the

[a] *Battel*, in *Purchas*'s Pilgrims, vol 2. *p.* 980.
[b] This Angra, or Bay, is full of Canoas and Fiſhermen, the Sea being ſmoother there than on the Coaſt.
[c] *Battel*, as before, *p.* 979, *& ſeq.*
[d] *Battel* told *Purchas*, it was Logwood.
[e] The ſame, vol. 5. *p.* 771.
[f] It ſhould be, doubtleſs, the Idol of the *Banza*, or Town.
[g] The ſame, vol. 2. *p.* 980. and vol. 5. *p.* 771.
[h] In *Purchas*, *Angeca*.
[i] The ſame, vol. 2. *p.* 981.
[k] This Town, probably, lies on the River *Kaye*, but *de l'Iſle*, in his Map of *Kongo*, &c. places it on the River *Quille*, about ſixteen Miles from its Mouth.
[l] *Battel*, as before, *p.* 979.

third

Loango Kingdom.

third, that of *Kakongo* itself; but this last is not very secure.

THIS Kingdom for the most Part is flat, the Air indifferently wholsome, and the Soil not unfruitful, by reason of frequent Showers, and the Mould being generally black; whereas in other Parts of these Countries it is either sandy or chalky. The Inhabitants of *Kakongo* are more courteous and humane than ordinary. Whilst the Plague was amongst them, they burnt their Idols, saying, *If they will not help us in such a Misfortune as this* [a], *when can we expect they should* [b]?

The River and Trade.

THE River of *Kakongo*, according to *Battel*, is four Leagues to the South of *Kaye* River, and seven to the North of *Kabenda*. A Boat of ten Tons may go-up it. It is a pleasant, fruitful Place, and affords Plenty of Elephants Teeth.

THE *Mombales* have a great Trade here, passing the River *Zaire* in the Night, because then it is calm. They carry hence Elephants Teeth to the Town of *Mani Sonna* [c], and sell them in the Port of *Pinda* to the *Portugueze*, or any other *Europeans* who touch there [d].

Kingdom of Angoy.

ANGOY is a Kingdom rather in Name than in Dominions, being but a very small Territory. Here formerly a certain *Mani* happening to marry a *Mulatta*, Daughter to a very rich *Portugueze*, his Father-in-Law would needs make him King, and for that Purpose caused him to rebel against the King of *Kakongo*, his Sovereign, at the Time that *Loango* revolted from *Kongo*: For *Kakongo* lying in the Middle between *Kongo* and *Loango*, the *Mani* of *Angoy* declared himself neuter in the Quarrel [e], and set himself up for King.

BATTEL says, this Province is full of Woods and Thickets [f]. The chief Town of *Angoy* is *Bomangoy*, situate on the North Side of the River *Zaire*, not far from its Mouth, but the exact Distance cannot be gathered from *Merolla* or other Voyagers.

THIS last mentioned Author was not a little surprized at the first Sight of the *Mani*, or Governor's House, which, at a Distance, seemed to be a well-fortified Citadel, encompassed with Walls, and unlike the Workmanship of the Blacks: But as he drew nearer, he found its Walls to be only composed of large Stakes stuck into the Ground five thick, and then raddled up to the Top with others of the same Bigness: Within there were two broad Paths, which subdivided into several lesser ones. The Rooms were all hung with a delicate Sort of Mats, made of Oziers of divers Colours. It seemed, however, ridiculous to the Author, that their Houses should be but of Straw, Stakes, and Oziers, and yet defended with Brass Guns [g].

The Geography.

THE chief Port in *Angoy* is *Kabenda*, or *Kapinda*, which lies, according to *Battel*, five Leagues to the North of Cape *Palmar*, on the North Side of the River *Zaire* [h].

Kabenda Bay and Port.

THE Bay of *Kabenda* lies very commodious for Trade, Wooding, and Watering, on the Sea-Shore. It is in some Places marshy Ground and flat, but rises gradually for about three Miles inland, and then forms itself into a Ridge of Hills [i], stretching-out lengthwise; on the Ascent of which is situated the King of *Angoy*'s Father's Town, who keeps constantly a Stock of Wood ready cut to sell to foreign Ships at an easy Rate, and has it carried to the Beach to ship-off. From these Wood-Piles, South-West along the Bay, lie several straggling Fishermens Huts on each Side of a small fresh Water River that falls into the Bay. Thence they brought all their Water, rolling the Casks across the beachy Point at the Mouth of it: For the River can only be entered at full Flood with a Yawl, carrying a Cask or two.

The Town and Buildings.

THE Village (or, as *Merolla* calls it, the City) of *Kabenda* lies on the round Point of the Bay, looking [k] to the West; and the *English* Factory stood South-West of the Road at some Distance, and North-East from the Village [l].

THE Houses for the most Part are of Reeds, some built round, others square; but generally such miserable Huts, that they are fitter to lodge Insects, wherewith this Country abounds, than Men. It is true, the House of the *Mafukka*, or Receiver of the Whites, though built with the same Materials, was yet very large and well contrived. It had several arched Rooms, and in each two small Brass Cannons; which, with two great ones at the Gate, made in all eighteen. These Cannons they had gotten from the Whites, in Exchange for Negros, Ivory, and the like. The King's Palace seemed to be not unlike it [m].

Soil and Produce.

THE Country round the Bay is barren in several Places, the Blacks being naturally lazy in

[a] A very just Argument! Ought not this to be the Test also of the Power of the *Romish* Saints, every Day invoked in vain by Thousands who die of Diseases? Ought not the Images of all the Saints to be broken who were invoked in the late Plague at *Marseilles*? But our blind *Capuchin* could not see how plum this Reflection turned against his own Superstition. [b] *Merolla*'s Voyage, *p.* 669. [c] Perhaps, *Sonho*, or, *Sogno*.
[d] *Battel*, in *Purchas*'s Pilgrims, vol. 2. *p.* 979. [e] *Merolla*, as before, *p.* 651. [f] *Battel*, as before. [g] *Merolla*, as before, *p.* 653. [h] *Battel*, as before. [i] See the Chart. [k] *Merolla* observes, that both *Portugueze* and *Dutch* trade here; and *Battel*, that Ships frequent this Port for Water and Provisions. [l] *Barbot*'s Description of *Guinea*, p. 511. [m] *Merolla*, as before.

Loango Kingdom. Point of Tillage, though the Soil is good. For a this Reaſon Proviſions are often ſcarce here, though reaſonable enough when there are but few Ships in the Road.

THEY have no Cattle, except ſome Hogs of a middle Size, which are commonly ſold from two to three Fathom a-head; but Poultry, eſpecially Chickens, are plenty enough. Parrots may alſo be had for three or four Knives a-piece, and a Monkey for half a Piece, ſometimes leſs. Mr. *Caſſeneuve* ſaw at *Kabinda* a Sort of Baboon, b which had been brought-down an hundred Leagues from the Inland, much reſembling an human Creature, his Head and Face being like an old Woman's. It had long Hair on the Back, but none at all on his Hands and Feet; and when it cried, the Noiſe was hardly to be diſtinguiſhed from a Child's Crying [a].

Sort of Mandril.

MEROLLA ſaw here a Civet-Cat, called by the Natives, *Nzime*. This Country abounds with them, and they are ſold in great Numbers c to the Whites. There are other Sorts of wild Cats, which are called by the Natives, *Nzſuſi*.

Plenty of Oyſters. THESE Shores abound with Oyſters; the Sailors, who loaded their Boats with them, found them lying one upon another in great Heaps, reſembling a Rock. The Blacks fiſh both on the Beach and in the Bay with Drag-Nets, having long Canes fixed at equal Diſtances, (inſtead of Corks) to ſhew when any Fiſh is taken. Theſe Nets were made of the Thread of a certain Root, d which being beaten, becomes like Hemp [b].

Peoples Dreſs. THE moſt civilized Habit here, is a Piece of Cotton thrown over their Shoulders, and another girt about their Loins, which they purchaſe in Exchange for Slaves and Ivory: Others content themſelves with a ſhort Apron. They wear a little Horn about their Necks, hanging like a Jewel: This they anoint every Full-Moon with an Oil that their Wizards give them, and afterwards bind it about with divers Spells. They e wear their Hair according to their Quality: The Queen had hers ſhaved cloſe on the Crown, and little Tufts left all round on the Sides. Some have it ſhorn in a Circle like that of a Monk, and others have theirs plaited down in Points towards their Foreheads and their Necks; inſomuch, that if there were the leaſt ſtraggling Hairs, they would be cut away, and the reſt ſhaved cloſe to the Head.

The Geography.

Female Privilege. POLYGAMY is allowed here, and the Wife who pleaſes beſt commands the reſt, yet is as liable to be turned-off as any of them. The Ladies of the Blood-royal have a Liberty to chuſe what Man they like, whether noble, or a Plebeian; but they have abſolute Power over him as to Life or Death, if he offends them. Whilſt *Merolla* was at *Kabinda*, one of theſe Ladies, on a bare Suſpicion that a young Woman was free with her Huſband, ſent her to be ſold to the *Portugueze*; ſtrictly commanding her Guardian to let her go at any Price, and to diſpoſe of her to none but Whites. Thoſe Wives who receive Strangers into their Houſes are obliged, by a barbarous Cuſtom, to admit them to their Embraces for a Night or two [c]. Where the *Capuchin* Miſſioners come, their Interpreters immediately give Notice, that no Woman may enter within their Doors.

Their Superſtition, THESE People are incredibly ſuperſtitious; although the Author had made the King Preſents, and received his in Return, yet he declined ſeeing him, becauſe, forſooth, he had been told, that he wore enchanted Bracelets [d] on his Arms, and had divers other magic Charms about his Body. Whilſt he was here, he heard ſeveral Proclamations made publicly by the Wizards, that all Thieves and Robbers ſhould ſpeedily make Reſtitution, or they would have Recourſe to their Arts to diſcover them.

And Images. ONE Day he ſaw an Oath going to be adminiſtered in Preſence of their Idol: This Hobgoblin reſembled, in ſome Meaſure, a Mountebank's Merry-Andrew, having a divers-coloured Veſt on, and a red Cap on its Head, and ſtanding on a little Table: But, it ſeems, as ſoon as the Company, who ſtood in a Ring, ſaw the *Capuchin*, they diſperſed and hid their Idol. This they did, if you will believe the Author, becauſe they ſaid the Preſence of a Prieſt deprived them of the Power of acting [e]. Almoſt all the Inhabitants have one of theſe Idols before the Gate of their Houſes. *Merolla* ſaw ſome five or ſix Foot high; others ſmaller, but both Sorts clouterly carved. They place them likewiſe in the Fields, where they are never worſhipped, but in order to find-out ſome Theft, for which the Thief, when diſcovered, muſt die. They who keep Images in their Houſes, every firſt Day of the Moon are obliged to anoint them with a Sort

Worſhip the Moon.

[a] *Barbot*'s Deſcription of *Guinea*, p. 511, *&c ſeq.* [b] *Merolla*'s Voyage, *p.* 652. [c] The Author ſhould have told us by what Authority the Women do this. [d] This is the Miſſioner's falſe Repreſentation. They were bleſſed or conſecrated after their Manner, and as good, at leaſt, as the *Romiſh Agnus Dei's*. [e] This muſt be another Lie to magnify the Prieſts of his own Church, forſooth. Perhaps they may ſay, as the Popiſh Prieſts do at *Naples* and other Places, that *St. Januarius* will not ſuffer the pretended Miracle of the Liquefaction of his Blood to operate in Preſence of an Heretic: That is, the Heretic can ſee into the Cheat, though their infatuated Devotees cannot.

Loango *Kingdom.*

of red Wood, powdered: Likewiſe at the Appearance of every New-Moon, theſe People, falling-down on their Knees, or elſe ſtanding and clapping their Hands, cry-out, *So may I renew my Life, as thou art renewed.* If it happen that the Air is cloudy at that Time, then they do nothing, alledging, that the Planet has loſt its Virtue. This Sort of Devotion is obſerved moſtly by the Women [a].

SECT. II.

The Vegetables, Animals, *and* Inhabiatants *of* Loango *at large.*

Their Agriculture and Grain. Peaſe. Roots and Fruits. The Matombe *and* Alikundi *Trees. Animals. A ſtrange Fiſh. The Inhabitants: Their Cloathing: Girdles: Ornaments: The Womens Dreſs. Diet. Marriages. Inheritance. White Men: Their Origin. Trade and Manufactures. Money. Commodities and Commerce. Their Funerals: Thoſe of great Men. Manner of diſcovering the Cauſe of People's Death. No Stranger buried here.*

Agriculture and Grain.

THE manured Ground affords, in *Loango*, three Crops. They break-up the Land with an Inſtrument like a Maſon's Trowel, but broader and hollower [b].

THEY have four Sorts of Corn here: The firſt is called *Maſſanga* [c]. It grows on a Stalk as big as a Reed, and the Ear is a Foot long, like Hemp-Seed. The ſecond is called *Maſſambala* [d], and yields great Increaſe; for from one Grain ſpring four or five Canes, each ten Foot high, which bear half a Pint of Corn a-piece. The Grain is as big as our Tares, and very good. The third grows like Graſs, and the Seed reſembles Muſtard-Seed. This is the beſt Sort. They have alſo *Guinea*-Wheat, which they call *Maſinpota* [e], and is leaſt eſteemed.

Peaſe.

THEIR Peaſe are good, and larger than ours; but grow differently: For the Pods grow on the Roots under-Ground, and by the Leaves they know when they are ripe [f]. There is another Sort they call *Wandos*, which grow on a ſmall Tree. The firſt Year it is planted, it does not bear; but it bears for three Years after ſucceſſively, and then muſt be cut down [g].

Natural Hiſtory.

THIS ſeems to be the ſecond Sort of Pulſe mentioned by *Dapper*, who ſays it is about the Bigneſs of an Horſe-Bean, and that it grows on Trees eight or nine Foot high, in Cods, and is eaten with *Enganga*. He ſpeaks of a third Sort, ſhaped like a little Bean, which grows along the Earth in Rows of white Cods, almoſt the ſame Length with thoſe of the *Turkey*-Beans. Beſides theſe, they have two other Sorts, eſteemed a Food only for the Rich: One Sort reſembles our b Garden-Beans, the other, *Turkey*-Beans; both white, but different in Shape.

Roots and Fruit.

THEY have here Potatos, Yams, Pompions; the *Melando* Root, whoſe Leaf climbs up a Tree, or Pole, like Hops, and has an aromatic Taſte; the *Mandioka*, or *Farinha*, of which they make Bread. There is Tobacco, Abundance of Bananas, *Milenga*, a juicy Fruit. Cotton and *Brazil* Pepper grow wild. Here is Grain of Paradiſe, but in no great Quantity; Oranges, Lec mons, and Coco-Nuts a few; the *Kola* Fruit [h], Sugar-Canes, *Caſſia-Fiſtula* [i], &c. Among the uncommon Trees, are the *Enzanda* [k], *Metomba*, and *Alikondi*, which all afford Materials for making Cloth.

Matombe-Tree.

THE *Matombe*-Tree is to be met with every where in *Loango*, and is of great Uſe: For, it affords good Wine, but not ſo ſtrong as Palm; the Branches make Rafters and Laths for the Houſes, and Couches to ſleep on; the Leaves are d not only uſed for Tiles, which fence-off the greateſt Rains, but all the Cloth worn in *Loango* is made of them: This Cloth alſo ſerves inſtead of Money [l].

Alikondi-Tree.

THE *Alekunde*, or *Alikondi*-Tree, is very tall, and exceeding great, ſome as big as twelve Men can fathom, ſpreading like an Oak. Some are hollow, and hold ſuch a Quantity of Water, (ſome, the Author believes, forty Tuns) that they relieve Numbers in this hot Climate. *Battel* has known three or four hundred Negros ſupe plied, for twenty-four Hours, from one Tree, and yet the Trunk not empty. They climbed-up on Pegs of hard Wood driven in the Tree, which is ſoft Timber [m].

MEROLLA obſerves, that in the Cavity of the Trunk, which is immeaſurably large, and generally hollow at the Bottom, Hogs are commonly kept from the Sun. The Fruit is very like a Pompion, with a Stalk about the Bigneſs f of a Man's Finger, and in Length near two or

[a] *Merolla*'s Voyage, *p.* 653. [b] *Ogilby*'s *Africa*, p. 495. [c] *Merolla* calls this *Maſſanga* an Herb. [d] *Maſſa mamballa*, by *Merolla*. [e] Or, *Maſſaampota*. [f] This ſeems to be the *Gabba* of *Dapper*. [g] *Battel*, in *Purchas*, vol. 2. *p.* 985. [h] This ſeems to be the Fruit which, *Battel* ſays, is good for the Stomach and admirable for the Liver, borne by a Kind of Palm. [i] This they uſe in Witchcraft and Inchantments. [k] For this, ſee the *Kongo* Trees hereafter. [l] *Ogilby*, as before, *p.* 494, *& ſeq.* [m] *Battel*, in *Purchas*'s Pilgrims, vol. 2. *p.* 985.

Loango *Kingdom.*

three Foot. The Shells are uſed either for Veſſels or Bottles. The inner Rind of this Tree being well ſoaked and beaten, yields a Sort of Matter to ſpin, much more durable and fine than Hemp [a].

THEY hang on the Top of this Tree, a hollow Piece of Wood, or Cheſt, which being once a Year filled with Honey, they gather, ſmoaking-out the Bees [b].

Animals. *LOPEZ* ſays, this Country abounds with Elephants, whoſe Teeth the Natives exchange for Iron, whereof they make their Arrow-Heads, their Knives, and other Inſtruments [c]. According to *Battel*, the *Zevera*, or *Zebra*, is found here, but no Kind of tame Animals, except Goats [d].

SUCH black Cattle as have been brought here preſently died. Poultry are ſo plentiful, that a Man may buy thirty for ſix Penny-Worth of Beads. There are alſo great Numbers of Pheaſants, Partridges, and other wild Fowl. Here is a Land-Fowl bigger than a Swan, reſembling a Heron, with long Legs, and Neck. The Plumage is white and black, and on the Breaſt is a Place bare of Feathers, which ſhe ſtrikes with her Bill. This is the true Pelican, and not thoſe Birds the *Portugueze* call by that Name, which are white, as big as Geeſe, and very common here [e].

Strange Fiſh. ON the Coaſt of *Loango*, they fiſh with Harping-Irons, and watch a great Fiſh which daily comes to feed along Shore, and is like a Grampus. It drives a great Multitude of ſmall Fiſh before him, which the Natives take. Sometimes the large Fiſh will run himſelf aſhore; but the Negros will help him off again, which is as much as four or five Men can do. They call him *Emboa*, which ſignifies a *Dog*, and will by no Means hurt him.

IN Bays, or Rivers, where the Water is ſhole, they fiſh with Mats, made of long Ruſhes, ſome an hundred Fathom long. Theſe Mats ſwim on the Water, and have long Ruſhes hanging-down from one Edge, which frighten the Fiſh, ſo that they ſpring upon the Mat; and then the Men drawing it into a narrow Compaſs, as they do Nets, take them [f].

The Inhabitants. THE Inhabitants of *Loango* are called *Bramas*. They in every Reſpect reſemble thoſe of *Kongo*: They circumciſe, and traffic among themſelves [g]. They are ſtrong-limbed, tall, and well-behaved, though in antient Times they were ſavage and Man-eaters. They are jealous of their Wives, though libidinous themſelves; covetous to attain Riches, yet generous and free one to another; much addicted to drinking Wine of the Palm, yet ſlighting that of the Grape; no Zealots in Religion, yet extremely ſuperſtitious. *The Inhabitants.*

THE Men wear long Garments, reaching from their Middle down to their Feet, and bordered with Fringe. The Cloth for the common People is plain, and often ſlaſhed, or pinked, from the Middle to the Knees: That for the King and Noblemen is very fine, and curiouſly figured. Every Man is bound to wear a Piece of Fur over his Cloaths. The white and black ſpeckled Skins, called *Enkini*, are of high Price, and worn only by the King. Some great Men, when they travel, wear ſix or eight Skins. The King and his chief Lords have five or ſix Skins ſewed together, interlaced with Tails of the *Enkini*. In the Midſt of the Skin, they commonly ſet round Tufts of Fur, with white and black Parrots Feathers, and at the Edges Elephants Hair. *Their Cloathing.*

EVERY one wears a String about his Middle, made of the Peeling of *Matombe* Leaves; beſide which they have two Girdles, each three or four Inches broad; one of fine red, or black Cloth, ſlightly embroidered; the other of Yarn, wrought with Flowers, and faſtened before with double Strings, placing between the two ſeveral Sorts of Ornaments. Some uſe Girdles of Bulruſhes, and young Palm Branches, or of the Peelings of a Tree called *Katta*; and *Emſande*, which they weave and plait together [h]. *Girdles.*

SOME wear white and black Beads about their Necks; others, triangular Breaſt Chains, brought out of *Europe*: Some, Ivory Pieces; ſome, flat Scalops; which they poliſh, and wear ſtrung as Necklaces. On their Arms and Legs, they put Braſs, Copper, or Iron Rings, about the Thickneſs of a Quill, or trim them with black and white Beads. Over their Shoulders, they wear a Sack, about three Quarters of a Yard long with only a little Opening left to put in the Hand: On their Head they have a Cap, made to ſit cloſe; and in their Hands, either a great Knife, Bow and Arrows, or a Sword; for they never go without Arms. *Ornaments.*

THE Womens Cloaths come a little below their Knees, over which they ſometimes put a Piece of fine *European* Stuff, or Linen, but uſe no Girdles: The uppermoſt Part of the Body and Head remains bare, but on their Arms, Legs, and Necks, they wear many Rings, Beads, and other Trinkets. Both Sexes colour their Bodies all over with *Takoel* Wood, ground on a Stone. *Womens Dreſs.*

[a] *Merolla*'s Voyage, *p.* 635. [b] *Battel*, in *Purchas*'s Pilgrims, vol. 2. *p.* 985. [c] *Pigafetta*'s Relation of *Kongo*, *p.* 31. [d] But *Dapper* ſays, Sheep and Cows are here in Abundance, as well as Fowl. [e] *Battel*, as before, *p.* 983. [f] The ſame, *p.* 985. [g] *Pigafetta*, as before. [h] *Ogilby*'s *Africa*, *p.* 496. This Tree is written alſo *Enſanda*, in *Purchas*, *Euzanda*; perhaps miſpelled.

THEIR

Loango Kingdom. Diet.

THEIR uſual Diet is freſh and ſmoaked Fiſh, eſpecially *Sardyn*, which they boil with Herbs and *Akhy*, or *Brazilian* Pepper. People of Quality eat with their Fiſh *Miſſanga*, or ſmall Mille; firſt ſtamped with a Peſtle, then boiled with Water, and ſo kneaded together [a]. Of the Leaves of *Majaera*, they make a pretty reliſhing Food, dreſſing it with ſmoaked Fiſh, Palm-Oil, Salt, and *Akhy*: But their common Food is *Fondi*, or *Sondi*, made of Flour of Mille, or Millet [b].

Marriages.

THEY uſe no peculiar Ceremonies in Marriage, nor ſcarce trouble themſelves for Conſent of Friends. Some chuſe Children of ſix, ſeven, or eight Years of Age, and when they arrive to ten, take them home. Some Parents will not let their Daughter marry, till arrived to perfect Womanhood; and then, whoever deſires to match with her, buys her of them. If a Maid be enticed by a Man to Leudneſs, before Marriage, they muſt both appear at Court before the King, and declaring their Fault, obtain his Pardon. This Abſolution they judge ſo neceſſary, that many believe, if they had not obtained it, the whole Country would periſh with Drought for want of Rain. Some have ten or twelve Wives; but every ordinary Perſon has two or three [c].

THE Women do all the ſervile Works, as elſewhere, both at home and abroad. When the Huſband eats, the Wife ſets afar-off, and takes the Leavings; and is withal ſo ſlaviſhly ſubject, that they dare not ſpeak to them but upon their bare Knees, and in meeting them muſt creep upon their Hands.

Inheritance.

THE Children here inherit not, but the elder Brother, or Siſter; and he or ſhe is obliged to bring-up the young ones till they can provide for themſelves. The Child is a Slave, if either the Father or Mother be ſo [d].

ALL Infants are born white, and in two Days change their Colour to perfect black. For Inſtance, the *Portugueze* who live in *Kongo*, having Commerce with the Negro Women, are often deceived, thinking the Child is theirs by the Colour (when born;) till in two Days it proves the Child of a Negro: However, they are fond to have a Mulatto Child at any Rate.

White Men.

THERE are ſometimes born in this Country, (but very rarely, ſays our Author) of Negro Parents, white Children, as fair as *Europeans*. Theſe are preſented always to the King, and are called *Dondos* [e]. They are educated in Sorcery, being the King's Wizards, who always attend him. No-body dare offend or affront them, and if they go to Market, they may take what they will; for all ſtand in Awe of them. The King of *Loango* has four of them [f].

The Inhabitants.

DAPPER gives us a more particular Account of theſe white People. He obſerves, that at a Diſtance they reſemble *Europeans*, having not only grey Eyes, but red or yellow Hair; but when nearer viewed, their Colour is like that of a dead Corps, and their Eyes, as it were, fixed in their Heads. Their Sight is but weak and dim, turning the Eye like ſuch as ſquint; but at Night they ſee ſtrongly, eſpecially by Moon-ſhine.

Their Origin.

SOME are of Opinion, that theſe white *Moors* are the Effect of Imagination, working on a black Woman with Child, on her ſeeing a White; in the ſame Manner, as Hiſtory reports, a white Woman, by viewing the Picture of a black *Moor*, brought forth a black Child. However, it is aſſerted, that theſe Whites, of either Sex, are incapable of Coition.

VOSSIUS will have theſe Whites to be Lepers, which are common among the *Moors* who dwell in hot and dry Places: But that the Negros, by anointing their Bodies, keep them from parching, and prevent that Diſeaſe. The ſame Author adds, that the *Portugueze* call theſe white *Moors*, *Albinos*, and attempted to take ſome of them Priſoners in the Wars, and carry them over to *Brazil* to work; for they are very ſtrong, but ſo addicted to Idleneſs, that they had rather die than undertake any toilſome Labour. The like Sort of Men have been found both by them and the *Dutch*, not only in *Africa*, but alſo in *Eaſt India*, in the Iſland *Borneo*, and in *New Guinea*, called the Country of *Papos* [g].

THESE Men always ſit before the King, who employs them in moſt of his religious Ceremonies; as in making *Mokiſſos*, that is, Field Demons, from whence they are generally called *Mokiſſos* by the Natives [h].

Trades and

THERE are many Handicrafts among them, as Weavers, Smiths, Cap-makers, Potters, Bead-makers, Carpenters, Vintners, Fiſhermen, Canoa-makers; beſides Merchants and other Traders. They make a Kind of Hemp from the peeled Leaves of the *Matombe* Trees, which are about three Quarters of a Yard ſquare: It is of two Sorts, one called *Poeſana*, for coarſe Cloths; the other *Poeſampana*, whereof they weave finer [i].

BATTEL ſays, the *Alikonda* Tree yields Threads alſo fit for making Cloth: But that it is not ſo fit for the Purpoſe as the *Inzanda* Tree, whoſe inner Bark being beaten, affords Materials for fine Cloth [k].

[a] *Ogilby*'s *Africa*, p. 497. [b] The ſame, *p.* 494. [c] The ſame, *p.* 499. [d] The ſame, *p.* 501. [e] Of this Sort ſeems to be that mentioned by *Merolla*. See before, *p.* 182. b. [f] *Battel*, in *Purchas*'s Pilgrims, *p.* 980, *& ſeq.* [g] *Voſſ. de Orig. Nili et alior. Fluminum.* [h] *Ogilby*, as before, *p.* 508, *& ſeq.* [i] The ſame, *p.* 501, *& ſeq.* [k] *Battel*, as before, *p.* 598.

OF

Loango Kingdom. Manufactures.

OF theſe Threads they make ſeveral Sorts of Cloths. Thoſe uſed for Cloathing may be divided into four Kinds: One of theſe is reſerved for the King, and thoſe whom, out of Favour, he permits to wear them. They are called *Libongo*, and ſometimes *Bondo*; no Weavers are permitted to ſell them upon Pain of Death. The next Species is of two Kinds: The beſt called *Kimbos*, for Noblemen; made very fine, curiouſly flowered, and beautified with exquiſite Imagery; each Cloth about two Spans and an half ſquare, which a Weaver, with all his Diligence, cannot finiſh in leſs than fifteen or ſixteen Days. The ſecond Sort, called *Sokka*, are leſs, by one half, than the *Kimbos*; yet many would eaſily miſtake the one for the other. Six of the fore-mentioned Pieces make a Garment, which they know how to dyé red, black, or green. The two other Sorts of Cloths are for common People, being plain without Figures, but one cloſer and firmer wrought than the other [a].

THE *Portugueze* carry theſe Cloths to *Loanda*, where they paſs inſtead of Money. Every Cloth, called by the *Portugueze*, *Panos Sambos*, and in the Country Language *Mollole-Vierri*, conſiſts of four Pieces ſtitched together, called *Libongos*; ſeventeen of ſuch are valued at one Piece of *Sleſie* Ticking; and every Pound of Ivory bears the Price of five *Libongos* [b].

BATTEL obſerves, that, of the Leaves of the Wine Palm-Tree, (carefully watered and cut) they make Velvets, Sattins, Taffeties, Damaſks, Sarcenets, and ſuch like, drawing the Threads long and even for that Purpoſe [c].

Money.

THE Inhabitants of *Loango*, inſtead of Money, uſe ſlight, woven Cloths, conſiſting of four Pieces, each about a Span and an half ſquare, of which one is worth a Penny, but of late little uſed. Moſt of the Riches of the Inhabitants conſiſt in Slaves.

Commodities and Commerce.

THE Merchandizes exported by the Whites, are Elephants Teeth, Copper, Tin, Lead, Iron, *&c.* but theſe are gotten with great Labour, the Mines lying afar-off. From a Place called *Sondi*, not far from *Abiſſina*, moſt of the Copper is brought. Towards *September*, there flock to *Sondi*, Smiths from ſundry Countries to melt Copper, who continue there till *May*.

THE Whites bring alſo out of this Country Elephants Tails, which at *Loanda* prove a very good Commodity: An hundred Hairs they value at a thouſand Rees. This Hair the Blacks braid very finely, and wear about their Necks, but the greateſt and longeſt about the Waiſt, of which fifty are ſold for a thouſand Rees. *Loango* uſed to vent Abundance of Ivory; but every Year the Quantity decreaſes, becauſe the Blacks carry it ſo far out of the Country upon their Heads. The chief Staple for this Commodity is called *Bakkamele*, about three hundred Miles diſtant, which makes a Journey of three Months, forwards and backwards. The Inhabitants.

THE Merchandize brought by thoſe of *Loango*, are Salt, Oil of Palm, broad Knives made by themſelves, coarſe Sleſie Tickings, black Looking-Glaſſes, Cuſhion Leaves, and other Trifles; beſides Slaves and Elephants Teeth.

THE Roads from *Loango*, to *Pombo*, *Sondi*, *Monſel*, *Great Mokoko*, and other Places, are much infeſted by the *Jaggas*; ſo that it is dangerous travelling, though the Merchants uſually go in Troops [d].

Their Funerals.

WHEN any die, they make great Shew of Sorrow, lamenting and howling like People diſtracted. Then the Friends bring the Corps into the Street, to waſh and make clean; and interrogate it, why he died? and the like, for two or three Hours. Mean Time, his Relations bring ſeveral of their Goods to caſt into the Grave, with all his own; then ſnatching-up the Corps, run-away with it as if they had ſtolen it. Part of the Goods they ſet-over the Grave upon Poles; but firſt they cut them, to prevent ſtealing. In the Evening the Friends aſſemble again. Thus they bemoan the Dead for ſix Weeks, Morning and Evening.

Thoſe of great Men.

WHEN any of Quality dies, Friends and Strangers meeting, make ſtill a greater Noiſe, the Tears running-down, with both their Hands upon their Heads, and thus repair to the Habitation of the Deceaſed. The Corps lies in the Midſt of the Room, or ſits upon a Mat, or Block, propped-up with Wood. They pare his Nails, ſhave-off his Hair, anoint his Body with *Takoel* Wood: Mean While, the Women run about, ſetting-forth the Greatneſs of his Lineage; with what State and Grandeur he maintained himſelf; whom he accounted his Friends, and whom his Enemies. This Hint of his Enemies immediately raiſing Jealouſies in the Heads of his Friends, they begin to enquire into the Cauſe of his Death. Not able to obtain any Certainty, they reſolve to go to the *Mokiſſos* for Advice, while every one gives the next Friends ſome Cloths, to defray the Expences of this Enquiry. Two or three Days after, they run away with the Corps, and bury it as before, either in the Fields, or by *Khienga* [e], where divers Wizards, called *Kokokoo* dwell; throwing over it one of his *Mokiſſos*, that is, a Pot, a wooden Shovel, an Arrow, a Kalabaſh, a Cup to drink, Tobacco, a Pipe, a Staff, Lances, or ſuch like. They

[a] *Ogilby's Africa*, p. 496. [b] The ſame, *p.* 502. [c] *Battel*, in *Purchas's* Pilgrims, *p.* 985. [d] *Ogilby*, as before. [e] In the Original, *Chienga*. This muſt be *Kengo*, and *Kokokoo*, *Chikokke*. See before, *p.* 216.

alſo

Loango Kingdom.

also continue their Lamentations two or three Months longer.

Manner of discovering

IN ſearching after the Cauſe of his Death, they go to the *Konga (Ganga)* or Wizard, ſitting upon the Ground behind a Houſe, and lay a great Knife before him, which he often touches, and then rubs his Hands one upon another: Then they ſay, *Such an one is deceaſed, or dead, we have buried him; is he brought to his End by Witchcraft? or have his* Mokiſſos *killed him?* If, upon this, the Hands begin to ſtrike hard upon one another, b without any more Rubbing, they take it for granted that he was killed by his *Mokiſſo*. If the Hands, in rubbing, happen to ſtrike one another, and he bring them right again with clapping, they begin once more, and ſay, *Such an one is dead, and brought to his End by* Mokiſſos, *or Witchcraft: Where dwells he? Who hath done it? Is he of his Acquaintance? Man or Woman? By what* Mokiſſos *was he bewitched? And what Cauſe had they for it?* and the like. Sometimes they c run two or three Months from one Town and *Ganga* to another, and leave no *Mokiſſos* almoſt unaſked, till they ſuppoſe how it was done, or in what Town the Offender dwells, or under whom he lives. If they dare not name the Perſon, they take the whole Town; and having obtained Leave of one of the Nobility to make the Enquiry, go to the chiefeſt of the *Bondes* (or *Bondas*) called *Konda*, and look-out for ſome to adminiſter the *Bonde*-Drink.

The Cauſe of People's Death.

NEXT Morning, they all come to the *Boani*, or Hamlet, ſetting themſelves down in the Market, if there be one. Then the *Bonda* takes-out of every Hamlet, a Man, who drinks for the Whole. If one of theſe fall, thoſe of the Hamlet for which he drank, muſt hand the Cup one to another; becauſe they believe the guilty Perſon hides himſelf therein.

IF the Men eſcape, than the Women drink, not for themſelves, but for others in their Names; e and if there fall one, or more, the Women for whom they drank are taken for guilty, and, as Sorcereſſes, are put to Death [a].

No Stranger buried here.

IT is remarkable, that the People of *Loango* will ſuffer no Stranger to be buried in their Country. If any *European* chance to die here, he is carried in a Boat two Miles from Shore, and thrown into the Sea. A *Portugueze* Gentleman, who came to trade here, happening to die, was buried, and lay four Months; but that Year f it not raining ſo ſoon as uſual (which is in *December*) and the People wanting Rain for two Months, their *Mokiſſo* told them, that the Chriſtian who was buried muſt be taken-up, and thrown into the Sea. Within three Days they had Rain [b].

Government.

SECT. III.

GOVERNMENT *of* Loango. *The* King, *and his* State.

Antient State of Loango. *King revered as a God. Officers of State. His Power. Law relating to Theft. Trial, by drinking the* Imbondo *Liquor: How adminiſtered: Guilty how puniſhed. King's Wives and nominal Mother. Inheritance of the Crown, and Royal Family. Death to ſee the King eat or drink: Inſtances: King's Banqueting-Houſe: The Royal Throne: His Time of ſupping: His State when he appears in public. Muſical Inſtruments. Way of ſaluting the King. Criers, their Office: His Dwarfs. Harveſt Solemnity. His Audiences. Leopard Hunting. Funeral of the King. Nobility much honoured.*

Antient State of Loango.

LOANGO, according to *Dapper*, was anti- ently divided among ſeveral *Mani*, or Lords. At length, quarrelling among themſelves, one of them, who boaſted his Extract from *Leiri* in *Kakongo*, politically made League with ſome and fell upon others. Theſe being ſubjected, he picked a Quarrel with the reſt, who by Degrees d all ſubmitted. Having thus ſubdued the whole Country, he divided it among his chief Counſellors, leaving his own Territory to a Deputy, and went and lived in *Piri*: But the Place he firſt ſettled in not pleaſing him, he removed his Seat to *Banzat Loangiri*, or rather *Loango*, in the ſame Province [c].

MEROLLA obſerves, that *Loango* was formerly ſubject to *Kongo* [d]; but that ſome Time paſt the Governor, or Vice-Roy, not only got e himſelf to be proclaimed King of all that Country, but took-in ſo much more Land belonging to his Maſter, that his Dominions are at preſent extremely large and wholly independent [e].

King revered as a God.

BATTEL informs us, that the King of *Loango* is reſpected like a Deity, being called *Samba* and *Pongo*, that is, *God*. They believe he can give Rain when he has a Mind. In *December* the People gather to beg it of him, every one bringing his Preſent. Then his Majeſty appoints f a Day, and all the Lords, or Grandees, aſſemble with their Men as armed for War. Theſe preſent themſelves by Turns before the King, with their Bows and Arrows, ſhewing their Dex-

[a] *Ogilby*'s *Africa*, p. 501. [b] *Battel*, in *Purchas*'s Pilgrims, *p.* 981. [c] *Ogilby*, as before, *p.* 490. [d] In *Lopez*'s Time, this King was in Amity with him of *Kongo*, to whom he was ſaid to have been ſubject formerly. *Pigafetta*'s Relation of *Kongo*, p. 31. [e] *Merolla*'s Voyage, *p.* 651.

terity,

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terity, and kneeling at his Feet, who thanks them for their Duty. He ſits in an open Place, where there is a Carpet ſpread on the Ground, about fifteen Fathoms in Circuit, of fine *Enſaks*, which are wrought like our Velvet. On this Carpet is his Seat, or Throne, about a Fathom from the Ground. Then he commands his *Dembes* to ſtrike-up: Theſe are Drums, ſo large that one cannot carry them. He has alſo eight *Pongos* (or Trumpets) made of the largeſt Elephants Teeth, which are hollowed and ſcraped light. This Muſic makes a horrid Noiſe. After this, the King riſes, and ſtanding on his Throne, ſhoots an Arrow towards the Sky; and that Day there is great Rejoicing, if there be Rain. The Day *Battel* ſaw this Ceremony, it rained hard [a], which confirmed the People in their Superſtition [b].

Officers of State.

THE King of *Loango*, who is ſtilled *Mouriſſe*, and *Mani Loango*, or the King of *Loango*, hath ſeveral State Counſellors, entitled *Mani-Bomma*, *Mani-Mambo*, *Mani-Beloor*, and *Mani-Belullo*, *Mani-Kinga*, *Mani-Matta*, and the like.

MANI-BOMMA, which is as much as Lord Admiral, is the chief of all, and hath under his Juriſdiction *Loangiri*. The ſecond, *Mani-Mambo*, ſuperviſes *Loangomongo*, having generally two or three others joined with him in Commiſſion. The third, *Mani-Beloor*, is Superintendent over *Khilongo*; he alſo has the Charge of what relates to the *Dakkins*, or Sorcerers, and the *Bondes*. *Mani-Belullo* governs the great Province of *Khilongatiamokango* as a free Lord, without acknowledging any Subjection to the King. *Mani-Kinga* is Lord-Lieutenant of *Piri*; and *Mani-Matta* Captain of the Guard, *Matta* ſignifying a *Bow*. The King for managing his Affairs hath ſeveral other inferior Officers; among theſe the great Butler bears no ſmall Sway. Laſtly, every Diviſion of the Country hath a particular Nobleman appointed by the King, like Juſtices of the Peace in the Hundreds here in *England* [c].

His Power.

THE King of *Loango* is reputed a potent Prince, being able to bring numerous Armies into the Field, and dreaded by the Kings of *Kalongo* and *Angoy*. The Soldiers, according to *Pigafetta*, are armed with long Targets, which cover almoſt all their Bodies, made of very hard and thick Hides of a Beaſt, called *Empakas* here, and in *Germany*, *Dante*. Their offenſive Weapons are Darts, with long and large Heads of Iron like Halberds, or the ancient *Roman* Pilum, or Javelin. In the Middle of the Staff there is a Sort of wooden Handle, by Means of which they caſt them with great Force. They carry alſo certain Daggers, which are in Shape much like to the Heads of their Darts [d].

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THEFT is not puniſhed by Death, except againſt the King; but the Things ſtolen muſt be made good by the Thief or his Friends, and himſelf expoſed bound in the Midſt of the Street. If the Party hath nothing, the Offended makes his Relations work for him till he receives the Full of his Loſſes [e]. In all Caſes where an Oath is required, they ſwear by the King, ſpeaking theſe Words, *Figa Maniloanga*; but the higheſt Oath is the drinking of the *Bonda* or *Imbonda* Liquor.

Law relating to Theft.

THE *Imbonda* (or *Imbunda* and *Bonda*) is the Root of a little Tree or Shrub, and about the Thickneſs of a Man's Thumb, but ſix Inches long, reſembling a white Carrot. This Root is ſcraped into Water, and brewed in Gourds. The Liquor is as bitter as Gall, (for the Author taſted it) and is ſo ſtrong, that one Root would ſerve to try an hundred People. They ſcrape it into Water, and if too great a Quantity be infuſed, it occaſions a Suppreſſion of Urine, and ſo ſtrikes up into the Head; inebriating to ſuch a Degree, that the Perſon falls down as if dead, in which Caſe he is pronounced guilty [f].

Trial by drinking

DAPPER, who ſays this Root is of a ruſſet Colour, very bitter and aſtringent, adds, that it acquires Power and Virtue by the Inchantments of the *Ganga*, or Conjurer. The Portion of Liquor given to each is about a Pint and an half.

BATTEL informs us, that when a Man is ſuſpected of any Crime, he is carried either before the King, or before *Mani-Bomma*, who is a Sort of Judge under him. If the Matter cannot be proved againſt him by Oath, the Perſon ſuſpected is ſworn by the *Imbonda* Drink [g].

The Imbonda Liquor.

DAPPER ſays, that if any Sorcery or Theft be laid to a Perſon's Charge, and it cannot be aſcertained by the *Ganga*, or Conjurer, the Accuſed is obliged to take the Drink.

BY this *Bonda* (or *Imbonda*) Drink alſo they find-out the Cauſe of Events. It is their Belief, that no Man dies a natural Death, but muſt be brought to his End either by himſelf, or another: Thus when any one falls into Water, and is drowned, they will not aſcribe it to Accident, but maintain he was bewitched. If any be killed by a Tyger or Wolf, they affirm, that it was a *Dakkin* [h], or Sorcerer, who had, by the *Mokiſſos*, aſſumed ſuch Shapes. When a Houſe or Goods happen to be burned, they ſay that one of the *Mokiſſos* hath ſet it on Fire; or if they have a

[a] Yet no reaſonable Perſon will believe it was procured by either the Prayers or Charms uſed by this King.
[b] *Purchas*'s Pilgrims, vol. 2. *p.* 980.
[c] *Ogilby*'s *Africa*, p. 503.
[d] *Pigafetta*'s Relation of *Kongo*, *p.* 31.
[e] *Ogilby*, as before.
[f] *Battel*, in *Purchas*'s Pilgrims, vol. 2. *p.* 983; and vol. 5. *p.* 771.
[g] The ſame.
[h] Before, called *Dokkis*.

more

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more than usual Drought, they say a *Mokisso* hath not his Desire, and therefore keeps back the Rain. Now to discover these Matters, the Trial of the Drink is practised.

How administered.

THE Complainant goes to the King, and beseeches him to appoint an Administrator of the *Bondas*, for which he pays the Due. These *Bonda*-Givers are about eight or ten Persons, who meeting in a broad Way, sit down upon the Ground; and about three in the Afternoon, the Complainers coming with their whole Retinue, the *Bonda*-Givers swear them by their *Fetissos*, which stand round them, to discover the Truth. The Accused with his Family, (for seldom one alone, but commonly the whole Neighbourhood is accused [a]) standing in a Row, come one by one to the *Bonda*-Givers, (who have a little Drum, upon which they continually beat) and receiving the Quantity of Liquor, retire to their Places [b].

AFTER this, one of the *Bonda*-Givers rises up and flings certain Sticks of a Banana (or Plantain) Tree after the Accused [c]; requiring him to fall if guilty, if not, to stand-up and make Water, in Token of his Innocency. Then the *Bonda*-Giver cuts the Root, that every one may walk up and down over it. If one or other of them chance to fall, then the Standers-by set-up a loud Cry, and the Party fallen lies like a possessed Man, horribly convulsed and speechless.

Guilty, how punished.

This they hold for a certain Sign of Guilt. If it be a criminal Matter, or the Convict hath many ill Willers, the Accusers carry him before the King's Court naked, (for the Master of the *Bondas* takes his Cloaths and Cap as his Fees) where he is sentenced to be hewed in Pieces: Then they lead him about a Quarter of an Hour's Journey from the Place of Trial to a broad Way, and there cut him in Pieces [d]: But if it be only some Peccadillo, or they have a Mind to spare the Accused, then with Man's Ordure, mingled with Water and some green Herbs, poured into his Mouth, (which is the only Antidote) they seek to expel the Poison. The Innocent are conducted home with Acclamations. Some have Permission for their Slave to drink in their Stead; but if he falls asleep, the Master himself must take it, and in his Sleep the Antidote is given. If the Master fall, and it be a Crime, he must die; if a trivial Offence, he buys his Discharge with a few Slaves.

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THE *Bonda*-Givers often use great Juggling and Imposture; for though a Person be ever so innocent, yet, says the Author, they will with their Sorcery make him fall, if either the People hate him, or the Accusers be great; for generally the Poor suffer [e]. *Battel* thought the Wizard, who distributed the Water, to be partial; and that he gave the strongest Water to those he had a Mind to kill, though he manages so cunningly that none can perceive it. He adds, that this Ceremony is performed in the Town of *Loango* almost every Week in the Year, so that Multitudes are destroyed by it [f].

King's Wives and Mother.

THE King hath (by Report of the Blacks) near seven thousand Wives, who work no less than other Women. When one of these proves with Child, a Person must drink the *Bonda* for her, to know whether she had to do with any other besides the King. If the Man falls, she is condemned and burnt, and the Adulterer buried alive.

THE King always appoints a grave experienced Matron, whom he calls his Mother, and reverences more than his own. The Power of this Lady, who has the Title of *Makonda*, is very great; and the King is obliged, in all weighty Affairs, to use her Counsel: Nay, if he provokes her any way, and doth not grant her Suit speedily, she may take away his Life. When she is disposed to divert herself, she chuses the Man she likes, and her Children are reputed of the royal Race: If her Gallants meddle with other Women, they are punished with Death.

Inheritance of the Crown.

WHEN the King dies, his Children succeed not, but the Crown devolves to his elder Brother; and for want of Brothers, to his Sisters Children.

SUCH as have Pretensions to the Crown, reside in Towns more or less distant from the Court, according to their Claims. The *Mani-Kay*, or Prince of *Kay*, a great City [g], about five Miles North North-West from *Loango*, is next Heir to the Throne. *Mani-Bokke*, the second, dwells at *Bokke*, a Town fourteen or sixteen Miles up the Country. *Mani-Sallaga* [h], the third, at *Sallaga*, a pretty large Town, thirty-five Miles North of *Loango*. *Mani-Kat*, the fourth, in

[a] *Battel* says, often five hundred appear to take the Drink. *Purchas*'s Pilgrims, vol. 2. *p.* 983. [b] *Ogilby*'s *Africa*, p. 987, *& seq.* [c] *Battel* says, the *Gonga* or Priest, who administers the Liquor, hits every one with a Plantain Stalk, repeating certain Words. *Purchas*, as before, vol. 5. *p.* 771. [d] In one Place *Battel* says, if they turn giddy and fall down, the People quickly dispatch them with Knives: In another Place, that as soon as the People perceive them to stagger, they cry, *Undoke*, *Undoke*, that is, *Naughty Witch*, and knock them on the Head; then dragging the Body to some Precipice, throw it over. [e] *Ogilby*, as before, *p.* 499. [f] *Purchas*, as before, vol. 2. *p.* 983; and vol. 5. *p.* 772. [g] See before, *p.* 208. c. [h] In *Ogilby*, *Cellage*. Written also *Salag*, and *Salage*, and *Sellage*.

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the Village *Kat*, about fifty Miles from *Loango*. a *Mani-Inyami* [a], the fifth, at *Inyami*, a Hamlet Southwards towards *Kalongo*.

And royal Family.

ON the Deceaſe of the old King, *Mani-Kay* ſucceeding *Mani-Bokke*, *Mani-Bokke* is removed to his City, and the other Lords nearer the Court. The King's youngeſt Brother, who reſides in *Khilaſia* [b], removes from thence to *Bokke* on the firſt Vacancy; and in caſe he hath a Child, and has offered Sacrifice to their *Kares*, or baniſhed Gods, he comes to *Kay*, the next Place to the b royal Seat.

AFTER the King's Deceaſe, the *Mani-Kay* enters immediately upon the Government, but continues near ſix Months in his own City without going to the Court, till all the Ceremonies of the Funeral are performed [c].

BATTEL mentions only four Lords who had Pretenſions to the Crown in his Time, reſiding at *Kaye*, *Bok*, *Salag*, and *Kabango*. Theſe were the Sons of the King's Siſter, for his own c Children never inherit. *Mani-Kaye*, the Heir apparent, had his Court and Train as Succeſſor to the King. He adds, that at his Succeſſion to the Crown, *Mani-Bok* was to aſſume the Title of *Kaye*, *Mani-Salag* that of *Bok*, and *Mani Kabango* that of *Salag*, a new Lord being ſent to *Kabango*. The Mother of theſe Princes, called *Mani-Lombo*, was the firſt Woman in the Kingdom. She choſe her own Huſband, (or Gallant) and when ſhe was weary of him, turned him off d and took another. Theſe Princes are greatly reſpected, whoever paſſes by them, kneeling and clapping their Hands [d].

THE King commonly wears Cloth or Stuff brought by the *Portugueze*, or other Whites. His Majeſty and great Noblemen have, on their left Arm, the Skin of a wild Cat ſewed together, with one End ſtuffed.

Death to ſee the

HE keeps two ſeveral Houſes, one to eat in, and the other to drink in. He makes two Meals e a Day, the firſt in the Morning about ten o'Clock, where his Meat is brought in covered Baſkets, near which a Man goes with a great Bell to give Notice of the Coming of the King's Diſhes: Then his Majeſty leaving Company, goes-in to dine, and the Servitors retiring, he ſhuts the Door [e], for whoever ſees him eat or drink, muſt be put to Death.

IT happened, that a Nobleman's Child, about ſeven or eight Years old, fell aſleep in the Ban- f queting-Houſe, and when the King was drinking awaked; whereupon it was inſtantly ſentenced to die, with a Reprieve only for ſix or ſeven Days at the Father's Requeſt, with whom he came. That Time elapſed, the Child was ſtruck upon the Noſe with a Smith's Hammer, and the Blood dropped upon the King's *Mokiſſos*, and then with a Cord about his Neck was dragged to a broad Way, to which Malefactors are drawn, who are convicted by the Trial of the *Bonda* [f], or *Imbondo* Drink. *Government.*

BATTEL relates a more remarkable Inſtance in the King's own Son of twelve Years old, who happening to come-in when his Father was drinking, his Majeſty commanded he ſhould be well cloathed, and Victuals given him: But as ſoon as he had eaten and drank, he was cut in Quarters, which were carried about the City with Proclamation, that it was for ſeeing the King drink [g]. *King drink. Inſtances.*

THIS ſhocking Paſſage is confirmed by a parallel Caſe related by *Bruno*, who declares, that he was actually preſent when the King's Son, but nine Years of Age, riſing and running to his Father's Embraces, while he was yet drinking, the great Prieſt cried-out, that the Child muſt be put to Death [h]; and that immediately his Head being cleft with a Hatchet by an unknown Hand, the Prieſt rubbed ſome of the Blood on the King's Arm [i].

THIS Law extends even to Brute Animals, as happened to a fine Dog preſented the King by a *Portugueze* of *Loanda*, which not being well looked to, ran ſmelling after his Maſter, and coming to the Room where the King was at Dinner, thruſt it open with his Noſe, whereupon the King ordered it immediately to be killed [k].

THE Reaſon of this Cuſtom, *Battel* informs us, is a ſuperſtitious Notion which prevails, that ſhould the King be ſeen either eating or drinking, he would preſently die [l]. Although he always eats alone, it ſeems he ſometimes drinks in Company: But in preſenting him the Cup, the Bearer turns his Face and rings the Bell, on which all preſent fall on their Faces, and riſe not till the King has done [m]. Whoever drinks in his Majeſty's Preſence, muſt turn his Back towards him. None may drink out of his Cup beſides himſelf; nor any eat of the Food he hath taſted, but the Remainder muſt be buried in the Earth.

[a] In *Ogilby*, *Injami*. [b] This ſeems to be a Miſtake for *Sallaga*. [c] *Ogilby*'s *Africa*, p. 503, *& ſeq.* [d] *Purchas*'s Pilgrims, vol. 2. *p.* 981. [e] *Battel* adds, that his Victuals are ſet on a *Benſa*, like a Table, and that when he has done, he knocks and comes out. [f] *Ogilby*, as before, *p.* 505. [g] *Purchas*, as before, *p.* 980. [h] The ſame cruel Cuſtom is obſerved at *Ardrah*. See before, *p.* 72. c. [i] *Brunonis Navigat.* in *de Bry*'s *Ind. Orient.* Part. 1. Append. *p.* 12. [k] *Ogilby*, as before. [l] So that they think to divert the Evil from the King by putting to Death one, as it were, in his Stead. [m] *Purchas*, as before.

WHEN

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King's Banqueting-House.

WHEN the King hath done eating, he goes, accompanied in State with the Nobility and Officers, followed by a Crowd of People, to his Banqueting-House; the greateſt and moſt ſumptuous Structure in all his Court, where all difficult Cauſes are decided in his Preſence.

THIS Houſe ſtands in a Plain, and is fenced with Palm-Tree Boughs. The Front is open for the Benefit of Air, and about twenty Foot backwards is a Skreen or Partition quite acroſs, to keep the Palm-Wine from the Sight of the People. This Partition hath Hangings from the Top to the Bottom, made of tufted or quilted Leaves, called by them, *Kumbel*; and cloſe to it appears a *Tial* or Throne, made with very fine little Pillars of white and black Palmito Branches, curiouſly wrought in the Manner of Baſket-Work.

The royal Throne.

THE Throne is about four Foot long, in Height one and an half, and in Breadth two. On each Side ſtand two great Baſkets of the ſame Work, made of red and black Wicker, wherein, as the Blacks ſay, the King keeps ſome familiar Spirits for the Guard of his Perſon. Next him ſit on each Side a Cup-bearer: He on the right Hand reaches him the Cup when he is minded to drink; the other's Office is to give Notice by ſtriking two Iron Rods, about the Thickneſs of a Finger, and pointed at the End, one againſt the other. At this Signal the People, as well within as without the Houſe, grovel with their Faces in the Sand, and remain in that Poſture ſo long as the Irons continue ringing: Then riſing, they wiſh him Health by clapping their Hands, which is a Mark of Reſpect, like putting-off the Hat in *Europe*. However, the King drinks here ſeldom, except for Faſhion Sake; and then not till about ſix o'Clock in the Evening, or later, but ſometimes retires at four to recreate himſelf among the Wines [a].

Time of ſupping.

ABOUT an Hour after Sun-ſet, the King repairs a ſecond Time to the Place ſet a-part for eating, where Victuals are prepared for him as before; after which he viſits his Banqueting-Houſe again, where he remains uſually about nine Hours. In the Night one or two Torches are carried before him [b].

THIS Banqueting-Houſe ſeems to be the Hall of Audience *Battel* ſpeaks of, who ſays it is very long, and at twelve o'Clock is full of great Men, who ſit on Carpets ſpread on the Ground, and continues full of People till Midnight. The King was never to be found but in the Afternoon, when he gave Audience. His Predeceſſor *Jemba* [c] never would ſpeak to any in the Day, but always in the Night; but the King, who reigned in the Author's Time, ſpoke in the Day, though he ſpent the greater Part of it with his Wives. His Majeſty ſits at the upper End of this Houſe, where he has a Seat like a Throne. When he is ſeated, they all clap their Hands, ſaying, in their Language, *Byani Pemba, Ampola, Moneya Queſinga* [d].

King's State when he appears in public.

THE King never comes abroad but upon ſome remarkable Occaſion; as, when an Embaſſador arrives, or ſome ſtrange Accident hath happened; when a Leopard is taken in the Country, or elſe lodged about *Loango*, ready for the Chaſe; or, laſtly, when his Land is to be tilled, and his chief Nobility bring him Tribute. The Place appointed for his Appearance is a large Plain in the Midſt of the City oppoſite to the Palace.

THE Stool or Seat, whereon he then ſits, ſtands raiſed on a Footpace, dreſſed with white and black Wickers, very artificially woven, and otherwiſe curiouſly adorned. Behind his Back, on a Pole, hangs a Shield, covered with *European* Stuffs of divers Colours. Near him ſtand ſix or eight Fans, called *Pos*, or *Mani*, fixed at the End of long Sticks, which run through the Middle of them. They are in Form of a Hemiſphere, about half a Fathom in Length and Breadth, interſperſed with little Horns, between which were ſet white and black Parrots Feathers: Thoſe Fans being moved with great Force, cauſe a very refreſhing Air.

BEFORE the King's Seat lieth a great Cloth twenty Fathom long, and twelve broad, made of quilted Leaves ſewed together. None may tread on this but the King and his Children, but round it there is Room for two or three Perſons to paſs. The Nobility ſit in long Ranks, ſome on the bare Ground, others on Clothes made of the ſame Stuff with the King's; each with a Buffalo's Tail in his Hand, which they wave to and fro. Behind them ſtand the People, as behind the King all his great Officers, who are many in Number.

Muſical Inſtruments.

THE Muſic uſed in theſe public Solemnities are of three Sorts; firſt, Ivory Inſtruments, in the Shape of a hunting Horn [e], hollowed as deep as poſſible, with a Hole at the great End, an Inch and an half, or two Inches broad: Of theſe they have ſeveral Sorts, eight or ten whereof joined in Concert yield a pleaſant Sound [f].

THE ſecond Sort are Drums, made of whole hollowed Pieces of Timber, covered at one End with Leather, or Skins of wild Beaſts; at the other End there is a ſmall Opening, two Fingers wide. They beat commonly on four of

[a] Perhaps it ſhould be, among his Wives. [b] *Ogilby*'s *Africa*, p. 506. [c] In *Purchas*, *Gembe*; afterward, *Gymbe*. [d] *Purchas*'s Pilgrims, vol. 2. *p.* 980. [e] *Battel* calls them *Pongos*. See before, *p.* 213. b. [f] *Ogilby*, as before.

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these together, sometimes striking with the Palms of the Hands flatways, sometimes with a Stick and one Hand.

THE third resembles a Pan or Sieve, such as they use for Meal, but the Wood thicker and deeper; round about which are cut long Holes, two and two together: In each Hole, which is about a Finger's Length, they put two Copper Plates, fastened with Copper Pins. This Instrument, when shaken, gives a tinkling Sound like the little Bells on the Wheel.

Way of saluting the King.

AT this Time many of the Nobility salute the King, by leaping with great Strides backward and forward two or three Times, and swinging their Arms. Having advanced in this Manner, which is called *Khilomba*, the King and his Nobles receive them with out-stretched Arms; and they clap their Hands two or three Times, and then cast themselves at his Majesty's Feet into the Sand, rowling over and over into it, in Token of Subjection. Such as are extraordinary Favourites, having performed their Exercise, run directly to the King, and leaning with both Hands upon his Knees, lay their Heads in his Bosom.

THE chief Noblemen have a Seat separate from the King's, to which, for their greater Honour, some of the inferior Subjects make the *Khilomba*, or leaping Salute; and sometimes not only Noblemen salute one another so, but the King himself uses it to them, though seldom.

Criers, their Office.

BEFORE the running Passage, about the King's Seat, stand three or four Criers with Iron Instruments in their Hands, shaped like Sheeps Bells, but thick and heavy; upon which they strike with a Stick to give Notice of Silence, from whence proceeds a dull and coarse Sound. These Criers are also Officers of the City, to proclaim the King's Orders, and to signify when any Thing is lost or found [a].

BATTEL says, the King has a Bell, (like a Cow-Bell) which is such a Terror to Thieves, that none dare keep any stolen Goods after they hear it. *Battel* lived in a little House built after the *Loango* Manner, and had hanging by his Wall his Fowling-Piece in a Cloth Case, which, more for the Sake of the Case than the Cloth, was stolen. On Complaint, this Bell was carried about and rung, and the Gun next Morning was laid at his Door. Another Person recovered a Bag of Beads of an hundred Pound Weight in the same Manner [b].

His Dwarfs.

BEFORE the King's Cloth sit some Dwarfs, with their Backs towards him, their Heads are of a prodigious Bigness; but for more Deformity, they wear the Skin of some Beast tied about them. The Blacks say there is a Wilderness, where reside none but Men of such a Stature, who shoot the Elephants. The common Name of these Pygmies, is *Bakke Bakke* [c]; but they are also called *Mimo's*. There sit also before the King some of the white Men before-mentioned. This public Appearance of the King begins commonly about three o'Clock in the Afternoon, and continues till four or five.

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FROM the first to the fourth of *January*, being the Seed-Time, the Women are employed in breaking-up the King's Land for the Space of two Hours going in Length, and one in Breadth: Most of the Men are all the while in Arms, and in their Habits, marching to and fro, to see that they are not idle, and to take Care no Violence be done to any. On this Occasion also the King shews himself at three o'Clock in the Afternoon, in his highest State, to encourage them to work; and in the Evening they all eat at his Charge: So that those Days are accounted high Festivals.

Harvest Solemnity.

IN like Manner must every Nobleman's Subjects with their Women till the Land; and when they have performed this Service, they may go work for themselves, choosing where each likes best.

His Audiences.

IF any Embassador or Nobleman desire to speak to the King in Person, he must give Notice by the Sound of two or three Hand-Clappers, which every one present in like Manner answers: Then the Suppliant cries-out aloud, *Empoo lausan biau Pongo*, that is, *Hearken for God's Sake*; whereto the People above him answer, *Tiesambie Zinga*, which signifies, *Long live God:* After this the Petitioner begins his Speech with the Word *Wag*, usual among them; and ends with the Words, *In Mama*, *Wag*, which is to say, *I herewith conclude.* Those who have any thing to say against it, begin and end in the same Manner: And this Form is used in all their Pleadings, as well as Warrants and Orders of the King [d].

WHEN any Nobleman hath shot a Leopard, he brings the Tail to the King upon the Top of a Palmeto-Pole, and pitches it in the Earth without any Noise or Ceremony.

Leopard Hunting.

WHEN the Inhabitants of *Loango* have lodged a Leopard in the Woods, every one is warned by the Sound of Trumpet to attend the King at the Game. If the Place be far within the Woods, he is carried in a square Seat, about two Foot deep, made of black Tin, and artificially wrought; with two Poles, on each Side one, covered with blue Cloth, borne by four Men, two before and two behind.

BEING come to the Leopard's Den, they beset it round, armed, some with Bows and Arrows, others with Lances and Darts. Before the King,

[a] *Ogilby*'s *Africa*, p. 508. [b] *Purchas*'s Pilgrims, vol. 5. *p.* 770, *& seq.* [c] These seem to be the same, by *Battel* called *Matimbas*. [d] *Ogilby*, as before.

standing

Loango Kingdom.

ſtanding a little elevated, they ſpread long Nets, a ſurrounded by the People; who to rouſe the Beaſt make a hideous Noiſe with Horns, Drums, Shouting, and the like. The Beaſt having in vain tried all Means of Eſcape, is at laſt over-powered by the Multitude, who bring him into the Plain before the King's Palace; where the Hunters triumph over the Carcaſe with dancing, leaping, ſinging, and all Kinds of Paſtimes.

AFTERWARDS the King appoints divers Noblemen to overſee the ſtripping of the Leopard, b and bring the Skin to him; but the Fleſh and Bowels they bury deep in the Earth, to prevent its being digged-up again. The Gall, which they reckon a very venomous Poiſon, they cut-up in the Preſence of many, and fling into a River, that none might make uſe of it to the Damage of another.

Funeral of the King.

THE Ceremonies at the Funeral of a King are theſe: Firſt, they make Vaults under Ground, wherein they place the Corpſe in his richeſt Ha- c bit, upon a Stool, and by him all Manner of Houſhold Stuff, as Pots, Kettles, Pans, Cloths, and Garments. Then they ſet little Images of Wood and red Earth round the Corpſe, repreſenting his Servants and Houſhold Goods. Laſtly, the Bodies of many Slaves (killed for the Purpoſe) are ſet by the Corpſe, either in the ſame or ſome adjoining Vault, to ſerve the King in the other World, and teſtify, when they come before the great Monarch, (or God) in what Manner he d behaved in this Life.

Nobility ſuch bowed.

THE common People ſhew great Submiſſion to the Nobility, falling upon their Knees, when they meet one of them in the Street, and turning their Head another Way, ſignifying thereby, that they are not worthy to look on him; yet, when he ſpeaks to them, they reply: So that they ſeem to differ from Slaves only in this, that they may, at Pleaſure, go into any other Country, which a Slave, without Leave, cannot do. e

LORDS of the Court have uſually, beſides Manſion-Houſes, a Wine-Cellar, like the King; where they ſpend Part of the Day and the Evening, in Eating and Drinking: Some Days they have from two to eight Kalabaſhes of Palm-Wine; which they drink with their Subjects, excepting what they ſend to their Women. Their Victuals are commonly brought thither to them, whereof every one preſent partakes: And here daily People reſort to them, to have their petty f Differences determined [a].

Religion.

SECT. IV.

The RELIGION, Mokiſſos, *or* Images, *and* Prieſts *of* Loango.

Power of their Mokiſſos: *Their various Forms. Way of making, or conſecrating them. Solemn Imprecation. Opinions concerning the Soul. Injunctions laid on all Sorts of People.* Mokiſſo *Superſtition, how kept-up. The moſt noted* Mokiſſos *in* Loango: Thiriko: Boeſi-batta: *Their public Devotions:* Kikokoo, *or* Chikokke: *A pleaſant Paſſage:* Bombo: Malemba: Makongo: Mimi: Koſſi: Kimaye: Inyami: Kitouba: Panza: Pongo: Moauzi.

Power of their Mokiſſos.

THE Inhabitants of the Kingdom of *Loango*, *Kakongo*, and *Angoy*, have no Knowledge of God at all, but only the bare Name [b], which their Language denominates *Sambian Pongo* [c]; but neither care nor deſire to learn more. They believe, after this, another Life, but deride the Reſurrection of the Dead.

ALL Acts of Devotion are performed to the Field and Houſe-Idols, of which they have great Numbers. Each has a peculiar Name, according to its Office, or Juriſdiction; to ſome they aſcribe the Power of Lightning and the Wind. Theſe ſerve as Scarecrows, to preſerve their Corn from d the Fowl and Vermine. To one they give the Command over Fiſhes of the Sea; to another, over the Fiſhes in the Rivers; to a third, over the Cattle, *&c.* Some they make Protectors of their Health and Safety; others, to avert Evils and Misfortunes [d]: To this, as an expert Oculiſt, they commend the Charge of their Sight; of that they deſire Inſtruction in the occult Sciences, and to foretel Deſtinies. Thus every one has his peculiar Province, and his Power is limited to a particular Place. e

Their various Forms.

THESE Images (which they call *Mokiſſos*) are of various Forms; ſome like Men: Others are only Poles, with ſmall Irons on the Top, or elſe a little carved Picture. They ſtick the Heads of their greater Idols with Hens, or Pheaſants Feathers, and their Bodies with all Sorts of Trinkets. Some make them in the Shape of long Slips, which they wear about their Necks and Arms; others of Cords, trimmed with ſmall Feathers, and two or three *Simbos*, or ſmall Horns, with which they adorn their Middle,

[a] *Ogilby*'s *Africa*, p. 510. [b] This muſt be falſe, from their Belief of another Life, and their Kings being accountable to the Deity for their Conduct here; beſides, his Power is acknowledged in their *Mokiſſos*.
[c] Perhaps it ſhould be *Sambe* and *Pongo*, as *Battel* has it. [d] Exactly in the ſame Manner as the *Romiſh* Prieſts make their Saints Patrons and Guardians, to cure Diſeaſes and avert Evils.

Neck-

Loango *Kingdom.*

Neck and Arms: Some are nothing but Pots filled with white Earth; others, Buffalos Horns, ſtuffed with the ſame Matter, and at the ſmall End having Iron Rings. The moſt ridiculous Sort of all is made of an ordinary round Pot without Feet: This they fill with red and white Earth kneaded together with Water, a pretty Height above the upper Edges, which they daub on the Outſide with various Colours.

THESE Idols (they ſay) are jealous of one another: So that they are often under a Neceſſity to make many, leſt they ſhould offend ſuch as ſeem to be neglected [a], ſtill making their Addreſſes indifferently to all, as their Protectors and Guardians.

Way of making,

To inſtruct them in making theſe Idols, they have particular Maſters, called *Enganga Mokiſſo*, whoſe Skill therein they much admire. When any Perſon has been adviſed by the *Enganga* to make a *Mokiſſo*, he invites all his Acquaintance, Relations and Neighbours to aſſemble: Then, with their Help, he builds a Houſe for his *Mokiſſo* of Palm Boughs, wherein he continues the Space of fifteen Days, for nine of which he muſt not ſpeak; nor, during the whole Time, converſe with any-body. On each Side of his Mouth he wears a Parrot's Feather; and if any one ſalute him, he muſt not clap his Hands, but ſtrike with a ſmall Stick upon a Block which he holds, made ſloping, narrow at the Top, and in the Middle hollow, with a Man's Head carved on the End. Of theſe Blocks, the *Enganga* hath three Sorts; one great, the other of a Middle Size, and the other ſmall [b].

AFTER this, the Company repair to a level Place, whereon no Trees grow, and make a Ring about a Fellow with a Drum; who beginning to beat and ſing, the Conjurer begins to dance, followed by the reſt, and chants forth the Praiſes of the *Mokiſſo*, deſiring his Aid. The Undertaker alſo dances about the Drum two or three Days.

AT length, the *Enganga* draws near the Undertaker, with hideous Noiſes and Outcries, and then ſtrikes upon the afore-mentioned Blocks; ſpeaking ſome Words, and making, from Time to Time, red and white Spots on the Undertaker's Temples and Eye-Lids, the Pit, or Hollow, of his Stomach, and on every Limb, to make him capable of receiving the evil Spirit. At length,

Or conſecrating them.

becoming poſſeſſed, he makes ugly, wry Faces, and ſtretches his Body in unſeemly Poſtures, with terrible Shrieks, takes Fire in his Hands, and bites, but without hurting himſelf. Sometimes their Devils carry him into a Wilderneſs, where he ſticks his whole Body over with green Leaves: Mean while, his Friends uſe all poſſible Endeavours to find him out by Beat of Drums, the Sound of which having at laſt reached the Ears of the Poſſeſſed, he repairs thither, and is carried again to his Houſe, where he lieth as if he was dead. Then the Conjurer aſketh, what ſhall be inflicted upon him? To which the Spirit makes anſwer by the Mouth of the Poſſeſſed, who all the while foams and works, as if in great Pain. Upon this, they begin again to ſing and to dance, till the Devil comes out of him: Then a Ring is ſet about his Arm, to put him in Mind of his Taſk.

Religion.

WHEN theſe People ſwear, they ſwear by this Ring, wiſhing, that the Devil, who cauſed them to wear it, may break their Necks, if what they aver be not true. They are the ſooner believed, becauſe they will not ſwear lightly, nor to any Thing but the Truth. They keep their Words, or Promiſes, inviolably, though to the Hazard of their Lives, as hath often been experienced.

Solemn Imprecation.

THERE are yet other Sorts of *Mokiſſos*, or Forms of applying to them: When any one amongſt them grows ſick, they call upon their Devil [c] till he enters into the Patient; and then they demand, Why this Man is ſick? Whether he has broken his Commandments? and more ſuch Queſtions: Whereupon, the Spirit anſwers out of the Mouth of the ſick Man, and is, by Promiſe of ſome Gifts [d], hired to cure him [e].

THEY hold ſeveral Opinions concerning the Soul: Thoſe of the King's Family believe, that when any one dies, his Soul is regenerated in ſome of the ſame Family; others hold, that the Soul and Body have one determinate End. Some, like the *Greeks* and *Romans*, place the Soul among the Heros, or elſe bring them into the Number of their tutelar Houſhold Gods; others give them a common Place of Reſort, under the Earth; whilſt a fifth Sort make for them little Receptacles under the Roof of their Houſes, about a Span in Height; before which Places, when they eat or drink, they make ſome Offering.

Opinion concerning the Soul.

THEY not only believe, as hath been already obſerved, that none can die a natural Death, but alſo, that the Perſon by whoſe Means another is brought to his End, can, by Conjuration, oblige the Deceaſed to come out of the Grave, and keep him for his Service. Theſe raiſed-up Mor-

[a] By this, they ſhould be Images of ſome Saints, or Spirits capable of being offended: But the Matter is repreſented otherwiſe. [b] See *Ogilby*'s *Africa*, p. 511. [c] This is to be underſtood of the *Mokiſſo*; who yet, in the Opinion of theſe People, does not act by the Power of the Devil, but of God. [d] Here the Prieſtcraft plainly appears. [e] *Ogilby*, as before, *p.* 512.

tals

Loango Kingdom.

tals (they say) are fed daily by Magicians with a Food boiled without Salt; for, it seems, if any Salt should come near it, the Body would follow its Enemy visibly.

Injunctions laid on

WHEN a Child is born, they call a *Fetisſero* [a] to enjoin it somewhat to keep as a Law; and this they not only do to every individual Person, but to whole Tribes. The *Fetisſero* having asked the Parents, what their own Injunction and that of their Ancestors was? he tells them, that the Oracle, by the *Mokisſo*, has ordered, that the Child b shall be enjoined not to do so and so. This the Mother takes Care to inculcate daily to the Infant, that it may be able to keep it when it grows up.

All Sorts of People.

THESE Injunctions are of various Kinds, as that they may refrain from such particular Flesh, Herbs, or Fruit; or that if they eat such Flesh, they must eat it alone, leave none, and bury the Bones deep, that they may not be scraped up again, and eaten by any Beast. Some are forbidden to go over any Water; others to cross a River in a c Canoa, yet permitted to walk, swim, or ride through: Some must not shave the Hair of the Head; others, their Beards: Several are commanded to abstain from Fruits of all Kinds, whilst others are allowed to eat of some. With relation to Garments, all Men are obliged to wear a Girdle made of the Skin of some living Creature, which must be fastened, in a peculiar Manner, above their Belly; Caps upon their Heads, or, instead thereof, a Cord; some Covering of d Cloths, called *Libongos*, or the like. The Women must go with their Heads uncovered, and wear four or five Cloths of *Kimbi*, *Sambi*, or *Libongo*, sewed together, beneath their Waist and over the Belly, instead of a Girdle.

IF a Man comes into a House, and sits-down unawares upon the Corner of a Bed, wherein a Man and Woman hath lain together, upon being told his Fault, he must go instantly to a Smith, who commonly sit with their Tackling in the e open Air. The Smith having heard the Cause of his Coming, blows up a Fire, and taking him by the little Finger of his left Hand, turns it over his Head: Then striking two or three Strokes with his Hammer, and blowing with his Mouth upon his Hands put together, he pronounces some Words with a low Voice; and thus he is absolved from the Fault incurred, by having unwittingly transgressed the Injunction. This Ceremony they call *Vempa-Momba*, that is, *a Benediction*, or f *Purification* [b].

IF an unmarried Man has gotten a foolish Child, he must not eat of the Breast, or Udder, of a Buffalo; but, on getting another more sensible, he becomes free from that Restraint. These and the like Fopperies, they observe with great Exactness; firmly believing, that the *Mokisſo* hath Power to kill, or otherwise punish, when the Commands enjoined by him, or the Promises made to him, are not fully performed: So that all Sickness, Diseases, and Afflictions are ascribed b by them to the same Cause. *Religion.*

BY the Word *Mokisſo*, they mean a firm Persuasion that they have of something, to which they ascribe a Power of doing Good or Evil to People, and of communicating the Knowledge of Events, past, present, and to come. It cannot properly be called Idolatry (says our Author) because these People have no Knowledge, either of a Deity [c], or evil Spirit, having no particular Name for the Devil [d], only they call every Thing c *Mokisſo*, where they suppose an over-ruling Power. Whatever is supposed to be done by this invisible Agent is merely the Effect of their own Imagination, or rather of natural Means and the Course of Things. If a Man of a good Constitution lives temperately and chastly, by Command of the *Mokisſo*, he ascribes the Health procured thereby to the *Mokisſo*, who laid-on the Injunction, and not at all to those Virtues themselves, though capable of producing that Ef- d fect. On the other Hand, if a sick Man recovers, they never impute it either to the Force of Nature, or the Medicines, but the *Mokisſo* gets the Praise of the Cure which those performed; and if the Patient happens to die of old Age, or by any Accident, yet they believe he was killed by Sorcery, for transgressing against his *Mokisſo*. In this we have a glaring Instance of the Force of Tradition, authorized by Example, especially of the Great. Mokisſo *Superstition.*

WHAT establishes this Superstition the firmer is, that the Interest of the Grandees, and even e the King, is interwoven with, and depends on it: For Example, the King's Sister, as soon as she hath a Child, goes to reside at the Village *Kine*, and must not eat Hog's Flesh. When the Child is grown-up, he visits the *Moansa*, and dares not eat the Fruit called *Kola*, in Company, but only alone: Afterwards, he goeth by the *Ganga Simeka* [e], and then he dare eat no Sort of f Poultry, but those killed and boiled by himself; he must likewise bury the Remainder. When *How kept-up.*

[a] *Fetisſo* and *Fetisſero*, are the *Portugueze* Terms for what in *Kongo* are called *Mokisſo* and *Ganga*. [b] *Ogilby's Africa*. p. 513. [c] Whence then can the intelligent, over-ruling Power, supposed to be in the *Mokisſo*, proceed? [d] Yet this Author, as well as others, calls their *Mokisſos*, Idols and Devils; which Contradiction shews, with what Caution Writers are to be read, who treat of the Religion of foreign Nations; for through Ignorance or Prejudice, they generally misrepresent them abominably. [e] The Relation here, and elsewhere, is very obscure and faulty in the Sense, as well as Names, owing to the Collector or Translator.

he

Loango Kingdom. he comes to *Sallasi* [a], he hath other and more *Mokissos*; and so in *Bokke* and *Kaye*, till brought to the King [b]. Then he is advanced in all Power and Wisdom, as having, in Imagination, attained the active Intelligence of the *Mokissos*.

Most noted Mokissos. ALL Conjurers and Priests are called *Ganga*, or *Ganga Mokisso*, and assume the Name of the *Mokisso* they serve, such as *Thiriko*, *Boesi-batta*, *Kikokoo* [c], *Bombo*, *Makemba*, *Makongo*, *Neymi*, *Kossi*, *Kimaye*, *Inyami*, *Kitouba*, *Pansa*, *Pongo*, *Mansi*, and innumerable others, which they join to that of *Ganga* [d].

Thiriko. *THIRIKO* is a great Village, four Miles Northward of *Boayre* [e]; where there is a great House, built on Pillars, the *Mokisso* resembling a Man. The *Ganga*, who is Lord of the Village, performs the Service every Morning, consisting of some Words and Conjurations, a Youth who stands by him making the Responses. The *Ganga*, at these Times, recommends to his *Mokissos* the Health of the King, the Welfare of the Country, flourishing of the Seed, Success to the Merchants, and full Nets for Fishermen. All the By-standers, at the mentioning of the King's long Life and Health, clap their Hands, in Token of Affection and Assent.

Boesi-batta. WHEN Devotion is paid to the *Mokisso* of *Boesi-batta*, he is surrounded with Drummers, Singers, and Dancers: But his chief Ornament consists in a square Pouch made of a Lion's Skin, which he wears about his Neck, filled with little Horns, Shells, small Stones, Iron Bells, dry Sprigs, Herbs, Feathers, Gums, Roots, Seeds, Keys, Rags, Teeth, Hair, and Nails of white Dwarfs, called *Doendus*, and the like: The Outside dressed with Feathers, Strings, Cords, Snips of Cloth, *&c.* To these are added, two Baskets thick-covered with Shells, Feathers, Iron Hooks, and an Herb fetched from a distant Mountain; in which they cut a Hole, where they pour in Wine, whereof they give often to drink.

THE Simplicity of the *Maujeres* deserves well to be laughed at; for when they go into the Country, forty or fifty Miles off, to trade, they must have a Bag of such Trumpery, weighing sometimes ten or twelve Pounds, laid over their Pack; and though they are ready to sink under the Burden, yet they will not allow that the Bag is any Way the Cause, but say it rather diminishes than adds to the Weight.

Their public Devotions. THEIR public Devotions are strange and ridiculous: First, they bring a Bag of Jewels; then the *Ganga* sits-down upon a Mat, and with a Leather Bag thumps upon his Knee, having always some little Iron Bells betwixt his Fingers: After this, he strikes upon his Breast, and paints his Eye-Lids, Body, and Face with white and red, using many strange Motions and Postures of his Body, Hands, Head, and Eyes; now raising his Voice high, then depressing it, and frequently repeating the Word *Mariomena*, to which the rest of the Assembly answer *Ka*. When this hath continued a good while, the *Ganga*, or Conjurer, begins to look as if distracted; so that they must hold him: But by Virtue of a sour Water, or Juice, drawn from Cane, wherewith they sprinkle him, he recovers, and then declares what he has received from *Boesi-batta* [f], and what must be done in Cases of Theft, Sickness, and the like. But the Cheats and Delusions used by these Priests are so many, that it would be endless to relate them all.

Religion.

KIKOKOO [g] is a black wooden Image, cut in the Shape of a Man sitting; and in *Kinga* (a Town lying by the Sea-Coasts, where they have a common Burial-Place) they recite a thousand ridiculous Rhymes concerning him; as, that he preserves them from Death; that he keeps them from being hurt by Sorcerers, or *Dooyes*, as they call them; that he makes the Dead to rise out of their Graves in the Night, and forces them to labour, by helping to catch Fish, and drive the Canoas in the Water; and that in the Day he hunts them to their Graves again, with such like Fictions [h].

Kikokoo, Chikokke

Pleasant Passage. IT happened formerly, that some Mariners of a *Portugueze* Ship, in the Night, stole *Kikokoo* out of his House, and brought him on board: But in the Way an Arm and the Head breaking-off, when they came to *Loango* the next Time, they durst not venture ashore, without restoring *Kikokoo*; so nailing the broken Limbs on again, they reconveyed him in the Dark to his House. Next Day, there arose a Report among the Blacks, that *Kikokoo* had been in *Portugal*, and that a Ship with Goods had carried him away thither. Afterwards, a *Portugueze* Ship happening to strike upon the Rocks of *Loango*, they cried, that *Kikokoo* had broken the Ship, because the *Portugueze* had driven a Nail into his Head. Thus (like Popish Bigots) they are taught, at every Turn, to defend the Honour of their Images, and to misapply every Accident, for Confirmation of their Folly.

[a] This should be *Sallag*, and has Relation to the Removes of those who have Pretensions to the Crown. See *p.* 225. [b] It should be, doubtless, till he comes to be King, by removing to *Loango*, the next Step from *Kaye*. [c] Here written *Kizokoo*, and afterwards, *Likokoo*. [d] *Ogilby*'s *Africa*, p. 514. [e] This seems to be *Loango*, whose first Name was *Boari*. [f] Rather, the *Mokisso* of *Boesi-batta*. [g] This must be the *Chikokke* of *Battel*. See before, *p.* 216. [h] *Ogilby*, as before, *p.* 515.

WHEN

Loango *Kingdom.* Bombo.

WHEN the Bonfires of *Bombo* are made, they lay many Drums upon the Ground, which they beat with their Hands and Feet, ſitting round a Poſt. At this Meeting, the Daughters of the *Kimbos-bambos* all dance, moving their Bodies, Eyes, and Heads like mad Folks, and with obſcene Poſtures, ſing certain Verſes; wearing upon their Heads a Plume of all Sorts of coloured Feathers, and on their Bodies ſtrange-faſhioned Garments, with a red and white painted Rattle in each Hand.

Malemba.

MALEMBA [a] is a *Mokiſſo* of great Eſteem, and ſerves to ſupport the King's Health. It is a Mat, of about a Foot and half ſquare, with a Band at the Top; upon which hang ſome ſmall Baſkets, Scallops, Feathers, dried Pipes of *Caſſia*, Iron Bells, Rattles, Bones, and other ſuch like Trinkets, all painted red with *Takoel*. The Ceremonies belonging to this are performed with little Drums, or Tabers, upon which a Boy ſtrikes with his Hand. Afterwards, holy Water, coloured with *Takoel*, taken out of a Pot with a Bruſh, is ſprinkled upon the *Ganga*'s and King's Body, while a Hymn upon the Occaſion is ſung. The Nobility, who aſſiſt, receive a red Streak upon their Bodies out of the ſame Pot; and have the Honour afterwards to carry away *Malemba*, with his Pots, Bruſhes and Cans, and to hang them in their Places.

Makongo. Mimi. Koſſi.

THE *Mokiſſo Makongo* is ſolemnized with Rattles, Drums, ſmall Wicker-Baſkets, and red-coloured Fiſh-Hooks.

MOKISSO Mimi [b] is incloſed in a little Hut, planted round with Bananas and other Trees, being an elevated *Tial*, or Throne, upon which a Baſket ſtands full of all Sorts of Trumpery. The chief of theſe is a Bracelet of Beads, with ſome little Sea-Shells, by which there hangs a hollow Piece of Wood, whereon they ſtrike. No Black who hath enjoyed his Wife the Night before, dare be ſo bold as to touch this *Mokiſſo* [c].

Religion.

MOKISSO Koſſie, is a Sack with ſome Horns, full of Whiting. The Service is performed with Rattles, long Sticks, ſinging Songs in the Night, creeping upon their Knees, waſhing, ſpitting, ſhouting, tying Rings and Bands about their Bodies, and the like. This they boaſt as an infallible Preſervative againſt Thunder and Lightning, and to prevent Sickneſſes.

Kimaye. Inyami. Kitouba.

THE *Mokiſſo* of *Kimaye* (a Town cloſe by *Bo-ari* [d]) conſiſts of old Potſheards, rotten Blocks, for their Caps, and tattered Rags; ſo that it makes a moſt wretched Figure. The *Ganga* plays with the Juggling-Box, painted white, knocks with a new Cap full of Stones, blows in his Hands, ſtrikes his Arms and Navel, ſits upon a Skin, and is a rare Phyſician for thoſe who are well. He cauſes it to rain from *December* till *May* (the rainy Months.) He takes Care of the Sea, Fiſhery, Canoas, and other Things, accounting himſelf equal to *Kikokoo* himſelf.

THE *Inyami* ſtands about ſix Miles Southerly from *Loango*: The *Mokiſſo* here is a great Image, lodged in a Hut. In the Road hither Eaſtward, there is a round Hill, which none muſt ride, or be carried over, but all muſt croſs it on Foot; for otherwiſe they would polute it.

KITOUBA is a great wooden Rattle, upon which they take an Oath not to bewitch any body, cauſe People to be ſick, or uſe other wicked Practices.

Panza, Pongo, and Moanzi.

PANZA is a Stick like a Halberd, with a carved Head, and daubed with Red.

PONGO is a Baſket (covered with *Simbos*, and carved Work) full of Trifles.

MOANZI is a Pot, buried in the Ground between ſome ſpreading Trees, with an Arrow ſtuck in it, and a Rope ſtretched over it, on which ſome Leaves hang. They who go about with this Pot, wear a Copper Armlet, and may eat *Kola*, but not in Company [e].

[a] Before written, *Makemba*. *Ogilby*, *Boarye*, doubtleſs *Loango*.
[b] Before written, *Nijmi*.
[c] *Ogilby*'s *Africa*, p. 516.
[d] In
[e] *Ogilby*, as before, *p.* 517.

Kongo *Kingdom.*

The Geography.

CHAP. II.

A DESCRIPTION *of the Kingdom of* Kongo.

SECT. I.

Its Bounds, Extent, Mountains, *and* Rivers.

Bounds of Kongo. *Extent and Compaſs. Its Situation. Antient Limits. Mountains. Rivers: The* Lelunda: *The* Ambriz: *The* Enkoque Matari. *The* Loze. *The* Onza. *The* Libongo. *The* Danda. *The* Bengo. *The* Koanza, *or* Quanza. *The* Zaire: *Its Name, whence: Its Source. Lake of* Zaire: *Mermaids: Rivers falling into it: Its Mouth: Force of the Stream. Cape* Padron. *Iſland of* Horſes: *Of* Bomma: *Of* Quuntalla: *Of* Zaira-Kakongo. *Fiſh.* Bamba *Province: Diviſion into Lordſhips, and Territories:* Quanſa: Kalle: Kovangongo: Kanvangongo: Muſſula: Quinghengo: Kahonde: Oanda: Quina: Bamba: Enſala: Sovato, *and* Quintingo: Bamba *Town. Silver and other Mines. The Inhabitants. The Duke's Power:* Quizama *Province.*

Bounds of Kongo.

LOPEZ has taken no ſmall Pains to deſcribe the Bounds of *Kongo*, conſidered in a ſtrict or proper Senſe. But, while he ſtudies to be very particular, he falls into Confuſion: He ſays, the Kingdom of *Loango* lies to the North of it, and yet bounds it by a Line drawn from Cape *St. Katharine* to the Confluence of the River *Vumba* with the *Zaire*, (the Space of ſix hundred Miles) which takes-in *Loango* itſelf. According to the ſame Author, it is bounded on the Eaſt by the Mountain of *Cryſtal*, extending Southward from the Mouth of the *Vumba* to the *Serras de Sol*, or *The Hills of the Sun*, to the left-Hand of which riſe the Hills of *Sal Nitre*; thence croſſing the River *Berbela*, which deſcends from the Lake *Akhelunda*, the Eaſtern Border ends to the South, in Length ſix hundred Miles [a].

ITS South Limits begin at the *Serras de Plata*, or *Mountains of Silver*, where the Eaſtern end, and extend to the *Baia das Vaccas*, or *Bay of Cows*, on the Coaſt, four hundred and fifty Miles. The Author adds, that this Southern Line parts the Kingdom of *Angola* in the Middle, leaving to the South the ſaid Mountains of *Silver*, beyond which is the Kingdom of *Matama* [b], or *Mataman*: So that it rather divides the Kingdom of *Benguela*, than *Kongo*.

Extent and Compaſs.

FROM the Mouth of the River *Koanza*, or *Quanza*, Northward, to the River called *Las Barreras Vermellias*, or *The Red-Pits*, are three hundred ſeventy-five Miles. Theſe are the Ruins of certain Rocks worn by the Sea, which, when they fall down, appear of a red Colour. From thence, in a direct Line Eaſtward, what the King poſſeſſes extends four hundred and fifty Miles. Thence Southward, paſſing-by the Hills of *Cryſtal*, (others different from thoſe of *Angola* before-mentioned) and Mountains of *Sal Nitre*, and croſſing the River *Verbela* (or *Berbela*) at the Foot of the Mountains of *Silver*, to the Lake *Akhelunda*, are five hundred Miles. Laſtly, from hence along the River *Koanza*, which iſſueth out of the ſaid Lake, to its Mouth, are three hundred and ſixty Miles: So that the whole Circumference is one thouſand ſix hundred and eighty-five Miles. The greateſt Breadth of *Kongo*, beginning at Cape *Padraon*, at the Mouth of the *Zaire*, and ſtriking through the Middle of it, over the Mountains of the *Sun*, and of *Cryſtal*, where it endeth, is ſix hundred Miles [c].

Its Situation.

ACCORDING to the beſt Idea we have at preſent of the Geography of theſe Parts, *Proper Kongo* is bounded on the North by *Loango*, and the Kingdom of *Makoko*, or *Anziko*, from whence it is ſeparated by the River *Zayre*; on the Eaſt by the ſame Kingdom, and that of *Matamba*; on the South by *Benguela*; and on the Weſt by the Ocean.

IT lies between the ſecond and eleventh Degree of South Latitude, and between the thirty-ſecond and forty-firſt Degree of Eaſtern Longitude; extending in Length, from North to South, five hundred and ſixty Miles, and in Breadth, from Weſt to Eaſt, four hundred and twenty Miles.

Antient Bounds. Mountains.

ANTIENTLY, the Dominions of *Kongo* were of much larger Extent, comprehending many other Countries, which, in Proceſs of Time, fell-off from it; as the *Abundos*, *Matama*, *Quizama*, *Angola*, *Kakongo*, the Kingdoms of *Kongere*, *Amdara*, and the *Pangelungos*, the *Anziquos*, *Anziquana*, and *Loango* [d].

[a] *Pigafetta*'s Relation of *Kongo*, p. 30, *& ſeqq.* [b] The ſame, *p.* 43. [c] The ſame, *p.* 58.
[d] The ſame. The *Anzikos* and *Anzikana*, ſeem to differ only as the People and the Country they inhabit.

THE

Kongo Kingdom. THE Mountain of *Cryſtal* before-mentioned, is ſo called, becauſe of the great Quantities of all Sorts found there. It is great and high, and not inhabited at Top. The Hills of the *Sun* are denominated from their Height; but it never ſnows upon them, and they bear no Trees [a].

Rivers. *KONGO* is well watered with Rivers; the chief of which, reckoning from North to South, are the *Zaire*, *Lelunda*, *Ambriz*, *Enkokoque-Matari*, *Loze*, *Onza*, *Libongo*, *Danda*, *Bengo*, and *Koanza* (or *Quanza.*)

The Lelunda. THE River *Lelunda*, which ſignifies a *Trout*, ſprings out of the ſame Lake with the *Koanza*, or *Quanza*. In its Courſe, it paſſes cloſe by the Foot of the Mountain *St. Salvador* ſtands upon [b], receiving by the Way another River that cometh from the great Lake. In the dry Seaſon it may be croſſed over on Foot [c]. From the Mountain, the *Lelunda*, or *Lolongo*, runs, with many Windings, Weſt South-Weſt, to the Sea, into which it falls with a ſtrong Current; but in Summer is ſo ſhallow, that it is not paſſable with Veſſels of any Burden. The Blacks frequent it with Canoas, notwithſtanding the Hazard of Crocodiles [d].

The Ambriz. THE *Ambriz* has a Harbour at the Mouth, and runs within four Leagues of *St. Salvador* [e]. It lies in ſix Degrees South Latitude, a great River and full of Fiſh, but rocky at the Entrance, yet paſſable enough for ſmall Boats. It hath the ſame Original with the *Lelunda*. The Water ſeems muddy, cauſed by the Swiftneſs of the Stream, at whoſe Edges begins the Dukedom of *Bamba*. Thirty Miles up this River is a Ferry, where every Traveller, for his Paſſage over, muſt pay a certain Toll to the King of *Kongo*. On the South Banks of it many People inhabit, who get their Living by making of Salt, boiled off Sea-Water in earthen Pots: But it proves grey and ſandy; yet they drive a great Trade with it to *Pambo* and ſeveral other Places.

The Enkoquematari. THE *Enkokoque-matari* (or *Enkoko-matari*) whoſe Source is unknown to *Europeans*, is in a Manner of no Uſe, great Flats and Sands ſtopping-up the Mouth; ſo that it will not bear a ſmall Boat, and within ſo ſcanty of Water, that a Canoa can hardly make Way.

The Loze. THE *Loze*, another mean Brook, has no Harbour, yet up in the Country is paſſable for a Boat. About twenty Miles upward, there is a Ferry, where all Travellers, for going over, muſt pay Cuſtom to the Duke of *Bamba* [f].

The Geography.

THE *Onza*, or *Onzoni* has a Haven, but is fordable, and not to be ſailed by any Veſſels, becauſe of its Shallowneſs. *The* Onza.

THE *Libongo*, by *Lopez* called *Lemba*, has neither Haven, nor Depth for Ships to enter it. *The* Libongo.

THE *Danda*, a large River, capable of receiving Veſſels of an hundred Tons. It hath at the Mouth five or ſix Foot Water. It is full of Fiſh, though peſtered with Crocodiles and Sea-Horſes. It runs through fruitful Grounds, ſomewhat high on the South Side, but low on the North for two Miles [g]. *The* Danda.

THE *Bengo*, by ſome taken for a Branch of the *Danda*, is another great River. It affords good Sailing with Sloops, about forty Miles upward, and in the Mouth has ſometimes ſeven or eight Foot Water, notwithſtanding the Flats of Sand. It has its Source at a great Diſtance, and ſo inundates in the Time of Rain, during *March*, *April*, and *May*, that with the Violence of its Stream, it ſometimes brings away much of the Earth on one Side, which either joins again on the other, or elſe is carried into the Sea [h]. *The* Bengo.

THE River *Koanza* (or *Quanza*) iſſueth from a little Lake, fed by a certain River that floweth out of the great Lake which is a principal Spring of the *Nile*. It is at the Mouth two Miles broad, and ſmall Barks may ſail-up againſt the Stream about an hundred Miles, but it hath no Haven [i]. *The* Koanza, *or* Quanza.

THE *Zaire* is a very large River, the greateſt in all *Kongo*. *Merolla* tells us it had this Name from the Ignorance of the firſt Diſcoverers, who putting into it, and aſking the Blacks, what River and Country that was? they not underſtanding him, anſwered, *Zevoco*, that is, in the *Kongo* Tongue, *I cannot tell*; which Word has been corrupted into *Zairo* [k]. After this, on one of the Points at the Mouth, the *Portugueze* planted a Croſs of fine Marble; which being ſometime after found by the *Hollanders*, they out of Envy (he ſhould have ſaid, Zeal or Indignation) broke it to Pieces: Nevertheleſs, ſo much remained of it when the Author was there, as to diſcover plainly the *Portugueze* Arms on the Ruins of the Baſis, with an Inſcription under them in *Gothic* Characters, though not eaſy to be read [l]. *The* Zaire. *Name whence.*

THIS great River, according to *Lopez*, derives its Waters from three Lakes; the firſt, *Zambre*, the ſecond, *Zair*, and the third a great Lake from whence the *Nile* is ſuppoſed to draw its Original: But *Zambre* is the principal Head, *Its Source.*

[a] *Pigafetta*'s Relation of *Kongo*, p. 38. [b] *De l'Iſle*, in his Map, makes it riſe at the Foot of the Mountain. [c] *Pigafetta*, as before, *p.* 26. [d] *Ogilby*'s *Africa*, p. 527. [e] *Pigafetta*, as before. [f] *Ogilby*, as before, *p.* 528. [g] The ſame; and *Pigafetta*, as before. [h] *Ogilby*, as before, *p.* 528. [i] *Pigafetta*, as before, *p.* 21. [k] The Derivation of *Zairo* from *Zevoco* ſeems very forced: It more probably took its Name from the River and Town of *Zayri*, eighteen or twenty Leagues within the Mouth, mentioned before, *p.* 205. [l] *Merolla*'s Voyage, *p.* 609.

Kongo Kingdom. from whence the *Nile*, the *Zaire*, and other a Rivers proceed which water *Africa* on all Sides [a].

Lake of Zaire. *MEROLLA* obſerves, that this River is commonly ſaid to take its Riſe from a vaſt Collection of Water in the Kingdom of *Matamba*, which dividing itſelf into two principal Streams, one runs through the Country forming this River *Zaire*, and the other flows towards *Egypt*, being the *Nile* [b].

THE ſame Author adds, that in this vaſt Lake are to be found ſeveral Monſters, of which one b Sort differs from the human Kind only in want of Reaſon and Speech. *Francis da Pavia*, a *Capuchin*, who lived at *Matamba*, would by no *Mermaids.* Means, it ſeems, believe that there were any ſuch Monſters in this Lake; affirming, that they were only Illuſions deviſed by the Blacks. The Queen of *Singa* being informed hereof, invited him one Day to go a-fiſhing for them: Scarce were the Nets thrown-in, before they diſcovered thirteen upon the Surface of the Water; however, they could take but one Female, which was big with Young. The Colour of this Fiſh was black; it had long, black Hair, and large Nails upon very long Fingers: Which *Merolla* conjectures were given it by Nature to help its Swimming. It lived not above twenty Hours out of the Water, and during all that Time would not take any Kind of Food which was offered it [c].

Rivers falling into THE *Zaire* in its Courſe through *Kongo* receives ſeveral Rivers, very convenient for trading d in Boats: The chief are, 1. The *Umbre*, *Vamba*, or *Vambere*, is ſaid to riſe out of a Mountain in *Negroland*, and fall South into the *Zaire*. 2. The *Brankare*, or *Bankare*, according to *Lopez*, unites with the *Zaire*, on the Eaſtern Borders of *Pango*, not far from the Foot of the *Cryſtal* Mountain. 3. The River *Verbelle*, or *Barbele*, is ſaid to ſpring out of the ſame Lake with the *Nile*, then to croſs the Lake *Aquilunda*, and waſhing the City *Pango*, ſome Leagues lower to meet the *Zaire* [d]. e

Its Mouth. ACCORDING to *Lopez*, this River is twenty-eight Miles wide at the Entrance. Its Stream runs with ſuch Force into the Sea, that in the Height of its Increaſe the Water is found ſo freſh forty or fifty Miles, and ſometimes eighty from Land, that the Paſſengers drink it. They likewiſe know where they are by the Turbidneſs of the Water. It is navigable upwards with great Barks about twenty-five Miles [e], and then contracting at a Ledge of Rocks, falls-down with f ſuch a Noiſe, that it may be heard almoſt eight Miles off. This Place is called by the *Portugueze*, *Cachivera*, that is, a *Fall*, or *Cataract* [f].

MEROLLA ſays, its Mouth is about ten Leagues wide, though ſome Writers will needs *The Geography.* have it to be thirty: But he preſumes their Miſtake ariſes from including the Mouth of another Branch of it, not far diſtant from the former. The Waters of this River being ſomewhat yellowiſh, are diſtinguiſhed above thirty Leagues at Sea, and gave Occaſion to the Diſcovery of *Kongo*: For Don *Diego Cano*, who was ſent with a Fleet for that Purpoſe by Don *John* the Second of *Portugal*, gueſſed at the Nearneſs of the Land by nothing ſo much as the Complexion of the Waters of the *Zaire* [g].

DAPPER makes the Mouth of this River *Force of the Stream.* no more than three Leagues wide, but ſays it ruſhes with ſo great Force and Abundance of Water Weſt North-Weſt, and North-Eaſt by North, into the Sea, that the freſh Stream makes an Impreſſion therein above forty Miles. He adds, that when out of Sight of Land, yet the Water appears black, being full of Heaps of Reeds and other Things, like little floating Iſlands; c torn from the Banks by the Force of the Stream pouring from the high Cliffs, ſo that the Seamen, without a ſtiff Gale of Wind, can hardly ſtem it into the River.

ON the South Side of the Entrance there *Cape Padron.* ſhoots-out a Promontory, called *Cabo de Padron* by the *Portugueze*, who, two hundred Years ſince, erected a ſmall Chapel, and ſet-up a Croſs there. A little Way within the Cape lieth *St. Paul's* Point, affording a convenient Road for Ships; five Miles thence is a Creek called *Pampus* Rock, and ten or twelve farther the Reſidence of the Earl of *Sonho* [h].

BETWEEN the Mouth of the River and the Fall there are divers great Iſlands well inhabited, with Towns and Lords obedient to the King of *Kongo*; who ſometimes invade one another in Boats, called *Lungo*, hollowed out of the Trunck of a Tree, which is of an unmeaſurable Bigneſs.

THE firſt of theſe Iſlands, which is but a little *Iſland of Horſes.* one, is called the *Iſle of Horſes*, from the Abundance of River-Horſes. The *Portugueze*, in the Time of *Lopez*, had retired into a Village there, for their better Security, but had their Veſſels to tranſport them on Occaſion to the Port of *Pinda* [i] on the South Side of the River, much reſorted to by Shipping [k].

THE Iſlands *Bomma* and *Quintalla* lie in the Mouth of this River, and others higher-up, all exceeding full of People; who rebelling againſt the King of *Kongo*, ſet-up peculiar Lords of their own.

THAT of *Bomma* has Mines of Iron, and *Of Bomma* though boaſting many Inhabitants, yet ſhews few or no Houſes, becauſe the Country for the moſt

[a] *Pigafetta*'s Relation of *Kongo*, p. 27; and *Ogilby*'s *Africa*, p. 526. [b] This he delivers as if he knew it himſelf, yet long before his Time the *Nile* was known to have its Original at a vaſt Diſtance from hence. What he ſays afterwards ſtill ſhews his Ignorance greater. [c] *Merolla*'s Voyage, *p.* 610. [d] *Ogilby*, as before. [e] There muſt be a Miſtake here. [f] *Pigafetta*, as before. [g] *Merolla*, as before, *p.* 609. [h] *Ogilby*, as before. [i] *De l'Iſle* places *Pinda* in the Iſland itſelf. [k] *Pigafetta*, as before, *p.* 27, *&c ſeq.*

Part

Kongo Kingdom.

Part lieth under Water; ſo that the Blacks paſs in their Canoas from Tree to Tree; among which they have raiſed ſome Places made of Leaves and Boughs, whereon they reſide and reſt themſelves, without any Coverture.

THESE Iſlanders, who are ſtrong and well-ſet, live very beaſtially: They are great Sorcerers, and ſpeak Face to Face with the Devil. On theſe Occaſions having met together, one of them runs about with a Vizard on: This continues three Days, which expired, they uſe another Ceremony, and then the Fiend ſpeaks through the Man in the Maſk. They live in peaceable Times by Bartering; in Time of Wars they deal in nothing but Weapons, Arrows, Bows, and Aſſagayes, or Lances.

THEY have no Marriage or Betrothing, but from their Youth take-up with one another, as their Inclinations lead them, without any Ceremony. They take as many Concubines as they pleaſe, but the firſt commands over all the reſt.

Of Quunalla,

IN the Iſland *Quuntalla* is an Idol made of Silver [a], which none dare approach but the Servants or Miniſters appointed to attend, and ſecure the Way to it from being diſcovered: For this End they are themſelves obliged, as often as they go thither, to take a peculiar Path that no other may find. Many Kings and People ſacrifice to this Idol, eſpecially in Sickneſs, ſeveral of their richeſt Goods, which none are permitted to make uſe of, but by Length of Time decay: For as ſoon as they are dedicated, the Perſon attending carries them into a great Plain where the Idol ſtands, ſurrounded with a Wall of Elephants Teeth inſtead of Stone, and there hanging them upon Poles, they remain till they rot.

THESE Iſlanders alſo have particular Chiefs and Officers, choſen by a Majority of Voices [b].

Of Zaira Kakongo.

THE Iſland of *Zaira Kakongo* is none of the ſmalleſt, ſituate in the Midſt of the River. It has Plenty of all Sorts of Proviſions, and great Numbers of Inhabitants. It is plain, raiſed eight Fathom above the Water, and is divided from the Kingdom of *Kongo* by a River, over which there is a Bridge [c].

Fiſh.

THE *Zaire* abounds with Crocodiles, Sea-Horſes, and other Sorts of Fiſh; among the reſt the *Ambize Angalo*, or Hog-Fiſh, the *Kakongo*, and the Fiſh-Royal; which three laſt, with the Trout and Tench, are all carried to the King under Pain of Death [d].

Provinces of Kongo.

THE Kingdom of *Kongo* is divided, by *Lopez*, into ſix Provinces, *Bamba*, *Songo*, *Sundi*, *Pango*, *Batta*, and *Pemba*.

CARLI makes but five Provinces in *Kongo*: 1. *St. Salvador*, where the City of that Name, and Reſidence of the King ſtands. 2. *Bamba*, a Dukedom. 3. The Dukedom of *Sondi*. 4. The Marquiſate of *Pemba*. 5. The Earldom of *Sogno* [e]. According to this Account, *Pango* and *Batta* are omitted, and *Pemba* ſeems to be divided into two Provinces; but whether *Pango* and *Batta* are annexed to other Provinces, or fallen-off from the reſt, does not appear: However that be, we ſhall here conſider them as Parts ſtill of that Kingdom.

Bamba Province.

BAMBA, which is the greateſt and richeſt of all the Provinces, is waſhed on the Weſt Side by the Ocean, extending, from the River *Ambrize*, South to the River *Koanza* [f], or *Quanza*. It hath *Angola* to the South, and to the Eaſt of it lieth the Country of *Quizama*, towards the Lake *Akhelunda* [g]. *Carli* ſays, the Country (or Province) of *Bamba* is no leſs in Extent than the Kingdoms of *Naples* and *Sicily* together [h].

Bamba Province.

THIS Province is governed by a *Mani*, Lord, or Prince [i], who hath under his Dominion many other Princes and Lords. The chief along the Sea-Coaſt are thoſe of *Bamba*, who is Lieutenant, *Lemba*, *Dandi*, *Bengo*, *Loanda*, who is Governor of the Iſland of *Loanda*, *Korimba*, *Quanza*, and *Kazzanza*. Within Land, in the Part belonging to the People called *Ambundos*, who inhabit *Angola* towards the Borders, and are ſubject to the *Mani-Bamba*, there are the *Mani* of *Angazi*, *Khinghengo*, *Motollo*, *Khabonda*, and many others of leſs Note [k].

Diviſion into Lordſhips.

And Territories.

SOME, who ſeem to have been diligent Enquirers, join to the above-mentioned Lordſhips ſeveral others, governed, in the Name of the King of *Kongo*, by ſeveral Lords, whom the *Portugueze* call *Sabos*, or *Sovaſen*: Such are, *Vamma*, *Roanſa*, *Hani*, *Kalle*, *Kovangongo*, *Ingombia*, *Mukhama*, *Kahonda*, or *Kabonda*, *Motemno-Kavangongo*, *Moſſoula*, or *Muſſula*, *Motemma-Quingongo*, *Oanda*, *Quina*, *Bamba*, *Bumbi*, *Enſala*, *Lovato*, and *Quitungo*.

Quanſa. Kalle. Kovangongo.

THE Territory of *Vamma* is waſhed by the Sea and the River *Danda*. Next to this, up the River, are ſeven or eight ſmall Provinces, but of ſo little Power and Command, that the Names thereof are not mentioned. Farther up the River you come to *Quanſa*, under which, and the fore-mentioned *Mani-Vamma*, ſtand all the other little *Sovaſen*. Then follows the Juriſdiction of *Kalle*, ſituate a little to the South, and commanding over ſome ſmall Tracts of Land. *Kovangongo* borders on this, and ſomewhat Southerly lieth

[a] In *Ogilby*, made of Money, which is unintelligible. [b] *Ogilby*'s *Africa*, p. 526, & *ſeq.* [c] *Merolla*'s Voyage, *p.* 640 [d] *Pigafetta*, as before, *p.* 28, & *ſeq.* [e] *Carli*'s Voyage, *p.* 562. [f] *Kongo* itſelf is bounded Southward by the *Danda*, which ſeparates it from *Angola*. [g] *Pigafetta*, as before, *p.* 60. [h] *Carli*, as before, *p.* 561. [i] *Carli* ſtiles him a great Duke, ſubject to *Kongo*. [k] *Pigafetta*, as before, *p.* 60, & *ſeq.*

Kongo Kingdom.

Engombia, *Mukhama*; or, according to others, *Engombia* and *Kabonda*, giving Laws to divers petty Lordships adjoining.

Kanvangongo. Mussula.

AT a Distance, Northward of the River *Danda*, lies *Motemmo-Kanvangongo*; as to the West, on the Coast, lies the Earldom (as it may be called) of *Mussula*, comprehending within it the Provinces of *Pumbo* and *Bamba*, and holding under its Obedience all the maritime Parts from *Danda* to the River *Loze*. The *Sova* of *Mossula* is very strong, but nevertheless not so powerful b as he of *Konvangongo*. Here grow some Nutmegs.

Quingengo. Kabonda. Oanda.

EASTWARD of *Motemmo-Konvangongo* comes *Motemmo-Quingongo*; and towards the South-East, *Kabonda*, formerly one of the most potent in this Tract, but at present much weakened.

THIS Jurisdiction of *Kabonda* (or *Kabonda*) and *Quingongo* lieth six or eight Days Journey Eastward from *Konvangongo*; and Eastward of these two begins the Territory of *Ambuela*, or *Amboille*, a distinct Government independent of *Kongo*. c

SOUTH and South-West of *Ambuela* you come to *Oanda* [a], divided from the former by the River *Loze*, and bordering in the West upon *Bamba*. It is a great and powerful Country, subject to *Kongo*; but in the Year 1646 it was laid Waste by the King of *Ghingo* [b], and the People carried away Slaves.

OANDA has on the East, *Quina*, a small Territory, and to the West, *Bamba*, a Skirt of *Pembo* shooting between.

Quina. Bamba. Ensala.

NEXT lies the Dukedom of *Bamba*; to the South or South-West of which is the Province of *Bumbi*, inconsiderable for Strength or People, and to the West that of *Mussula*.

BETWEEN *Pembo* and *Quina* lies *Ensala*, whose Governor hath the Title of *Mansala*. In the Year 1643, having opposed the King of *Kongo*, the *Dutch*, at the Request of the latter, sent him a Company of fifty Soldiers, who helped him to spoil the Country.

Lovato and Quintingo.

BEYOND the River *Loze* you pass to *Lovato* and *Quintingo*, extending along the Sea-Coast, and about thirty or forty Miles into the Country as far as *Sonho*, or *Binda* [c].

THE above-mentioned Territories have all their distinct Bounds, which, for the most Part, are Mountains, in the *Kongo* Tongue called *Quibambis*; and near them stand several frontier Towns, the usual Residences of the *Sovasen*, or Lords, by which Means there seldom arise any f Differences among them concerning Limits. On the River *Onza*, near the Coast, stand three Villages triangularwise, *Mongonendoin* to the South, *Jagado* six Miles more inland; and the third, *Lengo*. Not far distant from these appears *Mussula*, or *Mossola*, a Place of Trade frequented by the *Hollanders* [d]. Bamba Province.

THE principal City of this Province, where the Lord dwells, lieth in the Plain between the Rivers *Loze* and *Ambrize*. It is called *Panza*, (or *Banza*, which is a common Name for every Town) and is distant from the Sea an hundred Miles [e]. Bamba Town.

ACCORDING to *Dapper*, [f] some put this City about eighty-five, others an hundred and twenty-five Miles up the Country. It is six Days Journey from *Loanda* in *Angola*, about Midway between the Dukedoms of *Sonho* and *Pemba* in the Mountains. The Town takes-up a great Compass of Ground, straggligly built after the Manner of *Loango* and *Kakongo*, and divided in the Middle by two small Rivulets [g]. In *Carli*'s Time, 1666, *Bamba* was the Capital. He says it is a great Town, seventy Leagues from the Sea, and well peopled, because of the great Duke's residing there.

IN this Lordship the Hills begin, where the Mines of Silver and other Metals are found, stretching towards the Kingdom of *Angola*. It Silver and other Mine. is very rich, for upon the Coast they have great Store of the *Lumache*, which are used for Money in *Kongo*: Besides, there is a greater Traffic here for *Angola* Slaves than in any other Part, the *Portugueze* carrying from hence annually above d five thousand.

THE People of this Province go armed like the *Sclavonians*, with long and large Swords brought from *Portugal*. Some are so strong as The Inhabtants. to cut-off the Head of a Bull at one Stroke. One of them, *Lopez* tells you, bore upon his Arm a Vessel of Wine, (which was the fourth Part of a Butt) weighing about three hundred and twenty-five Pound, until it was all drank-out.

e *BAMBA* is the Bulwark of *Kongo* against its Enemies; for the Inhabitants being the most valiant in all the Kingdom, keep their Adversaries of *Angola* and other Parts in great Awe. In case of Need, he may raise four hundred thousand Men, and yet that Number is but the sixth Part of the whole Kingdom [h]. *Carli* makes this the second Province, and says, in his Time the great Duke Don *Theodosio* ruled [i].

THIS Lord of *Bamba* is very puissant, bear- The Duke's Power. f ing the highest Command at the *Kongian* Court: For he is Captain-General of all the Forces there, yet he holds the Place only at Pleasure. He lays Claim to the two *Ondans* to the South of the River *Danda*. The Inhabitants are, for the Ge-

[a] *Ovando*, or, *Wanda*. [b] In *Ogilby*, *Gingo*. [c] *Sogno* and *Pinda*. [d] *Ogilby*'s *Africa*, p. 522, & *seq*. [e] *Pigafetta*'s Relation of *Kongo*, p. 62. [f] In *Ogilby*, this City is called *Panga*; probably a Mistake for *Banza*. [g] *Ogilby*, as before. [h] *Pigafetta*, as before, p. 61, & *seqq*. [i] *Carli*'s Voyage, p. 562.

nerality,

Kongo Kingdom.

nerality, of the *Romiſh* Religion, maintaining for their Service ſeveral Jeſuits and other Prieſts, both *Mulattos* and Blacks [a].

Quizama Province.

THE Country of *Quizama* [b] before-mentioned is governed like a Commonwealth, and is divided among a Number of Lords, who, in the Time of *Lopez*, obeyed the King neither of *Kongo*, nor of *Angola*. Yet theſe Lords, after they had a long Time quarrelled with *Paulo Diaz*, at laſt became his Subjects, to avoid the Yoke of the King of *Angola*, and gave him great Aſſiſtance in his Wars againſt that Monarch [c].

SECT. II.

Sogno, *or* Songo, *the ſecond* Province.

Bounds and Extent. Sogno *or* Sonho *Town. Count's Palace and Buildings. The Inhabitants. Dreſs of the* Sogneſe. *The Count's Habit and Exerciſe. Count elective. The Succeſſion. The Count's Sons. Manner of paying Homage to the Count. War with the King of* Kongo; *who is overthrown three Times. Embaſſadors ſent to the* Dutch. Protugueze *invade* Sogno, *with Succeſs. A new Count, Cuts them quite off. Their Progreſs ſtopped. The* Sogneſe *Vindication.*

Bounds and Extent.

SOGNO, or, as others call it, *Songo*, *Sonho*, and *Soni*, the ſecond Province of *Kongo*, is bounded on the North by the River *Zaire*, on South by the *Lelunda*; and on the Weſt by the Ocean. It is almoſt ſurrounded with a Wood, called *Findelguolla*. *Lopez* extends it to the *Barreuras Vermillas*, or *The Red Pits*, in the Borders of the Kingdom of *Loango* [d]. In ſhort, it is a Peninſula bounded on the Eaſt by the Dutchy of *Bamba*, from whence it is ſeparated by the *Ambrize*.

THE Dominions of *Sogno* are very large, comprizing many petty Lordſhips heretofore independent. Several Iſlands in the *Zaire* alſo belong to it. It is full of Cities, named *Banza*, which have Territories and Towns ſubject to them, called by the Natives, *Libattas* [e].

ONE of the principal Cities is *Kiova*, but the greateſt of all is the *Banza* of *Sogno*, where the Count reſides. This *Banza* is always governed by one of the Count's near Relations or Friends, who alone has the Name of Governor, the reſt having only the Title of *Mani* [f].

Sogno or Sonho Town.

THE Town of *Sonho* (*Sogno*, *Songo*, or *Soni*) conſiſts of about four hundred Houſes, built after the Country Manner, that is, irregular and ſtraggling from each other, ſo that it takes-up a large Compaſs of Ground. It lies about a Mile inland from the End of the River or Creek of *Sonho*, which is very narrow, and the Banks covered with ſmall Trees and Shrubs, very thick together, ſo that Boats cannot well paſs-up to the End near the Town [g].

Sogno Province.

THE Houſes are generally thatched, and the four Sides of them fenced with Palm-Branches, or Leaves neatly interwoven. They are hung with a Sort of Mats variouſly coloured. The Floors are of Loam, well beaten and hardened; and the Roofs and Ceilings made of Ruſhes, ſuch as Chairs are bottomed with. The Count's Houſe is of a quadrangular Form likewiſe, and built with Boards, but the Front is always painted with a Sort of Colour that iſſues out of the Plane Wood: The like any Gentry may have, if they can obtain Leave from their Lords.

Count's Palace and Buildings.

THE Churches for the moſt Part are built with Boards: The *Capuchins*, which exceeded the reſt, was capable of holding five hundred Perſons. In the *Banza* of *Sogno* there were five other Churches, in one of which the Counts were always buried, and another was the Chapel Royal [h]. The Inhabitants are generally of a middle Stature, handſome Faces, their Legs and Arms ſlender; and ſo cunning, it is impoſſible to deceive them. They underſtood Meaſuring of Cloth, *&c.* ſo nicely, and are ſo ſuſpiciouſly watchful, when they ſee it meaſured, that they ſeem to look through the Whites, and often cauſe them to meaſure it over again. In their Dealing they will often aſk double the Price of a Slave or *Mouſi*, and ſtand two Hours conteſting to have a Knife or two above the ſet Price: However, the *Engliſh* and *Dutch* often trade here for Slaves and Elephants Teeth [i].

The Inhabitants.

THE *Engliſh* Factory, which was ſettled and deſerted in 1700, ſtood on a riſing Ground near the Town. According to *Carli*, *Songo* lies a Leagues from the *Zaire* [k]; and *Dapper* ſays, that the Village of *Pinda*, which the Duke hath lent the *Portugueze* for a Place to trade in, is about a Mile diſtant [l].

THIS Province yields Copper, much better than any other Part of *Kongo*, and ſome Cotton, but they vend little of it [m].

Dreſs of the Sogneſe.

THE Gentry of *Sogno* wear a Kind of Straw Garment on their Shoulders curiouſly wrought, which reaches down to their Waiſts, and ends in two Taſſels, that hang down to the Ground, their Arms coming-out at two Slits. Some (for

[a] *Ogilby*'s *Africa*, p. 524. [b] *De l'Iſle* makes *Quizama* a maritime Province, and places it to the South of the *Quanza*. [c] *Pigafetta*'s Relation of *Kongo*, p. 61. [d] The ſame, *p.* 94; and *Ogilby*, as before, *p.* 514. [e] *Pigafetta*, as before, *p.* 95; and *Merolla*'s Voyage, *p.* 628. [f] The ſame. [g] *Barbot*'s Deſcription of *Guinea*, p. 509. [h] *Merolla*, as before, *p.* 631. [i] *Barbot*, as before, [k] *Carli*'s Voyage, *p.* 562. [l] *Ogilby*, as before, *p.* 524. [m] The ſame, *p.* 542.

it

Kongo *Kingdom.*

it is an Honour not allowed to all) wear on their Heads a wrought Silk Cap, neatly quilted. The Noblewomen have a Sort of Straw Petticoat, called *Modello*, which reaches to their Middle. From their Waiſts upwards to their Breaſts they have a Piece of Cloth, which they bring twice about them, at the ſecond Fold wrapping it about their Head in the Church like a Veil. Both Men and Women generally appear with long Pipes in their Mouths, ſmoaking. The Vulgar of both Sexes have only a Cloth about their Loins, which reaches no farther than their Knees. In the inland Parts it ſuffices, that they cover only what Modeſty requires ſhould be hidden. Within Doors they generally go ſtark-naked, being accuſtomed ſo to do in regard to the exceſſive Heat that torments them for nine Months together, not enjoying the leaſt Freſco, only during the Months of *June*, *July*, and *Auguſt*.

The Count's Habit,

THE Count's Habit differs according to the ſeveral Feaſts, and ſometimes on other Occaſions: His ordinary Wear is a Veſt of Straw Cloth girt cloſe about him, but of ſuch Workmanſhip as may be only worn by him, or by thoſe whom he thinks fit to honour with that Privilege. This Veſt hangs down to the Ground, as does likewiſe a long Bays Cloak he wears over it on his bare Back. On the Feaſt-Days he changes this Cloak for a ſhort ſcarlet one, fringed all round with the ſame Cloth, pinked. On the moſt ſolemn Days he puts-on a Shirt of the fineſt Linen, as likewiſe yellow or crimſon Silk Stockings, and a Cloak of flowered Silk, which bears the Name of the Spring. When he comes to communicate at the Altar, he has a Cloak all white, which trails upon the Pavement as he walks. In going to Church, which is at leaſt three Times a Week, he has a Velvet Chair and Cuſhion carried before him; being brought himſelf in a Net on the Shoulders of two Men, each with a Commander's Staff in his Hand, one all Silver, the other only of Ebony tipped. The Hat the Count then wears is covered firſt with Taffety, and next with a Sort of very fine Feathers: On his Head he generally wears likewiſe a little Silk ſtitched Cap, which can be worn only by him and ſome few others. Before him marches one Muſician above the reſt, who has ſeveral little round Bells fixed to an Iron two Spans long, which he jingles, chanting to it the Glory and Grandeur of his Lord [a].

And Exerciſe.

As to Ornaments, from his Neck to his Knees there commonly hang ſeveral Strings of purple Coral, together with a large Chain of the fineſt Gold, having a maſſy Croſs upon his Breaſt: On his Wriſts he generally wears Bracelets of high-prized Corals; and on all ſolemn Days Chains of Gold of the fineſt Workmanſhip: His Fingers are almoſt always covered with Rings: He uſually goes in Slippers inſtead of Shoes. There are commonly carried before him two Umbrellas of Peacocks Feathers, and two others of Straw, both being fixed to the Tops of long Poles: He has likewiſe two Horſe-Tails along with him, wherewith to drive away the Flies, although ſeldom any come near him. Thoſe of his Followers, who are employed in theſe Offices, are commonly his greateſt Favourites or Relations. On the principal Feaſt-Days he uſually practiſes ſome warlike Exerciſe; and on thoſe of leſs Note, either the Captain-General performs that Part for him, or elſe his Courtiers entertain him with dancing to their Muſic. On all the ſolemn Feaſts after Maſs, the Count's Guards, which he brings along with him, give a Volley of Muſket-Shot, with Drums beating, and Muſic playing [b].

Sogno *Province.*

THE Earldom of *Sogno* is abſolute, except only its being tributary to the King of *Kongo* [c]. The Count hath under his Dominion many other petty Lords, who were formerly independent: Such were the *Mombalas*, a People dwelling towards the Capital of *Kongo* [d], now ſubject to this Government.

Count elective.

THE Count is elected to the Earldom by nine Electors, who, for the moſt Part, chuſe a new one before the Deceaſed is buried. During the Vacancy a Child governs, who is obeyed by all, as if he were their real Prince. As ſoon as the Election is made, the Miſſioners are acquainted with it by Order, for their Approbation; otherwiſe, *Merolla* tells you, the Election goes for nothing.

THE Count being dead, the Counteſs Dowager (like the Queen Dowager of *Kongo*) returns with her Children to her firſt Habitation, and becomes a private Woman; only retaining a Privilege to take Place next to the Counteſs Regent. Sometimes there are three or four of theſe Dowagers living at a Time; partly becauſe the Women in this Country are much longer-lived than the Men, partly becauſe it is not lawful for any to marry them, except the Succeſſor himſelf. Their Duty is to obſerve ſtrict Continence in their widowed State; for ſhould any of them be proved guilty of Unchaſtity, ſhe muſt undergo Death either by Fire, or the Sword.

The Succeſſion.

IF the Son, or any other Perſon of the Blood, has a Mind to ſucceed, great Troubles commonly ariſe even in the Lifetime of the dying Prince; for they generally by Factions get Poſſeſſion of the Throne, and exclude the Electors from doing

[a] *Merolla*'s Voyage, *p.* 631. *Pigafetta*'s Relation of *Kongo*, p. 95. [b] The ſame, *p.* 632. [c] The ſame, *p.* 627. [d] *Piga-*

their

Don Daniel da Silva *Count of* Sogno, *in 1641. from* Dapper

N.° 94. *N. Parr Sculp* *Pl. 22.* *Vol. 3. P. 240 & 241.*

Kongo. *Kingdom.* their Duty: Therefore, the Death of all Counts is always concealed as much as poſſible; and ſometimes the Euchariſt has been forborn to be given to them, for fear of diſcovering the Cauſe by the Prieſts going to Court.

MEROLLA, on this Occaſion, relates, that once the Count, who was indiſpoſed, having ſent for him to procure ſome Remedy, had not the Courage to aſk it, fearing the Author ſhould thereby judge his Illneſs to be greater than it really was; but the better to conceal his Diſorder, immediately cauſed himſelf to be lifted out of Bed. His Companion ſoon after returning from his Miſſion in the neighbouring Parts, found ſeveral dead Bodies in the Road, and informing the Count of it, by whoſe Order they feared the Perſons had been murdered, he frankly owned, that they had been ſacrificed to the Intereſt of the State. They told him their Senſe of ſuch Practices, and enjoined him a ſevere Penance.

The Count's Sons. THE Sons of the Count likewiſe are reduced to the Condition of private Gentlemen after his Death; and if their Father, in his Lifetime, has a Mind to buy them any Eſtates, he muſt publiſh throughout his whole Dominions, that he did it with his own Money: Otherwiſe his Children would run a Riſk to be deprived of thoſe Poſſeſſions, as, for want of ſuch a Proclamation, they often have been. The Counts have another Way to leave Livelihoods to their Children or Friends; and that is, by grubbing-up Woods belonging to his Demeſnes, and thereby reducing them to arable Lands, which he is at Liberty to grant as he thinks fit.

Manner of paying Homage ON the Feaſt of *St. James*, every one is to pay Allegiance to the Prince after the following Manner. In the great Market-Place, near the *Capuchin* Convent, a Throne is erected for the Count; who, in Preſence of all the People, comes to receive Benediction from the Miſſioner, attending for that Purpoſe in the Church-Porch. He afterwards exerciſes two Feats of Arms: In the firſt, after the Cuſtom of the Country, having on his Head a Crown of flowing Feathers, he makes uſe of a Bow and Arrows: In the other he exerciſes with a Fuzee. On his Head he has a Hat, adorned with Plumes; a Chain and Croſs of Gold about his Neck, to which is fixed a long Rope of Coral, hanging-down to his Knees; and his Shoulders are graced with a ſhort ſcarlet Cloak, all embroidered, with open Places on the Sides to put-out his Arms: He hath on likewiſe ſeveral other fine Things. In theſe Feats he is accompanied by the People, who uſe the ſame Geſtures and Motions as when they either attack or defend themſelves againſt an Enemy.

The Exerciſe over, the Count goes to ſit upon his Throne, prepared for him under a great Tree on the South Side of the Market-Place [a]. Sogno *Province.*

AFTER him, the Captain-General and the People perform the ſame Exerciſe, with divers Ways of attacking, retreating, and other Stratagems of War, called by the Natives *Saſkhelari*, As ſoon as he has done, he places himſelf on a high Seat covered with Leather, built-up for him on the Eaſt Side of the Church; the better to be ſeen, and obſerve the military Exerciſes performed ſucceſſively by the Electors and *Mani*. Each of theſe is as a Captain at the Head of his Company, and carries a Specimen of that which he is obliged to offer every Year to the Count for the Subſiſtence of himſelf and Court. For Example, if they are to give Fiſh, they carry a Couple of Fiſh tied together on the Head of a Spear; if Oil, then they ſhew the Palm-Fruit that produces it; if Fleſh, they carry the Horn of ſome Beaſt, and ſometimes wrap themſelves up in a Cow's Skin. At the ſame Time, the *Manis* diſpoſe of the civil Offices to thoſe who are moſt worthy, removing ſuch from their Employments as have behaved ill. *To the Count.*

THIS Ceremony is performed on the Day above-mentioned in Honour of *St. James*, who is looked-on as the Patron and Protector of theſe Parts, on account of a Victory gained by *Alphonſo* the ſecond, King of *Kongo*, againſt his Infidel Subjects [b].

THE Earl of *Sogno*, who is the moſt potent of all *Kongo*, (towards the Middle of the laſt Century) fortified the Woods of *Findemguolla*, which ſurround his Country like a Bulwark, and having made it almoſt impregnable, refuſed to acknowledge the King of *Kongo*, but only as an Ally.

IN the Year 1636, Don *Alvaro*, the ſecond of that Name, for ſome Cauſe given by the ſame Count, with a large Body of Men, and a Company of eighty *Portugueze* Soldiers of *Loanda*, drew into the Field; but the *Sognos*, by a ſudden Sally out of the Wood, routed the King's Army and took him Priſoner: So that for his Releaſe, he was forced to give-up two Territories, one a Principality, called *Makata*, a cultivated Country on the River *Zaire*. Afterwards, the Quarrel coming to be renewed, the King loſt the Day a ſecond Time, and with it many Slaves. Theſe two Victories exceedingly puffed-up the Count: But the King raiſing a great Army ſoon took a ſevere Revenge, which procured Peace for ſome Time: But the old Count dying in 1641, and Don *Daniel da Silva* ſucceeding, a new Quarrel aroſe upon this Ground. After the *War with the King.*

[a] *Merolla*'s Voyage, *p.* 627, *& ſeq.*

[b] The ſame, *p.* 629.

Kongo Kingdom.

Deceaſe of Don *Michael*, who ruled about the a Year 1606, his Son, the fore-mentioned Don *Daniel*, ſet-up for Candidate; but being defeated of his Hopes, he fled to the Duke of *Bamba*, in whoſe Court he remained a long Time.

Who is overthrown

HE bore his Diſgrace, on this Occaſion, ſo ill, that when he came to the Earldom, he refuſed to apply to the King of *Kongo* for his Confirmation, under Pretence of having been an Inſtrument in keeping him out ſo long. The King of *Kongo* enraged hereat, placed his Son, the b Prince Don *Alphonſo*, in the Principality of *Makata*, yielded to the former Count, and cauſed him to invade *Sogno*, in a cruel Manner, with a great Army: But in *April*, 1645, it was defeated in a pitched Battle; and the Prince of *Makata*, with many Grandees, being taken Priſoners, according to the Cuſtom of the Country, the Heads of the latter were all chopped-off, and *Alphonſo*, being his Couſin, was cloſe confined.

THE King, by this Overthrow provoked more c than ever, raiſed a mighty Force the following Year, intending to over-run the Whole Earldom *Four Times.* at once. Of this Army, conſiſting of almoſt all the Nobility, together with three or four hundred Mulattos, the Duke of *Bamba* was made General: But drawing near the Borders of *Sogno*, the laſt of *July* he was unawares fallen upon by an Ambuſcade out of the Wood *Emtinda Guola* [a], and his Army totally defeated. On this, the Duke was neceſſitated to yield to the Earl ſome d Places and Countries, before wreſted from him, for the Releaſe of Don *Alphonſo*. This Prince was no ſooner returned, but the *Kongos*, not being able to digeſt ſo many Diſgraces, began new Quarrels, which quickly broke forth into a great Flame.

Embaſſadors to the Dutch.

DURING this War, the King ſent Embaſſadors, with Letters to *Brazil*, to *Grave Maurice*, who had the Government of that Country for the States of *Holland*; together with many Slaves e for a Preſent to the Council, and two hundred more, with a Gold Chain, to *Grave Maurice* himſelf. Not long after their Arrival came thither alſo three Embaſſadors from the Earl; one of them went-on to *Holland* to the States, the others required *Grave Maurice* to give no Aſſiſtance to the King of *Kongo*. This, in ſome Manner, he harkened to, and to that End wrote Letters to their Governors in *Kongo* and *Angola*, not to intermeddle in the Wars of theſe two f Princes, for that they were both in League with the *Dutch* [b].

THE Embaſſadors having been treated with all Civility, and received their Diſpatch, returned with Letters and Gifts: To the King was ſent a long ſcarlet Mantle, bordered with Gold and Silver Lace; a Silk Coat; and a Beaver Hat, with a Hatband, wrought all over with Gold and Silver: And to the Earl, a Sedan covered with red Silk, edged with Gold and Silver, a long Mantle, and a Beaver Hat; beſides, in particular, from *Grave Maurice*, a Sword, with a Girdle richly embroidered with Silver. Sogno Province.

AFTERWARDS, the King and the Duke of *Bamba*, the ſecond Time, ſent Embaſſadors to *Grave Maurice*, deſiring Permiſſion to go to *Holland*; where being arrived, they ſhewed the States and the Prince of *Orange*, their Credentials from the King, and preſented Letters to the Governors of the *Weſt India* Company. To them, among other Things, they declared many Cuſtoms of their Country; in particular, how their King ſits-upon his Throne, cauſing his Greatneſs to appear by Silence; and how the Inhabitants worſhip and adore him [c].

ABOUT the Year 1680, the *Portugueze* of *Angola* made an Attempt to conquer *Sogno*, on the following Occaſion: A King of *Kongo* being deſirous to be crowned had Recourſe to them for their Aſſiſtance; promiſing, in Caſe he ſucceeded in his Deſign, to give them the Country of *Sogno*, and two Mines of Gold to boot. This Proffer being not unwelcome to the *Portugueze*, they immediately aſſembled themſelves for that Purpoſe: The King gathered great Numbers of his Subjects, and joining them with a certain Company of *Jaggas*, under the *Kalangola* (or Chief) they all marched towards *Sogno*. The Count raiſed a prodigious Army likewiſe, and therewith went-out to meet his bold Invader: But the *Sogneſe* being wholly unacquainted with Fire-Arms and the Manner of the *Portugueze* Fighting, were ſoon routed, an innumerable Number of Priſoners taken, and their Count killed. Portugueze invade Sogno,

AFTER this Victory, the *Kalangola* propoſed *With Succeſs* to the *Portugueze* Captain, to have all the Priſoners killed, and given to the Soldiers to eat; alledging, that the next Day they ſhould take as many more, and would not be able to keep them all. This Propoſal, either through Clemency or Intereſt, the Captain refuſed to conſent to; telling the *Kalangola*, that his Men, if they pleaſed, might feed for the preſent on the dead Bodies, and in the Interim he would conſider of his Requeſt. Mean-Time the Counteſs Dowager, together with all the People, petitioned the Captain, that he would proceed no farther with Hoſtilities, and he ſhould be fully ſatisfied in what he demanded. To which the Captain anſwered, that he was reſolved to go-on as far as the fartheſt *Banza*, or City, to teach the *Sogneſe* the Bounds of their Obedience to *Kongo*. Hereat the People being extremely enraged, one of the princi-

[a] Before called, *Findemguolla*.

[b] *Ogilby's Africa*, p. 542, *&c ſeq.*

[c] The ſame, *p.* 544.

pal

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pal among them, a Relation of the Count's, ſtood up and told them, That if they would elect him for their Count, he would ſoon rid them of their Fears of the *Portugueze*. The affrighted People having choſen him for their Sovereign, he began to fortify their diſtracted Minds; and that they might quickly be in a Condition to take the Field, ordered them firſt to ſhave their Heads (which Cuſtom continues to this Day among them, whether Males or Females;) next to bind Palm-Leaves about their Temples, that in the Battle they might be diſtinguiſhed from thoſe Blacks who accompanied the *Portugueze* [a].

A new Count.

HE further adviſed them not to be afraid either of the Noiſe or Flaſhings of Guns, ſince they were only, as Bugbears, fit to frighten Children, and not Men of Courage. He moreover cautioned them againſt minding thoſe *European* Trifles, which their Enemies, the Whites, were accuſtomed to throw among them, when they had a Mind to diſorder and make them break their Ranks [b]. He likewiſe ordered them to ſhoot always at the Men, and not the Horſes, theſe laſt being inconſiderable in War, and nothing like to the Nature of Tygers, Lions, and Elephants. He commanded them moreover, that if any among them turned his Back, they ſhould immediately ſtrike-off his Head, and if more than one did the ſame, the reſt ſhould ſerve him the like: *For*, ſaid he, *we are all reſolved to die a glorious Death, rather than live a miſerable Life.* Laſtly, that his Followers might follow him with the leſs Concern, he commanded them to kill all their domeſtic Animals; and the better to encourage them therein, ſet them an Example, by killing his own in their Sight. This he did likewiſe to prevent the *Portugueze* (in Caſe they got the better of him) from having any Thing to triumph over and feaſt with in his Dominions. His Orders were ſo punctually obſerved in this Particular, that the whole Race of theſe Beaſts, eſpecially of Cows, has almoſt been totally deſtroyed ever ſince; inſomuch, that the Author has known a young Maid ſold here for a Calf, and a Woman for a Cow.

Cuts them quite off.

THE laſt Thing he did, was to call-in his Neighbours to his Aſſiſtance; and having compoſed a wondrous Force, forthwith took the Field. His Enemies, through too great a Negligence and Contempt of his Power, ſoon betrayed themſelves into his Hands; for marching-on without the leaſt Order, they gave Opportunity to an Ambuſh that lay ready for them, to break and put them eaſily to flight. The firſt who fled were the *Jaggas*, with their *Kalangola*; and the Forces of the King of *Kongo* followed ſoon after. The Slaves who had been taken in the former Battle, finding here an Opportunity to eſcape, ran like Madmen towards their Friends, and having their Arms unlooſed by them, turned all their Fury upon the remaining *Portugueze*, who ſtill kept their Ground; but at length being overpowered by Numbers, they were forced to give-back, and were all killed in the Purſuit except ſix, who were taken Priſoners. Theſe being brought before the Count, he demanded, whether they would chuſe to die with their Companions, or ſurvive to be made Slaves? To which they anſwered, *Never did Whites yet ſubmit to be made Slaves to Blacks, neither would they.* Scarce were the Words out of their Mouth, but they were all killed upon the Spot. All the Artillery and Baggage was taken by the *Sogneſe* Army; the former of which, together with ſome Pieces of Cannon bought of the *Hollanders*, ſerved to furniſh a Fortreſs, built with Earth, at the Mouth of the River *Zaire*, which commands both the ſaid River and the Sea.

Sogno Province.

Their Progreſs ſtopped.

THE *Portugueze* Army, before they left *Loanda*, had deſired of the Commander of the *Armadilia* (ſo they called their Fleet, by reaſon of the Smallneſs of it) that as he ſailed along the Coaſts of *Sogno*, wherever he ſaw great Fires burning he ſhould anchor. Now, after the obtained Victory, the *Sogneſe* Soldiers ſpent all their Nights in Jollity about ſuch Fires. Theſe the Ships perceiving dropped their Anchors: But while they were preparing to land their Force, they diſcovered from the Shore a *Portugueze* Slave, who hailed them; and taking him into a Boat, found he had been ſent by the Count to the Governor of *Loanda*, with a Leg and an Arm of a White, accompanied with this inſulting Meſſage, *Go, carry the News of your Defeat, together with this Preſent, to the Governor of* Loanda *your Maſter.* Thus you may perceive, the Seamen, had they landed, had been in the ſame Caſe with the Landmen; and inſtead of impriſoning the Blacks in the Shackles they had carried along with them for that Purpoſe, had been put in the ſame Condition themſelves: For they had been at leaſt made Slaves of, if they came off with their Lives. However, the Count having received about thirteen Wounds in the Battle, died within a Month.

The Sogneſes Vindication.

THE *Sogneſe*, in Juſtification of themſelves, ſay, the King of *Kongo* had no Right to give away their Country, which was none of his, but a Sovereignty of itſelf; and upbraid the *Portugueze* with Injuſtice, for accepting what they knew was a falſe Title, as well as Ingratitude for invading

[a] *Merolla*'s Voyage, *p.* 620. [b] The *Portugueze*, to put them into Diſorder, uſed to ſcatter Knives, Bits of Coral and of Cloth, which they ran to pick-up, and ſo were diſperſed.

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them; conſidering, that when the *Hollanders* had taken Poſſeſſion of the Kingdom of *Angola*, a great Number of them fled to *Sogno*, where they were courteouſly entertained by the Count; who gave them the Iſland of *Horſes* to live in, and furniſhed them with Proviſions *gratis*. Theſe Jars proved extremely prejudicial to the infant Growth of Popery, inſomuch, that the Author met with ſeveral People in *Khitombo*, the Place where the Battle was fought, who would come no more to Confeſſion upon that Account [a].

WHEN *Carli* was here, in 1665, the Count had not owned the King of *Kongo* for ſome Years before [b].

Salt Mines. *BATTEL* ſays, that this Territory of *Sogno* lies next to *Demba*, where the Salt-Mines are; which are ſo rich, that they produce clear, perfect Rock-Salt, without any Mixture, ſometimes lying three Foot under-Ground, like Ice. They cut it into Pieces a Yard long, and carry it up the Country, where it is the beſt Commodity that can be brought [c]. *De l'Iſle* places Salt-Petre Hills in *Demba*, and dividing it into three or four diſtinct Countries, ſets them to the Eaſt of *Bamba* and *Batta*.

SECT. III.

The Provinces of Sundi, Pango, Batta, *and* Pemba.

1. Sundi, *the third Province.*

The Situation and Bounds, Government and Trade, Mines of Cryſtal and Metals.

Site and Bounds. THE Province of *Sundi* [d] lies to the Weſt of *Pango* and Eaſt of *Pemba*, about forty Miles from *St. Salvador*. It is waſhed by the *Zaire* on the North, from the Mountains of *Cryſtal* to the River *Benkare*, and thence to the Cataracts, or Fall; from whence it extends, on both Sides that great River, to the Borders of *Anziko*. The chief City, called *Sundi*, where the *Mani*, or Governor reſides, is ſituate near the Province of *Sogno*, about one Day's Journey from the ſaid Water-fall.

The Government and Trade. THIS Province is the chief of all the reſt, and (as it were) the hereditary Demeſnes of the Crown of *Kongo*. Hence it has been always governed by the King's eldeſt Son, or the Prince who is to ſucceed him, (who is ſtiled *Mani Sundi*) ever ſince the Time of Don *John*, the firſt Chriſtian King. To this Prince many Lords are ſubjects.

Sundi and Pango.

THE People traffic with the neighbouring Countries, for Salt, Cloths of ſundry Colours, brought from the *Indies* and *Portugal*, and for *Lumachette* (or Shells) to ſerve for Money; giving in Exchange, Cloth of Palm-Trees, Ivory, the Skins of Sables and Martens, with certain Girdles made of the Leaves of Palm-Trees, which are greatly eſteemed in theſe Parts.

Cryſtal and Metals. THESE Countries produce great Store of Cryſtal, and divers Kinds of Metal; but they prize none but Iron, as the only uſeful one for making Knives, Weapons, Hatchets, and ſuch like neceſſary Inſtruments [e].

2. Pango, *the fourth Province.*

Its Bounds and chief City: Conqueſt and Government. Territory of Konde.

Bounds and chief City. THE Province of *Pango* hath on the North *Sundi*, on the South *Batta*, on the Weſt *Pemba*, and on the Eaſt the Mountains of the *Sun*.

THE principal City, *Pango*, firſt called *Pangue-lungos*, where the Governor reſides, ſtandeth on the Weſtern Side of the *Barbela*. This River runs through the Midſt of the Province, which, though it be the leaſt of all, yet pays as much Tribute as any of them.

Conqueſt and Government. THIS Province (formerly an independent Kingdom) was conquered after the Country of *Sundi*, by the Kings of *Kongo*; and the Inhabitants, at preſent, have the ſame Cuſtoms and Language. The Governor, in *Lopez*'s Time, was called Don *Franceſco Mani Pango*: He was deſcended from the moſt antient Nobility, was a Man of great Wiſdom, and held the Province for fifty Years. The Trade of *Pango* is the ſame with that of *Sundi* [f].

Territory of Konde. *DAPPER* ſays, that about an hundred and fifty Miles from *Batta*, Eaſterly, lieth the Territory of *Konde* [g], or *Pango de Okango*; through which the deep and rapid River *Koango* (or *Quango*) runs, and at length falls into the *Zaire*.

THIS Country, by an antient Cuſtom, is governed by a Woman, paying Tribute to *Mani Batta*, or the Prince of *Batta*, who receives it in the Name of the King of *Kongo*, although the latter reap no Benefit thereof. Beyond the River *Koango*, according to the Relation of the *Kondians*, are found white People with long Hair, but not quite ſo white as the *Europeans* [h].

[a] *Merolla*'s Voyage, *p.* 620, *&c.* [b] *Carli*'s Voyage, *p.* 562. [c] *Purchas*'s Pilgrims, *p.* 978.
[d] *Carli* ſays, it is a Dukedom, *p.* 562. [e] *Pigafetta*'s Relation of *Kongo*, p. 97, *&c.* [f] The ſame, *p.* 99, *&c.* [g] *De l'Iſle* writes, *Cundi*. [h] See *Ogilby*'s *Africa*, p. 524.

3. Batta,

Kongo *Kingdom.*

3. Batta, *the fifth Province.*

How bounded. The chief City. Governor of this Province: His great Privileges. The Inhabitants and Traffic.

How bounded. THIS Province is bounded on the North by *Pango:* On the East it extends beyond the River *Barbela*; to the Mountains of the *Sun*, and *Sal Nitre:* And Southward from the said Mountains, to the Confluence of the Rivers *Barbela* and *Kasinga*, and thence to the Mountain *Brushato* [a], that is, *Scorched.*

The chief City. THE principal City where the Prince dwelleth is likewise called *Batta*, but formerly *Aghirimba.* It was then very strong, and a great Kingdom. It was not conquered, but voluntarily united itself with *Kongo*, (perhaps on Occasion of some Dissension among the Lords) for which Reason it enjoys more Privileges and Liberties than the rest of the Provinces; the Government being always conferred on a Person descended of the ancient Kings of that Country, by the King of *Kongo*, but as he sees convenient, with regard to Seniority, or any thing else.

The Governor. THE *Mani Batta* (or Prince of *Batta*, as the *Portugueze* call him) resides nearer the King than any other Governor or Lord of *Kongo*, and is the second Person in the Kingdom. Whatever he says must not be controverted by any of the rest; and on Failure of the royal Line, the Succession devolves upon him. The Name of him who ruled in the Time of *Lopez*, was Don *Pedro.*

SOMETIMES he eats at the King's Table, but lower and standing, a Privilege not granted to the King's Sons. His Court and Attendance are little inferior to the King's, being preceded by Trumpets, Drums, and other Instruments, when he goes abroad.

His great Privileges. HE is able to raise seventy or eighty thousand Men; and because he is at continual War with the *Jaggas*, he is allowed to entertain Musketeers, who are his own Subjects; whereas, besides him and the *Portugueze*, no other Governor, nor the King's Children, are suffered to have any: For should one of them rebel with a thousand or two thousand Muskets, the King, as he himself told *Lopez*, would not be able to stand before him.

Inhabitants and Traffic. THE Prince of *Batta* hath many Lords under him. The natural Inhabitants of this Province are called *Monsobos*, and their Language is well understood by the *Mosi-kongos*, but they are far more rude and turbulent. The Slaves also brought from thence prove more obstinate and stubborn than those who come from other Countries. Batta *and* Pemba.

THE Traffic of *Batta* is the same with that of the former Provinces; and the Revenue, which the King receiveth from thence, is double that of any other two [b].

DAPPER says, that the Tract between *Pango* and *Batta* is fruitful, yielding all Sorts of Provisions; and that one meets with Huts or Habitations all along the Road from *St. Salvador* to *Batta* [c].

4. Pemba, *the sixth Province.*

Bounds and Government. San Salvador: *Fine Situation. The City described. King's Palace: The Cathedral and other Churches: Convents and Schools.* Lemba *City, the royal Seat.*

Bounds and Government. *PEMBA* has *Sundi* to the North, *Batta* to the East, *Bamba* to the South, and *Sogno* to the West; so that, as *Lopez* says, it is seated in the Center of *Kongo.* The Governor in his Time was Don *Antonio* the Second, Son to King *Alvaro*; who, for his good Qualities, would have made him his Successor, if the Laws had permitted it.

FROM this Country the ancient Kings of *Kongo* had their Original, and here the royal City is situate.

THE Governor of *Pemba* dwelleth in a Territory of the same Name, lying at the Foot of the scorched Mountain, along the River *Loze* [d].

THE Lords and Officers belonging to the King of *Kongo* have their Possessions and Effects in this Province, because being nearest to the Court, they may be the more conveniently supplied with Necessaries. Some of these Lords in that Part, bordering upon *Bamba*, have much ado to defend themselves against the People of *Quizama*, who, determined to preserve their Liberty, revolted from the King of *Kongo* [e].

CARLI divides this Province into two; the first he calls the Marquisate of *Pemba*, the other the Province of *St. Salvador*, or *St. Saviour*, from the Name of the Capital where the King Don *Alvaro* then resided [f].

San Salvador. THIS City, in Times past, was called *Banza*, which, in that Language, generally signifieth the Court [g], for here the King or Governor ordinarily resides. It stands about an hundred and fifty Miles from the Sea, upon a great and high Mountain,

[a] In the Translation, *Brusciato.* *Dapper* calls them the *Burning Mountains*, named by the *Portugueze*, *Montes Quemados.* [b] *Pigafetta*'s Relation of *Kongo*, p. 100, *& seqq.* [c] *Ogilby*'s *Africa*, p. 524.
[d] *De l'Isle* places *Pemba* on the *Onza.* [e] *Pigafetta*, as before, *p.* 104, *& seq.* [f] *Carli*'s Voyage, *p.* 562.
[g] According to the the Missioners it implies a City; perhaps a capital City, where the Prince or Governor resides. *Dapper* says, it signifies the Head; and that it is called *Ambos Kongo* by *Marmol.*

which

Kongo *Kingdom.* Pemba *Province.*

which is almoſt all of Rock, with an Iron Mine in it. On the Top is a large Plain, about ten Miles in Compaſs, very well cultivated, and furniſhed with Houſes and Villages, where dwell an hundred thouſand Perſons. The Top being ſo well diſtinguiſhed from the reſt of the Hill, the *Portugueze* call it the *Otheiro*, that is, the *Proſpect*, or *Look-out*, from whence one may view all the adjacent Plains; only towards the Eaſt and towards the River it is very ſteep and rocky.

Fine Situation.

ALTHOUGH the Top of the Hill lies very high, yet it abounds with Springs of indifferent good Water: But the Inhabitants have their Drink from one towards the North, lying a Gun-Shot down the Hill, from whence their Slaves fetch all their Water in Veſſels of Wood and Leather. This Plain is very fruitful in Grain, and well manured: It has Meadows full of Graſs, and Trees that are always green [a]. The Air likewiſe is cool and wholſome [b].

Why they built in this Place.

THIS laſt was one of the Motives which induced the Kings to fix their Seats here; another was, becauſe lying in the Center of all the Realm, Aid upon Occaſion might be ſpeedily ſent from thence to any other Part. A third Reaſon, was the great Elevation of the Land, which makes it an inacceſſible Retreat. From the Weſtern Foot of the Mountain to the Top are five Miles by the common Roads to the City, which is very large, though ſomewhat winding. On the Eaſt Side runneth a River, where the Women deſcend for the Space of a Mile to waſh their Clothes [c]. *Dapper* ſays, this is a ſmall River, called *Veſe*, a Branch of the *Lelunda*. He adds, that the adjacent Fields are rendered very pleaſant and fruitful by this Stream, and therefore the Citizens have all their Gardens upon its Banks. What Cattle they have are paſtured and kept for the moſt Part in the City, as Hogs and Goats, a few Sheep (but no Cows) which lie in the Nights cloſed in with Fences joining to their Houſes [d].

City deſcribed.

THE City is ſeated in an Angle of the Hill towards the South-Eaſt. Don *Alfonſo*, the firſt Chriſtian King, incloſed it [e], his own Palace, and the Town he gave to the *Portugueze*, with very ſtrong Walls, whoſe Gates are never ſhut at Nights, nor have any Guards. Between theſe two laſt Incloſures (each about a Mile in Compaſs) is left a Space of Ground, where the principal Church was built, with a fair Market-Place before it; in the upper End of which ſeveral great Lords of the Court dwell, whoſe Houſes, like thoſe of the *Portugueze*, face the Church. Behind the Church the Market-Place runs into a narrow Street, where there is alſo a Gate, and beyond that Gate are many Houſes towards the Eaſt.

WITHOUT the King's Houſes, and the City of the *Portugueze*, there is a Number of other Buildings erected by Noblemen, ſo that the Greatneſs of this City cannot well be determined: In ſhort, the whole Top of the Mountain is taken-up with Villages and Palaces, where every Lord poſſeſſeth (as it were) a whole Town within himſelf [f].

ACCORDING to *Carli*, this City enjoys the great Conveniency of having ſcarce any Flies or Gnats, Fleas or Bugs, as there are in the reſt of the Kingdom; but it is not free from Ants, which are very troubleſome [g].

THE common Houſes ſtand in good Order, and appear very uniform, moſt of them large, well contrived and fenced about; but generally thatched, except a few belonging to the *Portugueze*.

King's Palace.

THE King's Palace is exceeding large, ſurrounded with four Walls, whereof that towards the *Portugueze* Part conſiſts of Lime and Stone, but all the reſt of Straw, very neatly wrought. The Lodgings, Dining-Rooms, Galleries, and other Apartments thereof, are hanged after the *European* Manner, with Mats made with exquiſite Curioſity. Within the innermoſt Fence are ſome Gardens, plenteouſly ſtored with Variety of Herbs, and planted with ſeveral Sorts of Trees: Within theſe are ſome Banqueting-Houſes, whoſe Buildings, though mean and ſlight, are eſteemed rich and coſtly [h].

CARLI affirms, that the King's Palace is almoſt a League in Compaſs; that formerly it was the only Houſe which was boarded, but that the *Portugueze* ſettled there have put the great Men in the Way of adorning and furniſhing their Houſes.

The Church.

SAN SALVADOR has ſeveral Churches. *Carli* ſays, the Cathedral is built with Stone, like thoſe of the Virgin, *St. Peter*, and *St. Anthony* of *Padua*, in which are the Tombs of the Kings of *Kongo*: That of the Jeſuits, dedicated to *St. Ignatius*, is not the meaneſt. Our Lady of Victory is made of Mud, but whitewaſhed [i].

ACCORDING to *Dapper*, the Number of Churches is ten or eleven, *viz.* one great one, (or the Cathedral) the ſeven Lamps Church, that of the Conception, (or the Virgin) the Church of the Victory, or Triumph; a fifth dedicated

[a] Palm, Tamarind, Plantain, Kola, Lemon, and Orange-Trees, according to *Dapper*. [b] *Carli* ſays, this City enjoys the beſt Situation and wholſomeſt Air in all *Kongo*. [c] *Pigafetta*'s Relation of *Kongo*, *p.* 108, *&* *ſeqq.* [d] *Ogilby*'s *Africa*, p. 526. [e] *Dapper* ſays, it hath neither Incloſure nor Wall, except the *Portugueze* Town and the Palace. [f] *Pigafetta*, as before, *p.* 109, *&* *ſeq.* [g] *Carli*'s Voyage, *p.* 562. [h] *Ogilby*, as before, *p.* 525. [i] *Carli*, as before.

to

A. Kings Palace.
B. Churches.
C. Portuguese Fort.
D. Spring Well.
E. Slaves carrying Water to the City.
The Bansa, or Residence of the King of Kongo called St. SALVADOR. from Dapper.
A
B
C
B
B
D
The River LELUNDA

Kongo Kingdom.

to *St. James*; a sixth to *St. Anthony*; and a seventh to *St. John*: The other three ſtand within the Court-Walls, *viz.* the Church of the Holy Ghoſt, of *St. Michael*, and *St. Joſeph*.

Convents and Schools.

THE Jeſuits have here a Cloiſter, where they daily inſtruct the Blacks. Here are alſo Schools, where Youths are brought-up and taught the *Latin* and *Portugueze* Tongues.

ALL theſe Churches and other public Buildings, except the Jeſuits Cloiſter, have the Foundations of Stone, but are covered with Straw, and very meanly provided with Utenſils for celebrating divine Offices.

THERE are alſo two Fountains, one in *St. James-Street*, and the other within the Walls of the Court, both yielding good Water [a].

MEROLLA obſerves, that without this City is the *Pombo*, or great Market, built by the *Jaggas* [b], where Man's Fleſh was accuſtomed to be ſold like to that of Sheep and Oxen. The *Portugueze* Merchants, who reſided here in great Numbers, refuſed to buy this Fleſh, chooſing rather

a to have the Slaves alive for Profit; and on this Account they pretend they have a Licence to buy Slaves, which however they could never yet produce [c].

Manners and Cuſtoms.

THE Territory of this City may be about twenty Miles in Compaſs, and belongs wholly to the King himſelf [d]. The Inhabitants amount to near forty thouſand, moſtly Gentlemen and Nobles, yet wretchedly poor: For, among them all, you ſhall ſcarce find ten or twelve who have

b a Gold Chain, or ſmall Jewel [e].

Lemba the royal Seat.

IN the Time of *Merolla*, 1688, *Lemba* was the royal Seat [f]. *St. Salvador*, ſays that Author, was once the Capital of *Kongo*, and Reſidence of the Kings. There alſo lived a Biſhop and his Chapter, a College of Jeſuits, and a Monaſtery of *Capuchins*, where the Superior reſided, all maintained at the Coſt of the King of *Portugal*; but ſince, through frequent Wars, both this City and the Country about it is become a Den of Thieves and Robbers [g].

CHAP. III.

The Manners *and* Cuſtoms *of the* Inhabitants *of* Kongo.

SECT. I.

The Inhabitants, their Perſons, Character: Inclined to ſtealing and poiſoning. Ancient Dreſs of great Men: Womens Dreſs. Modern Dreſs of both Sexes. Their Diet. Ignorant of the Sciences. Diverſions. Manner of Feaſting: Their Hoſpitality: Inſtance. Their Muſic: Lutes: Kind of Guittar: Sort of Organs: Tenor and Baſe: Bells: Trumpets: Flutes: Pipes: Great Drums: Leſſer Drums.

Inhabitants, their Perſons.

THE Inhabitants of *Kongo* are innumerable. A Black told *Carli*, that a *Makolonte* had fifty-two Children by ſeveral Women [h]. The *Moſi Kongos* [i], as they call themſelves, are generally black, yet ſome incline to an Olive Complexion. Their Hair is black and curled, and ſome alſo red: They are of a middle Stature, and, their Blackneſs excepted, very like the *Portugueze*. The Pupils of their Eyes are in ſome

e black, in others of a Sea-Green. Their Lips are not thick, as thoſe of the *Nubians* and other Negros are [k].

Their Character.

c ALTHOUGH ſome of them be ſurly and proud, yet in general they carry themſelves very friendly towards Strangers; being of a mild Converſation, courteous, affable, and eaſy to be overcome with Reaſon, yet inclined to drink, eſpecially *Spaniſh* Wine and Brandy. In Converſation they diſcover a great Quickneſs of Parts and Underſtanding; delivering themſelves with ſo much good Senſe and Humour, that the moſt knowing Perſons take Delight in hearing them.

d THE People of *Sogno* are proud, lazy, and luxurious, but have a winning Behaviour, and Volubility of Speech, beyond thoſe who dwell on the North Side of the *Zaire*. The Natives of *Bamba* are reputed the moſt robuſt and warlike of all in theſe Parts [l].

Inclined to ſtealing and poiſoning.

THEY have all a Propenſity to ſtealing, and what they ſo get, they drink-out inſtantly with their Companions in Wine; one of whom goes before the Founder of the Feaſt, and other

e Friends, crying aloud, *Behold the King of* Kongo! doing the Chief that Honour for their good Cheer.

IN the Roads between the Cities of *St. Salvador*

[a] *Ogilby*'s *Africa*, p. 525. [b] In the Original, *Giachi*. [c] *Merolla*'s Voyage, *p.* 663. [d] *Pigafetta*'s Relation of *Kongo*, p. 107. [e] *Ogilby*, as before, *p.* 535. [f] See before, *p.* 189. [g] *Merolla*, as before. [h] *Carli*'s Voyage, *p.* 589. [i] By *Dapper*, *Maſi Konghen*. [k] *Pigafetta*, as before, *p.* 14. [l] See before, *p.* 238. d.

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and *Loanda* many discarded Noblemen, fallen into Disgrace with the King, keep in large Companies, robbing and plundering all Travellers, till restored again into their Prince's Favour.

THEY are much addicted to poisoning one another for the smallest Provocation: But the Offender, if detected, dies without Mercy; and the Enquiry is so strict, that it is very difficult to escape, by which Means this execrable Practice begins to lose Ground [a].

Ancient Dress.

LOPEZ informs us, that formerly the King of *Kongo* and his Courtiers went clad from the Waist downwards with Palm-Tree Cloth, fastened with fair Girdles made of the same Stuff. They also hung before them, by way of Ornament, the Skins of little Tygers, Civet-Cats, Sables, Martens, and such Creatures, like an Apron, and on their Shoulders a certain Cap like a Hood. Next their Skin they wore a Sort of Surplice, which they call *Inkutto*, reaching to their Knees; made after the Manner of a Net, of very fine Palm-Tree Cloth, and fringed round the Skirts. These Surplices were turned up again, and tucked upon their right Shoulders, that the Arm might be the more at Liberty. Upon the same Shoulder also they had the Tail of a *Zebra*, fastened with an Handle.

Of great Men.

THEY wore yellow and red Caps, square above and very little, so that they scarcely covered their Heads, and were used rather for Pomp than to keep them either from the Air or Sun.

MOST of them went unshod; but the King and some of the great Lords wore certain Shoes or Sandals, like those of the ancient *Romans*, made also of the Palm-Tree Wood. The poorer Sort and common People were apparelled from their Middle downwards after the same Manner, but the Cloth was coarser: The rest of their Body was naked.

Womens Dress.

THE Women used three Kinds of Aprons, of different Lengths, one reaching to their Heels, all fringed round, and fastened about their Middle. They had on likewise a Sort of Jacket open before, reaching from the Breasts to their Girdle, and over their Shoulders a certain Cloak, all made of Palm-Tree Cloth. They went with their Faces uncovered, and a little Cap on their Head, like a Man's Cap. Inferior Women were apparelled after the same Manner, but their Cloth was coarser: Their Maid-Servants and the vulgar Sort were likewise attired from the Girdle downward, and all the rest of the Body naked.

Modern Dress.

THIS was the Dress in *Kongo* before the Arrival of the *Portugueze*: But after their Conversion, the great Lords of the Court began to follow their Fashion, in wearing Cloaks, *Spanish* Hats or Caps, wide Jackets of Scarlet and Silk; on their Feet, Slippers of Velvet and Leather, with *Portugueze* Buskins on their Legs, and long Rapiers by their Sides. The common People, both Men and Women, retain the old Habit through Necessity: But Women of Figure go dressed likewise after the *Portugueze* Fashion, saving that they wear no Cloaks: They cover their Head with a Veil, over which they have a Velvet Cap, garnished with Jewels; and adorn their Necks with Gold Chains [b].

Manners and Customs.

Of both Sexes.

LATER Writers observe some Variation, both in the Cloaths of the Inhabitants, and the Materials they are made of. *Dapper* says, that eminent People, especially in Cities, go richly habited, in great and long Mantles, of fine Cloth, or black Bayes; under which, white Shirts appear on the upper Parts of their Bodies; and upon the lower, wide and long Coats, of Sattin or Damask, bordered or embroidered about the Edges. Some wear Cloaths made of Peelings of *Matomba*-Trees, and Leaves of Palm, coloured black and red; but all bare-legged, and upon their Heads only white Cotton Caps. They adorn their Necks and Arms with Gold and Silver Chains, or Strings of the best red Coral [c].

ACCORDING to *Carli*, the Women of Quality wear the finest Cloth of *Europe*, whereof they make Petticoats down to their Heels. They cover their Back, Breast, and left Arm, with a Sort of Mantle of the same Materials, leaving their right Arm naked. The inferior Females wear Stuffs of less Value, and the Commonalty Stuffs made of Palm-Tree Leaves, whereof they have only a Petticoat.

Their Diet.

THEY have in *Kongo* several Sorts of Flesh Provisions, besides the Grain of the Country and Roots, which serve instead of Bread; but Butchers Meat is not very plenty, and Fowl are very dear. *Carli* informs us, that the Value of a Pistole, in Shells, is given for a Pullet: For at *Lisbon* a Pullet is worth a Crown; in *Brazil*, a Piece of Eight; at *Angola*, ten Shillings; and at *Kongo*, a Pistole; which seems to him cheaper than a Crown at *Lisbon*.

BUT the Natives are not much concerned at this, since any Sort of Food will serve their Turn, and they can live extremely hardy; of which we find Instances in the Travellers [d]. Their common Drink is Water, whereof they have Plenty; and the Liquor they regale themselves with, Palm-Wine [e].

Ignorant of the Sciences.

THE Inhabitants of *Kongo* cultivate no Sciences: They keep no Histories of their ancient Kings, nor any Records of the Ages past, be-

[a] *Ogilby*'s *Africa*, p. 532, & *seq.* [b] *Pigafetta*'s Relation of *Kongo*, p. 177, & *seqq.* [c] *Ogilby*, as before, *p.* 533, & *seq.* [d] See before, *p.* 152. a. [e] *Carli*'s Voyage, *p.* 572, & *seq.*

cause

Dress *of the Noblemen and Commonalty of* Kongo, *from* De Bry

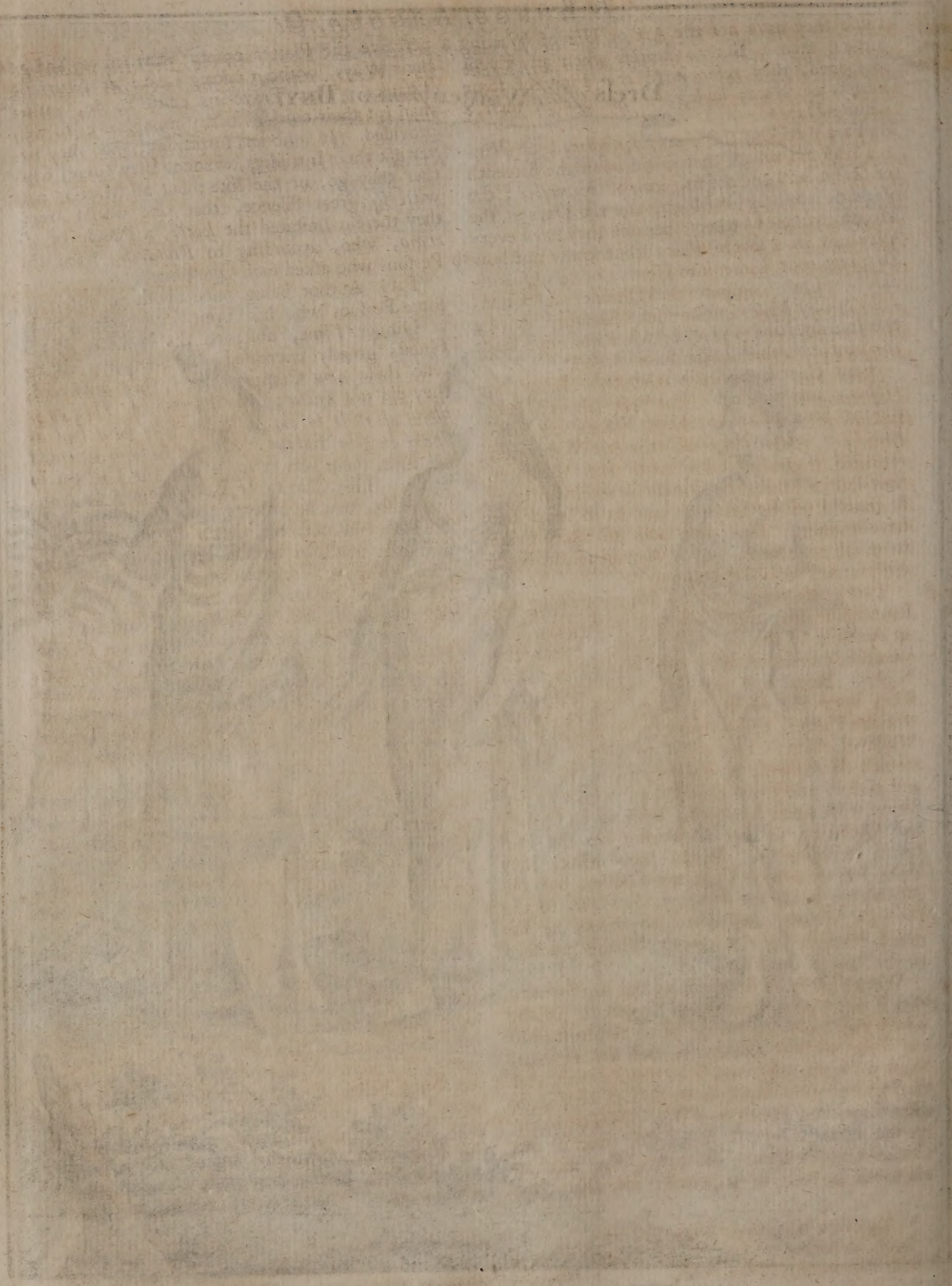
J. Basire Sculp.

N.o 95

1 *the* better *Sort*, 2 middle *Sort*, 3 Vulgar & Slaves.

Pl. XXIV. Vol. 3. *p.* 248.

J. Basire Sculp.



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cause they have not the Art or Use of Writing among them: But to express when any Event happened, they refer it to the Time of some Person of Note, saying, it fell-out in such a Man's Days [a].

THEY reckon the Year by *Kossionos*, or Winter Seasons, which they begin upon the fifteenth of *May*, and end the fifteenth of *November*; the Months by the Full-Moon, and the Days of the Week by their Markets, because they have every Day one in a several Place; but know not how to parcel-out Time into Hours, or less Quantities [b]. They compute the Distances of Countries not by Miles, or any such Measure, but by the Journeys and Travel of Men from one Place to another, either loaden or unloaden [c].

Diversions.

THE chief Pastimes of the *Kongo* Blacks are Dancing and Singing. They play also at Cards, staking little Horns or Shells, which are their Money [d]. After Nightfall, that the Women are returned from the Fields with their Children, they light a Fire in the Middle of their Cottages, sit round it on the Ground, and eat of what they have brought: Then they talk till Sleep makes them fall backwards, and so they spend the Night without any farther Ceremony [e].

Manner of Feasting.

THEY are very fond of Merry-making and Entertainments. *Merolla* diverts his Readers with an Account of one of their Feasts. These they commonly celebrate with great Numbers, and at Night. Being met together, and seated in a Ring upon the Grass, a large, thick, round, wooden Platter, called *Malonga*, is placed in the Midst of them: The eldest of them, who is termed *Makuluntu*, or *Kokolokanji*, is to divide and give to every one his Portion, which he performs with great Exactness, both as to Quality and Quantity, so that no Person has the least Cause to complain. When they drink, they make use of neither Cups nor Glasses, but the *Makuluntu* holds the *Moringo*, or Flask, to the Person's Mouth, and when he thinks he has drank enough, pulls it away. This is practised to the End of the Feast.

Their Hospitality.

WHAT seemed strangest to the Author was, that if any Person whatsoever happen to pass-by where the Guests are eating, he or she thrusts into the Ring without Ceremony, and has an equal Share with the rest, even if he should come after the Portions are allotted, in which Case the Carver takes something from every Man's Mess to make-up the Stranger's. It is all the same if the Chance-Comers should be many, they may eat and drink as freely as if invited; and when they perceive the Platter empty, they rise-up and go their Ways, without taking Leave or returning Thanks. This Travellers chuse to do, rather than eat their own Victuals, though ever so well provided. It is no less surprizing, that they never ask their Intruders, whence they come, whither they go, or the like; but all Matters pass with so great Silence, that one would think they therein imitated the *Locri*, a People of *Achaia*, who, according to *Plutarch*, fined the Persons who asked such Questions [f].

Manners and Customs.

THE Author being once about to entertain some Persons who had been serviceable to him, at Dinner-Time, observed the Number of his Guests greatly encreased; whereupon, asking who these new Comers were? they answered, they did not know: *Merolla* replied, *Then do ye allow of those to eat with ye, who have had no Share in your Labour?* All the Answer he could get from them was, that it was the Custom so to do. This Charity of theirs seemed so commendable, that he ordered their Commons to be doubled; and observes, that if the like good Custom was practised among Christians, so many poor, indigent Wretches would not die in the Streets, and other Places, merely for Want, as there do almost daily in *European* Countries [g].

Instance.

THESE Feasts are kept by them on several Occasions, as on gaining a Law-Suit, Marriage, the Birth of a Child, their Advancement to some Dignity, or the like. It is then that every one endeavours to make his Lord a Present suitable to his Ability, and moreover assists at the common Solemnity besides [h].

Their Musick, Lutes.

AT these Feasts, and other Diversions, they sing Verses and Ballads of Love, and play upon an Instrument of a strange Shape: The Body and Neck resemble those of a Lute; but the Belly Part (where the Rose is commonly carved and pierced) is not made of Wood, but of a Skin as thin as a Bladder. The Strings are Hairs of the Elephant's Tail, very strong and bright; or Threads of Palm-Tree, reaching from the Bottom of the Instrument to the Top of the Neck, and tied to several Rings, placed near the same, some higher, others lower. At these Rings hang very thin Plates of Iron and Silver, of different Sizes and Tones. When the Strings are stricken, the Rings shake, which moving the Plates, the latter yield a confused Kind of Jingle. They who play on this Instrument, tune the Strings, and strike them with their Fingers, like a Harp, very skilfully; so that they make a Sound agreeable enough. What is very admirable, they ex-

[a] *Pigafetta*'s Relation of *Kongo*, p. 181. [b] *Ogilby*'s *Africa*, p. 535. [c] *Pigafetta*, as before.
[d] *Ogilby*, as before, *p.* 534. [e] *Carli*'s Voyage, *p.* 575. [f] The *Altum Silentium*, in Eating, was a Rule observed at a *Roman* Feast. [g] *Merolla*'s Voyage, *p.* 684. [h] The same, *p.* 630.

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preſs their Minds by this Inſtrument, almoſt as intelligibly as with their Tongues [a].

Kind of Guittar.

OF the ſame Kind ſeems to be the Inſtrument called *Nſambi*; which, *Merolla* ſays, is like a Guittar, but without a Head; inſtead whereof, there are five little Bows of Iron, which, when the Inſtrument is to be tuned, are to be let, more or leſs, into the Body of it. The Strings are of the Palm-Tree Thread. It is played-on with the Thumbs of each Hand, the Inſtrument bearing directly upon the Performer's Breaſt. b Though the Sound is very low, yet it is not diſagreeable [b].

Sort of Organs.

THE moſt ingenious and agreeable of their Inſtruments, as well as that moſt in Uſe among them, is thus deſcribed by *Carli*. They take a Piece of a Stake, which they tie and bend like a Bow, and bind to it fifteen long, dry, and empty Gourds, or Kalabaſhes, of different Sizes, to ſound different Notes, with each a Hole at Top, and a leſſer Hole four Fingers lower. This laſt c Hole they ſtop-up half Way, and cover that at the Top alſo with a little, thin Bit of Board, but at ſome ſmall Diſtance above it: Then they take a Cord made of the Bark of a Tree, and faſtening it to both Ends of the Inſtrument, hang it about their Neck. To play upon it they uſe two Sticks, whoſe Ends are covered with a Bit of Rag: With theſe they ſtrike upon the little Boards, and ſo make the Gourds gather Wind, which, in ſome Manner, reſembles the Sound of d an Organ, and makes a pretty agreeable Harmony, eſpecially when three or four of them play together [c].

THIS is not unlike the *Marimba*, which, *Merolla* ſays, is moſt in Requeſt with the *Abundi* (or *Abondos*) who are the Inhabitants of *Angola*, *Matamba*, and other Countries. It conſiſts of ſixteen Kalabaſhes, of ſeveral Sizes, orderly placed between two Boards joined together, or a long Frame, which is hung about a Man's Neck with e a Thong. Over the Mouths of the Kalabaſhes there are thin, ſounding Slips of red Wood, called *Tanilla*, a little above a Span long, which being beaten with two little Sticks, yield a Sound not unlike an Organ.

Tenor and Baſs.

To make a Concert, four other Inſtruments (of which the *Nſambi*, before deſcribed, is one) are employed; and if they will have ſix, they add the *Kaſſuto*. This is a hollow Piece of Wood, of a lofty Tone, about a Yard long, co- f vered with a Board cut like a Ladder, or with croſs Slits at ſmall Diſtances; and running a Stick along, it produces a Sound which paſſes for a Tenor.

THE Baſs to this Concert is the *Quilando*, made of a very large Kalabaſh, two Spans and an half, or three, in Length; very large at one End, and ending ſharp-off at the other, like a taper Bottle. It is beaten to anſwer the *Kaſſuto*, having Cuts all-along like it. This Harmony is grateful at a Diſtance, but harſh and diſagreeable near at hand, the Beating of ſo many Sticks cauſing a great Confuſion.

Manners and Cuſtoms.

THEY make uſe of ſeveral little, round Bells, *Bells, Trumpets.* fixed to an Iron two Spans long, which they jingle. Theſe are uſed in *Sogno*, and always precede the Count on Feaſt Days.

THE principal Inſtruments uſed at Feſtivals, eſpecially in *Sogno*, are named *Embukhi*. Theſe which belong only to Kings, Princes, and others of the Blood Royal, are a Sort of Ivory Trumpets, hollowed throughout and in divers Pieces, which, when joined, are as long as a Man's Arm. The lower Mouth is ſufficient to receive the Hand, which, by contracting and dilating of the Fingers forms the Sound, there being no other Holes in the Body, as in our Flutes or Hautboys. A Concert of theſe is generally ſix or four to one Pipe.

THE *Longo* is made of two Iron Bells, joined by a Piece of Wire Arch-wiſe, and ſounded by ſtriking it with a little Stick: Both theſe are carried alſo before Princes, eſpecially when they publiſh their Pleaſure to the People, being uſed as the Trumpet in *Europe* [d].

CARLI muſt be underſtood to ſpeak of this *Longo*, when he ſays, the Gentlemen, or Gentlemens Sons, carry in their Hands two Iron Bells, ſuch as Cattle wear, and ſtrike ſometimes the one, ſometimes the other, with a Stick: But this Inſtrument, he ſays, is ſeldom ſeen among them, as being carried only by the Sons of great Men, who are not very numerous there [e].

Flutes, Pipes.

THEY have Flutes and Pipes, which the Court e Muſicians play-on very ſkilfully. The common People uſe Pipes alſo, with little Rattles and other Inſtruments, of a ruder Sound than thoſe uſed at Court.

WHEN they dance, they keep good Time with the Muſic, clapping the Palms of their Hands together: But at Court they generally move their Feet in a Sort of Moreſco Meaſure, with a great deal of Gravity [f].

Great Drums.

THEIR Drums are made of thin Wood, all f of a Piece, and in Form like our great earthen Jars. Theſe being covered with a Beaſt's Skin, are ſounded, not with little Sticks, but with the Hand, and make a much greater Noiſe than our Drums do [g].

[a] *Pigafetta*'s Relation of *Kongo*, p. 182, *& ſeq.* [b] *Merolla*'s Voyage, *p.* 632. [c] *Carli*'s Voyage, *p.* 563. [d] *Merolla*, as before, *p.* 631, *& ſeq.* [e] *Carli*, as before, *p.* 564. [f] *Pigafetta*, as before, *p.* 183. [g] *Merolla*, as before, p. 645.

CARLI

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CARLI is more particular. They cut the Trunk of a Tree three Quarters of an Ell long, or more; for when they hang them about their Necks, they reach down almoſt to the Ground. They hollow it within, and cover it, Top and Bottom, with the Skin of a Tyger, or ſome other Beaſt, which makes an hideous Noiſe when they beat it with the open Hand, after their Manner [a].

Leſſer Drum.

BESIDES theſe great Drums uſed in the Army, there is a leſſer Sort, called *Nkamba*. Theſe are made either of the Fruit of the *Alikonda*-Tree, or elſe with hollowed Wood, having a Skin over one End only. They are commonly made uſe of at unlawful Feaſts and Merry-makings, and are beaten upon with the Hand; which nevertheleſs makes a Noiſe to be heard at a great Diſtance. When the Miſſioners hear any of theſe at Night, they immediately run to the Place, as *Merolla* often did, to diſturb their Paſtime: But he could never lay-hold of any to make an Example of them. The *Jaggas* make uſe of theſe Drums, not only at Feaſts, but likewiſe at their human Sacrifices, to the Memory of their Relations and Anceſtors; as alſo at the Time when they invoke the Devil [b].

SECT. II.

Arts *and* Cuſtoms *of the* Inhabitants.

1. Buildings, Manufactures, Trade, *and* Marriages.

Way of Building in Kongo. *Manufactures: Fine Cloths: Brocades: Velvets. Commerce: The Slave-Trade: Shell Money. Manner of travelling. Their Boats. Marriages: Cohabiting on Trial: Reaſons for ſo doing. Arts of the Converts to evade the Law. Married Womens Chaſtity. Mark of Incontinence. Duty of Man and Wife. Odd Cuſtom. Other Superſtitions.*

Way of Building.

THEIR Way of Building in *Kongo* is much the ſame with that found all along this Weſtern Coaſt of *Africa*, by raiſing ſeveral Houſes in the Midſt of an Incloſure. Theſe Houſes are of Wood, covered with Straw, and divided into convenient Rooms, all on the Ground, without any Stories. Theſe they hang with very fair Mats, and furniſh handſomely with other Ornaments [c]. They build thus for Conveniency, not for want of Stone, the Mountains yielding perhaps more of divers Kinds, than any other Country in the World. Beſides, they have Lime-Trees for Beams; Cattle, both for Carriage and drawing in the Cart, and all other Materials: But then they want Maſons, Plaiſterers, Carpenters, and other Artificers; for the Churches, Walls, and other Fabrics in theſe Countries were built by Workmen brought from *Portugal*.

Manners and Cuſtoms.

To form the Incloſure, they plant the Boughs of the *Ogheghe* Trees cloſe together: So that when grown-up, they make a ſtrong Fence, or Wall; which being covered with Mats, reſembleth a handſome Court, or Cloſe, wherein they walk, as in an Arbour, ſhaded from the Heat of the Sun [d].

THE Inhabitants of *Kongo* who dwell in Towns, live chiefly by Merchandizing; but the Country People, by Tillage and keeping of Cattle. Thoſe about the River *Zaire* ſubſiſt by Fiſhing; others by drawing of *Tombe*-Wine; and ſome by Weaving. They are expert in ſeveral Handicrafts, but will not undertake any Works that require hard Labour [e].

Manufactures. Fine Cloths.

THE People towards the Eaſtern Borders of *Kongo*, and the Parts adjacent, have a ſurprizing Art in making various Sorts of Cloths, as Velvet, cut and uncut, Cloth of Tiſſue, Sattins, Taffeta, Damaſks, Sercenets, and ſuch like. The Yarn is made of the Leaves of Palm-Trees; which Trees they always keep low to the Ground, every Year cutting and watering them, that they may grow ſmall and tender againſt the next Spring. Out of theſe Leaves, cleanſed and purged after their Manner, they draw their Threads, which are all very fine, and of one Evenneſs: Of thoſe which are longeſt, they weave their greateſt Pieces. Theſe Stuffs are woven after ſeveral Manners; ſome with a Pile like Velvet on both Sides; others, called Damaſks, with Leaves and Figures. Their Brocades [f], both high and low, are far more valuable than the *Italian*. None can wear this Kind of Cloth but the King, and ſuch as have his Leave. The greateſt Pieces are of this Sort of Stuff, being four or five Spans in Length, and three or four in Breadth. They are called *Inkorimbas*, from the Country where they are made, which is about the River *Vumba*. The Velvets (which are of the ſame Meaſure) are called *Enzakhas*; the Damaſks, *Inſulas*; the *Raſi*, *Marikas*; the *Zendadi*, *Tangas*; and the *Ormeſini*, *Engombas*. The ſlighter Sorts of theſe Stuffs, made by the *Anzikhi*, are in ſtill greater Pieces, being ſix Spans long and five broad:

Brocades, Velvets.

[a] *Carli*'s Voyage, *p.* 563, *& ſeq.* [b] *Merolla*'s Voyage, *p.* 632. [c] *Dapper* ſays, their Furniture conſiſts in Swords and Shields. See *Ogilby*'s *Africa*, p. 535. [d] *Pigafetta*'s Relation of *Kongo*, p. 115, *& ſeq.* [e] *Ogilby*, as before, *p.* 534, *& ſeq.* [f] In the Original, *Brocati*.

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They are besides very light to wear, though wrought thick and close to keep-out Water. For this Reason, the *Portugueze* have lately begun to use them for Tents, finding them to keep-out both Wind and Rain to a surprizing Degree [a].

Commerce. Slave Trade.

THEIR Wealth consists chiefly in Slaves, Elephants Teeth, and *Simbos*, or little Shells, which pass instead of Money. *Kongo*, *Songo*, and *Bamba* vent few Slaves, and those the meanest of all; because, being used to live idly, when they are brought to labour they quickly die. The best come thither out of *Amboille*, *Jingos*, the *Joggas* Countries, *Kasendas*, *Quilax*, *Lembo*, and other adjacent Territories above *Massingan* in *Angola*. The *Europeans* also drive a little Trade with *Simbos*: But the chief Dealing in *Songo*, consists in *Sambos*-Cloths, Oil of Palm, Palmito Nuts, and such like. Heretofore they brought thence many, and those very large Elephants Teeth; but this Trade of late is fallen to nothing. The City of *St. Salvador* is the Staple for the *Portugueze* Merchants in those Countries, of whom the Natives chiefly buy Cypress Cloths, or painted Table-Cloths, called *Capes de Verdura*; blue Cans; *Biramks*, or *Surats*; Copper Basons; *English* Cloth; great *Simbas* of *Loanda*; *Baesier*, and other inconsiderable Trifles, as Rings, Beads, and the like. Measures and Weights are in Use here only among the *Portugueze*.

Shell Money.

THEY have no Coin, either of Gold, Silver, or Copper, in *Kongo*; but make all their Markets with little Shells called *Simbas*, which pass here for Money. In other Countries they are of no Esteem. The *Portugueze* use them in their Travels through *Kongo*, when they or their *Pomberos*, that is, *Slaves*, are sent with Merchandize to *Pombo*, and other Places out of *Angola* [b].

THE People of *Kongo* value these Shells, though they are of no Use to them, but only to trade with other *Africans*; who, adoring the Sea, call these Shells, which their Country does not afford, God's Children: For which Reason they look upon them as a Treasure, and take them in Exchange for any Sort of Goods they have. Among them, he is richest and happiest who has most of them [c]. Three thousand five hundred make the Value of a Pistole [d].

Manner of Travelling.

THERE being no Horses in the Kingdom of *Kongo*, when they travel, either lying at Length in a Hamock, or sitting-up in a Sort of Chair, with Umbrellas over them to keep-off the Sun, they are carried, by means of Poles, on the Shoulders of their Slaves, or by hired Porters who ply at Post-Houses for that Purpose. They who would travel with Expedition take with them many Slaves, who relieve each other by Turns; and being accustomed to the Business, will go as fast as a Horse can trot [e].

Manners and Customs.

Boats.

FOR passing up and down the Rivers, or fishing on the Coasts, they make use of Canoas or Boats. Their largest Boats are made of the Trunk of the *Likondo*, or *Alikunda*, a Tree of a monstrous Size [f]; so that one of them will carry about two hundred Persons. In rowing, they do not rest their Oars on the Boat's Side, but hold them at Liberty in their Hands: They also steer with them. When they fight on the Water, they lay-down their Oar, and take their Bow [g].

Marriages.

THEY marry and betroth in *Kongo* after the Manner of the Christians; but will not be restrained from keeping as many Concubines as they can provide for.

WHEN the *Kongo* Maidens are disposed for a double State, they go into a dark House, and paint themselves red with Oil and *Takoel* [h] (or *Takulla.*) Having continued there about a Month, she comes-out, and takes for her Husband her eldest Freeman, who has been most serviceable to her [i].

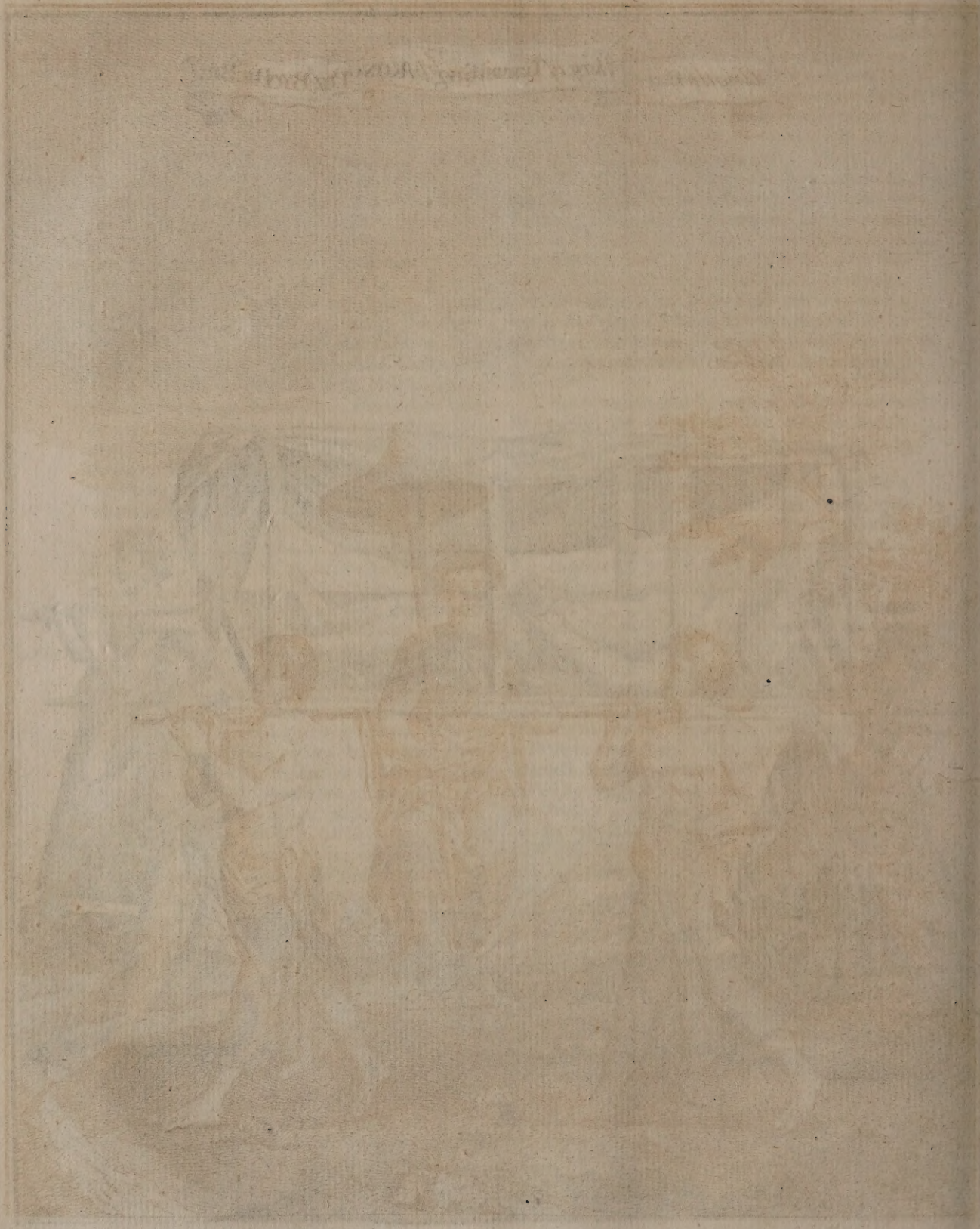
Cohabiting on Trial.

THE People of *Sogno* used to cohabit for some Time before Marriage, to see if they could like each other [k]. The Contracts are made thus: The Parents of the young Man send a Present (which goes also for a Portion) to those of the Maiden he fancies, requesting their Daughter for a Wife to their Son. With this Present there is likewise sent an earthen Pot of Palm-Wine, called by the Natives *Chetto* [l] *a Melaffo*. Before the Present is received, the Wine is to be drank-up by her Parents and their Company, the Father and Mother leading the Way. To omit this last Ceremony, is reckoned a considerable Affront. After this, the Father returns an Answer: If he retains the Portion, it is a Token of Compliance. The young Man, upon this, with his Friends and Relations, goes immediately to the House of his Mistress's Father, and having received her of her Parents, conducts her to his own. The Christian Way of Marrying is not approved of by them; for they must first be satisfied, whether their Wife will have Children, of which they are very solicitous; whether she will

Reasons for so doing.

[a] *Pigafetta*'s Relation of *Kongo*, p. 39, *& seq.* [b] *Ogilby*'s *Africa*, p. 535, *& seq.* [c] *Angelo*'s Voyage, *p.* 562. [d] *Carli*'s Voyage, *p.* 573. [e] *Pigafetta*, as before, *p.* 73, and 87. [f] See before, *p.* 219. [g] The same, *p.* 28. [h] A Wood which grows about *Mayumba*. [i] *Ogilby*, as before, *p.* 534. [k] This was a Custom formerly in most Parts of the *British* Isles, and which still subsists in some Places of *Ireland* and *Scotland*. [l] In the Original, *Cietto*.

N.o 93 J. Basire Sculp. Plate XX. Vol. 3. p. 252.



N.o 93 J. Basire Sculp. Plate XXI. Vol. 3. p. 253.

Kongo Kingdom.

will be diligent in her daily Labour; and, laſtly, whether ſhe will prove obedient. If the Huſband finds her faulty in any of theſe Points, he immediately ſends her back to her Parents, and has the Preſent reſtored: But when the Fault is on his Side, he can recover nothing. Though the Woman through any Defect, either in Perſon or Behaviour, be returned, yet is ſhe not looked upon as the worſe for it, but ſoon after generally undergoes another Trial.

IT muſt be obſerved, that the Father of the Maiden, when he receives the Preſent, though it be ever ſo little, muſt not complain, for that would be ſelling his Daughter: Wherefore to prevent ſuch a Crime, the Tax is ſettled what every Man is to give, according to his Quality and Ability. The Parents of the Girl look upon all they receive on this Account as due to them, for maintaining their Daughter to the Time of her Marriage; ſo that thoſe who have moſt Daughters, are eſteemed the richeſt.

Arts of the Converts,

IT ſometimes happens among the meaner Sort of People, that when a Man, who has taken a Woman for his Wife, without being lawfully married, draws near his End, he, to ſave returning the Portion, leaves her to ſome Kinſman. To prevent this Practice, the Miſſioners have ordered, that he who receives a Woman in ſuch a Manner ſhall be baſtinadoed. One of the Blacks of the better Sort, who had taken his Couſin to Wife, having been brought before the Author, he firſt admoniſhed him, and finding that did not do, proceeded to Menaces; but all the Effect they had was, that inſtead of quitting her, he made a new Preſent to her Father, and thereby inſinuated, that he had fulfilled the Law: Hereupon, cauſing both him and his Spouſe to be apprehended, after a ſhort Sermon, to ſhew the Heinouſneſs of the Crime, upon their farther Obſtinacy, he delivered them up to the Diſcretion of the People, who ſeverely ſcourged them, and deprived the Man of a very profitable Office which he held.

To evade the Law.

WOMEN have the ſame Liberty of trying the Men, as the Men of trying the Women, in which Article our *Capuchin* avers, that they are commonly much more obſtinate or fickle than Men; for that he always found they ran away or made Excuſes when they came to be married, although the Men were often willing.

MANY Caſes of this Nature happened in his Miſſion, of which he relates one more. Being called to confeſs a ſick Woman, whoſe Daughter lived with a Man upon Trial, he told her, that he could not give her Abſolution, unleſs ſhe obliged her to marry. The ſick Woman readily anſwered, *Father, I will never give my Daughter Occaſion to curſe me after I am dead, for obliging her to marry where ſhe does not fancy.* The Miſſioner replied, *What, do you then ſtand more in Awe of a temporal than an eternal Curſe?* The Daughter hearing this, immediately began to tremble and weep, and calling her Huſband to her, ſwore that ſhe would marry him the firſt Holiday that came: Accordingly, ſoon after they went a-fiſhing together, and happening to have good Luck, ſolemnized their Nuptials. Hereupon *Merolla* preſently confeſſed the ſick Mother, who not long after died; but ſome Mothers have rather choſen to die unconfeſſed, than to concern themſelves with the Marriage of their Daughters [a].

Manners and Cuſtoms.

MEROLLA ſays, after marrying according to the *Romiſh* Rites, both Parties prove extremely loving, and that the Females rarely go aſtray: Inſomuch, that ſo long as the *Europeans* have traded here, there has not been found one Baſtard among them. He adds, that theſe Women have a particular Averſion to Heretics [b]; that many of them meet together on the firſt Day of *Lent*, and oblige themſelves to a ſtrict Continence till *Eaſter*: Likewiſe, that they are the moſt rigid Obſervers of all Faſts.

Womens Chaſtity.

IN this Country, when any one obtains a Pipe out of a Woman's Mouth to take a Whif, it is a probable Earneſt of farther Favours; and the Author tells a ſilly Story of a Woman who could not be prevailed on to gratify a *Dutch* Captain with a Whif, from whence he would prove both her Chaſtity and Averſion to the *Dutch* as Heretics [c], though her Noncompliance could proceed only from one of thoſe Cauſes.

Mark of Incontinence.

IN Caſe of Adultery, the Man is obliged to give the Value of a Slave to the Huſband, and the Woman to aſk Pardon for the Wrong; otherwiſe, if he comes to know of her Crime, he may eaſily obtain a Divorce. Such as are found to cohabit together without being lawfully married, are fined ſo much of the Country Money as amounts to the Value of nine of our Crowns.

THE Œconomy obſerved between Huſband and Wife is as follows: The Man is obliged to procure an Habitation, to clothe his Wife and Children according to her Condition, to prune the Trees, to grub-up Roots from the Fields, and carry home the Palm-Wine to their Houſes as often as the Veſſel fills. The Woman on her Part is to find Meat [d] for her Huſband and Children, wherefore they only have the Care of Marketting. As ſoon as Rain comes, ſhe goes into the Fields and works till Noon, whilſt the Huſ-

Duty of Man and Wife.

[a] *Merolla*'s Voyage, *p.* 624, *& ſeq.* [b] He brings the ſilly Paſſage about the *Dutch* Captain, mentioned a little below, as an Inſtance. [c] *Merolla*, as before, *p.* 644. [d] But the Huſband is to find Palm-Wine.

band

Kongo Kingdom.

band enjoys himself at home, and at her Return a gets all Things ready for Dinner. If any thing happens to be wanting, she must either buy it out of her own Money, or barter Cloths for it. The Man sits alone at Table, while the Wife and Children wait to serve him in what he wants: When he has dined, the Remainder comes to the Wife and Children, who may sit down if they please, yet they generally stand, looking upon it their Duty so to do; a Notion being carefully propagated among them, that they are born to b serve and obey the Men, Portions being given with them for that Purpose: Contrary to what the Poet *Claudian* affirms, that Women were born to keep-up the Race of Mankind, and not to be Slaves to Men [a].

Odd Custom. *DAPPER* says, it is a prevailing Custom among them, that if there be three Brothers, and one of them die, the two Survivors share his Concubines between them; and when the second goes-off, the third takes all: After his Decease, c the Concubines remain in the House, and become his Due who happens to dwell therein afterwards [b].

Other Superstitions. THE Maids have a Custom, that in what Place soever their Courses come first upon them, they must continue, though without Doors, till one of their Kindred arrives to carry them into the House; then they have two Female Servants and a separate Apartment assigned them, where they must keep locked-up two or three Months d together, and observe certain Ceremonies; such as, not to speak to any Man, to wash so many Times a Day, to anoint themselves with *Takulla* (or *Takoel*) Dust, tempered with Water, and the like. If they omitted this, they are of Opinion that they should never be fit for Procreation, though Experience shews them the contrary. This Superstition is by them called *The Caskets of Water or Fire.*

OUT of a like Superstition the Women, when e with Child, clothe themselves from the Loins to the Knees, after the Country Fashion, with a Sort of Rind taken-off the Mirrone-Tree. This is like a coarse Cloth, but so neatly interwoven, that it rather seems the Work of the Loom, than the Product of the Earth [c].

2. *Their* Children, Diseases, Deaths, *and* Burials.

Charms fastened on Children. A pleasant Passage. Weaning of Children. Injunctions laid on them. Names given to them. Diseases and Remedies: Agues: Head-Achs: The Pox: Deaths, the Call. Funeral Ceremonies and Revels. Some buried alive and sacrificed. Burial-Places.

Manners and Customs.

Charms fastened on Children. WHILST their Children are young, these People bind about them certain Cords made by the Wizards, (or Priests) uttering a Kind of Spell at the same Time. They also hang about them Bones and Teeth of divers Animals, being Preservatives, as they say, against the Power of any Disease. Some Mothers are so b foolish, says *Merolla*, as to hang *Agnus Dei's*, Medals and Relics to the above-mentioned Cords [d]. Foolish indeed to make use of either Sort of Charms: However that be, it seems neither Sort of Spells can prevent the Wearers from becoming a Prey to wild Beasts. Now and then the Parents would come to *Carli*, complaining, that a Wolf had devoured one of their Children in the Night, as if they expected he ought to look to them, for he says they take no more Care of them when c they are big, than if they were none of their own [e]. It is more probable he had promised, that the *Agnus Dei's* would protect them from Danger, and they came to reproach him for deceiving them.

Pleasant Passage. IF the Missioners find such Cords about the Children when they bring them to be christened, they order the Mothers to be scourged on their Knees till they recant their Error. A Woman, whom *Carli* ordered to be so chastized, at the first Stroke fell on her Knees, and in great Consternation cried-out, *Father, pardon me, I beseech you, for the Love of God, for I took-off three of these Cords while we were upon the Road; and designed to have removed the fourth as soon as I had Opportunity, but forgot it.* This Simplicity of the Woman caused great Laughter in the Standers-by, and induced the *Capuchin* to send her away unpunished.

Weaning of Children. BEING to wean a Child, the Parents lay him e on the Ground, and whilst they do what the Author would not for Modesty name, the Father holds him by the Arm, for some Time hanging in the Air, believing that will make him more strong and robust. This Ceremony, which he thinks the most impudent and superstitious that can be imagined, they call *The Lifting of a Child.* They keep their young ones always naked on the Ground, that they may grow hardy and active, and when able to walk alone, tie a Bell f about them, by which they may be found when strayed.

THE Mothers present their Infants to the Wizards (or Priests) as soon as born, to know what good or ill Fortune will betide them; The

[a] *Merolla*'s Voyage, *p.* 625, and *p.* 684, *& seq.* before, *p.* 625, *& seq.* [b] *Ogilby*'s *Africa*, p. 534. [c] *Merolla*, as [d] The same. [e] *Carli*'s Voyage, *p.* 570.

false

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false Prophet taking the Child in his Arms, turns and winds it about, while he makes his Observations on the Muscles and other Parts of his Body, and then tells the Parents what he thinks fit. The same is done to sick Persons, to know what has been the Cause of their Distemper: If they happen to guess wrong, or the Patient dies, they never want for Excuses to come-off.

Injunctions laid on them.

IT is customary for the Parents or the Wizards to order the young People to abstain from eating either some Sorts of Poultry, the Flesh of some Kinds of wild Beasts, such and such Fruits, Roots either raw, or boiled after this or that Manner, with the like ridiculous Injunctions [a], called *Kejilla* [b]. These Rules are as inviolably kept, as they are strictly enjoined: They would sooner fast for several Days, than taste the least Bit of what has been forbidden; and if the *Kejilla* has been neglected by their Parents, they think they shall presently die, unless they go and receive it from the Wizards. A young Black upon a Journey, coming to a Friend's House at Night, his Host next Morning had for Breakfast dressed a wild Fowl, which is much better than a tame one. The Guest hereupon demanded, if it was a wild Hen? and being answered, no, fell-on heartily. Four Years after, these two meeting together again, the Country Black asked his Friend, who was not yet married, if he would eat a wild Hen? The young Man answering, that he had received the *Kejilla*, and therefore could not, the other fell a-laughing, and asked, what made him refuse it now, when he had eaten one at his Table so many Years before? At hearing this, the Black fell a trembling, and by the Effects of Imagination, died in less than twenty-four Hours [c].

Names.

THE *Kongo* Blacks, before the Arrival of the *Portugueze*, had no fixed Appellations; the common People were called by the Names of Herbs, Plants, Stones, Fowls, Beasts, and living Creatures. The Lords bore the Title of the Territories they commanded, as the Lord of *Songo* was called *Mani Songo*, that is, *Lord of Songo*; but at present both Men and Women of all Ranks, even the King himself, commonly receives a Name in Baptism.

Diseases and Remedies.

IN this Country of *Kongo* they have no Apothecaries or Doctors, nor any Physic but what they themselves make of Plants, Barks of Trees, Roots, Stones, Waters and Oil, which they administer for Agues, Fevers, and almost all Maladies. Nor have they any great Need of Physic; for living under a temperate Climate, and neither gorging themselves with Variety of Meats, nor overcharging their Stomachs with Wine, they are not much troubled with those Diseases arising from Indigestion.

Manners and Customs.

Agues.

THE Ague, which is the most common Disease here, rageth most in Winter, occasioned by the Heat and Moisture produced by the continual Rain. They cure this Disorder by anointing the Body two or three Times from Head to Foot with the Powder of Sandal, or Sanders, mixed with Palm-Oil.

Head-Ach.

THEY cure the Head-Ach by letting Blood in the Temples; they first cut the Skin [d], and then applying a little Horn, suck the Blood. They use the same Operation for Ailments in any other Part of the Body. This Method is practised also in *Egypt*.

The Pox.

THE *Khitangas*, or Pox, is not so dangerous or hard to expel as in *Europe*. They cure it with the same Unction of Sanders, whereof there are two Sorts; one red, called *Tavila*, the other grey, and named *Khikongo*; which last is most esteemed, for they will not scruple to give a Slave for a Piece of it.

THEY purge themselves with certain Barks of Trees made into Powder, and taken in Drink, which have a powerful Operation; yet they make no Scruple to go abroad after taking them.

THEIR Wounds also they commonly cure with Herbs, or the Juice of them. *Lopez* saw a Slave who was shot seven Times through the Body with an Arrow, and was recovered only by Application of such Remedies [e].

Deaths, the Call.

WHEN a Husband or Wife dies, they blame the Surviver, firmly believing such Persons could not die without being called: To explain this, the Reader must know, that they conceit none die either by Poison, Violence, or otherwise, until their Friends in the other World call them; whereupon the Relations of the Deceased take away all Things from the Surviver, and for eight Days afflict him or her by shaving the Skin, and the like, saying, *Thus must you bear the Punishment, if guilty, for having a Hand in the Death of our Friends.* The eight Days being expired, they bring the Party to a new Trial, by Pleading: If acquitted, he is suffered to dwell still in the House; if found guilty, he is banished thence [f].

Funeral Ceremonies.

IN the Kingdoms of *Kakongo* and *Angoy* they do not bury any of their Relations till all the rest are assembled, though living at a Distance.

[a] Why are these more ridiculous than the Prohibitions of a like Kind in their own Church, as from Flesh-Meat, Eggs, Butter, Milk, *&c.* on certain Days and Occasions? [b] In the Original, *Chegilla*. The same Kind of Injunctions are observed in *Loango*. See before, *p.* 231. [c] *Merolla*'s Voyage, *p.* 626. [d] This, *Dapper* says, is done with a little Shell sharpened. [e] *Pigafetta*'s Relation of *Kongo*, p. 183, *& seqq.* [f] *Ogilby*'s *Africa*, p. 535.

They

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Manners & Customs.

They begin the *Tambi* or Funeral Ceremonies by killing of Hens, with the Blood of which they ſprinkle the Houſe both within and without: Then throw the Carcaſes upon the Top of the Houſe, to prevent the Soul of the dead Perſon from coming to give the *Zumbi* or Apparition to any of the future Inhabitants; they being of Opinion, that the Perſon, whom the Deceaſed ſhall appear to, will preſently die. This Perſuaſion is ſo deeply rooted in the Minds of theſe poor, ignorant People, that the Imagination alone oftentimes brings them quickly to their Ends, of which the Miſſioners have ſeen ſeveral Inſtances. They affirm, that the firſt Deceaſed had ſummoned [a] the ſecond, eſpecially where there had been any Difference betwixt them whilſt living.

And Revels.

THE Ceremony of the Hens being ended, they proceed to lamenting over the dead Perſon; and if Tears are wanting, they hold *Siliquaſtra*, or *Indian* Pepper, to their Noſes, which cauſes them to flow plentifully. When they have howled and wept for ſome Time, they of a ſudden paſs from Sorrow to Mirth; feaſting heartily at the Expence of the next a-Kin to the Deceaſed, who all that while lies unburied in the Houſe. The Feaſting over, the Drums beat, and they go from the Table to dancing, and ſo the Ball begins. All Sorts of People, as well as the Relations, are permitted to dance. After they have done dancing, they retire into appointed Places, where they are locked-up together in the Dark, alledging, that at ſuch a Time it is lawful for them to intermix without Reſtraint. At the Sound of the Drum the People run to theſe Meetings with a more than ordinary Inclination. It is almoſt impoſſible for the Mothers to hinder their Daughters, and leſs poſſible for Maſters to prevent their Slaves, who will break-down Walls, or force Iron Bars to come at them. What is no leſs remarkable, when any Maſter of a Family dies, his principal Wife expoſes herſelf to all who have a Mind to enjoy her; on this Condition, nevertheleſs, that none offer to ſpeak the leaſt Word in her Chamber.

Some buried alive,

WHEN the Corps of any great Lord or conſiderable Perſon is to be buried, they ſpread the Way with Leaves and Branches: He muſt likewiſe be carried in a ſtrait Line to his Grave; and therefore if any Houſe or Wall happen to hinder his Paſſage, it is immediately pulled-down. They commonly ſhut-up ſome living Perſons in the Tomb with Meat and Drink, that (as they ſay) the dead Lord may want for nothing in his Grave. A certain *Capuchin* having underſtood, that there were two People immured alive in the Sepulchre of a great Man, went thither in great Haſte to free them from their infernal Dungeon, but found that they had expired a-while before. Sometimes at the Death of any of their Friends they kill one of their Slaves, that he may attend him in the other World. When the Miſſioners accuſe, and get them corrected for ſo doing, (for, it ſeems, theſe are Chriſtian Blacks) they pretend Innocence, affirming, they know nothing of the Matter, even though they have the plaineſt Evidence. A *Capuchin* having been informed, that a poor Negro was juſt going to be ſacrificed as a Victim to his dead Maſter, ran immediately to the Widow to prevent it: She at firſt denied it, yet afterwards confeſſed it, and gave Orders to have thoſe inhuman Proceedings ſtopped. In the Author's Time alſo ſeveral Inſtances of the Kind happened: But the Perſons concerned always found ſo many Shifts and ſubtile Evaſions to conceal their Offences, that the Miſſioners could never proceed methodically againſt them, in order to bring them to Puniſhment.

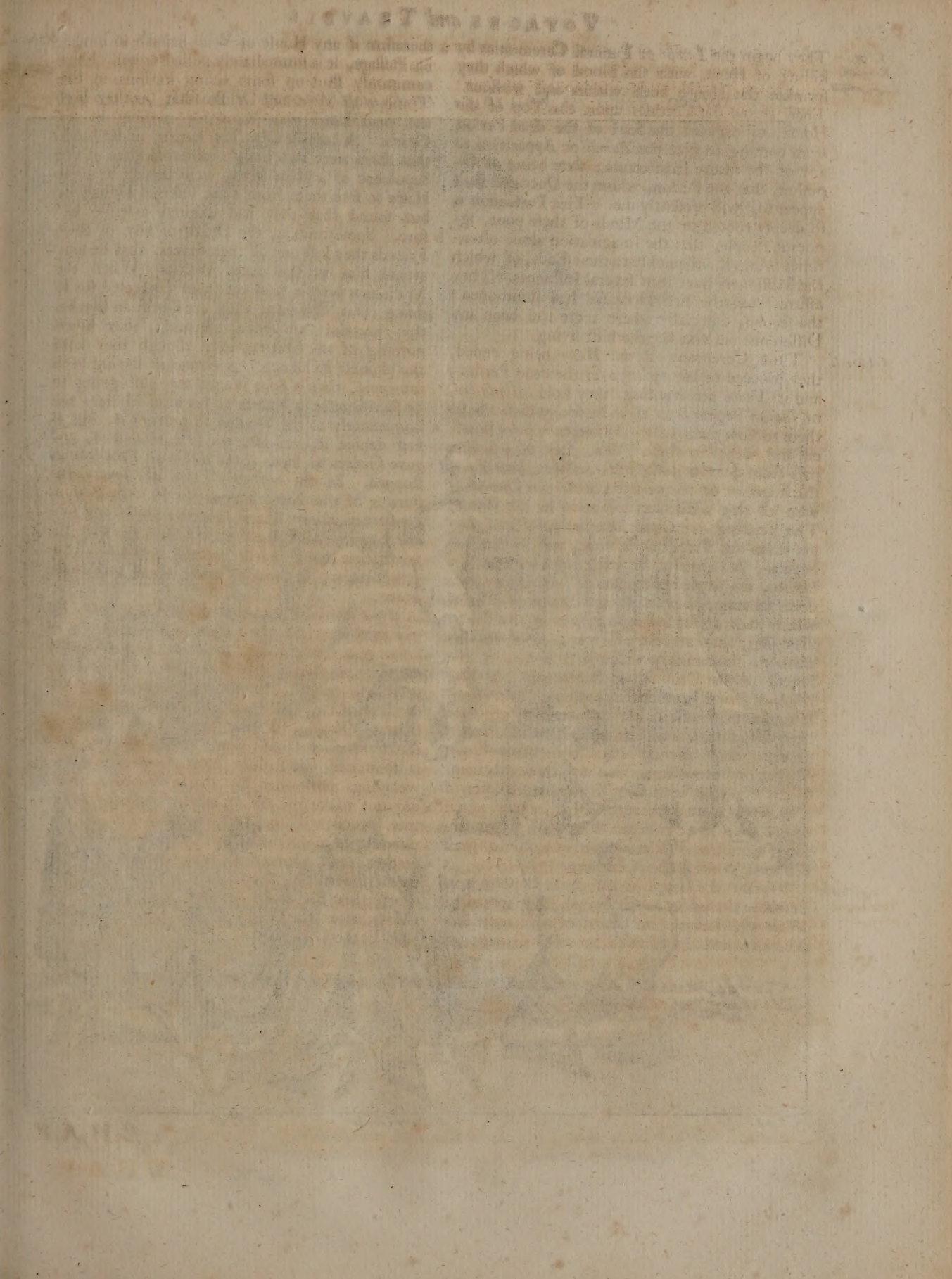
And ſacrificed.

Burial-Places.

THE Burial-Places among the Pagans are, for the moſt Part, in the Fields, with ſomething or other placed over them, according to the Quality of the Perſon interred: Some have a large Heap of Earth raiſed upon them; others a long and ſtrait Horn of ſome ſtrange Beaſt, an earthen Platter, Pipkin, or any other Veſſel made of Earth ſet over them: Some erect Arbours, with a thouſand ſuperſtitious Interlacings and Interweavings performed by their Wizards. They do not make uſe of a Coffin, Cheſt, or any other wooden Thing to put the Corps in, but wrap it up in good Cotton-Linen ſewed cloſe together, and adorned on the Outſide with ſeveral ſuperſtitious Fooleries. As for the poorer Sort, their Bodies are wrapped in a Sort of Straw-Mats, after the Mode of the Country, and ſo laid in the Ground [b].

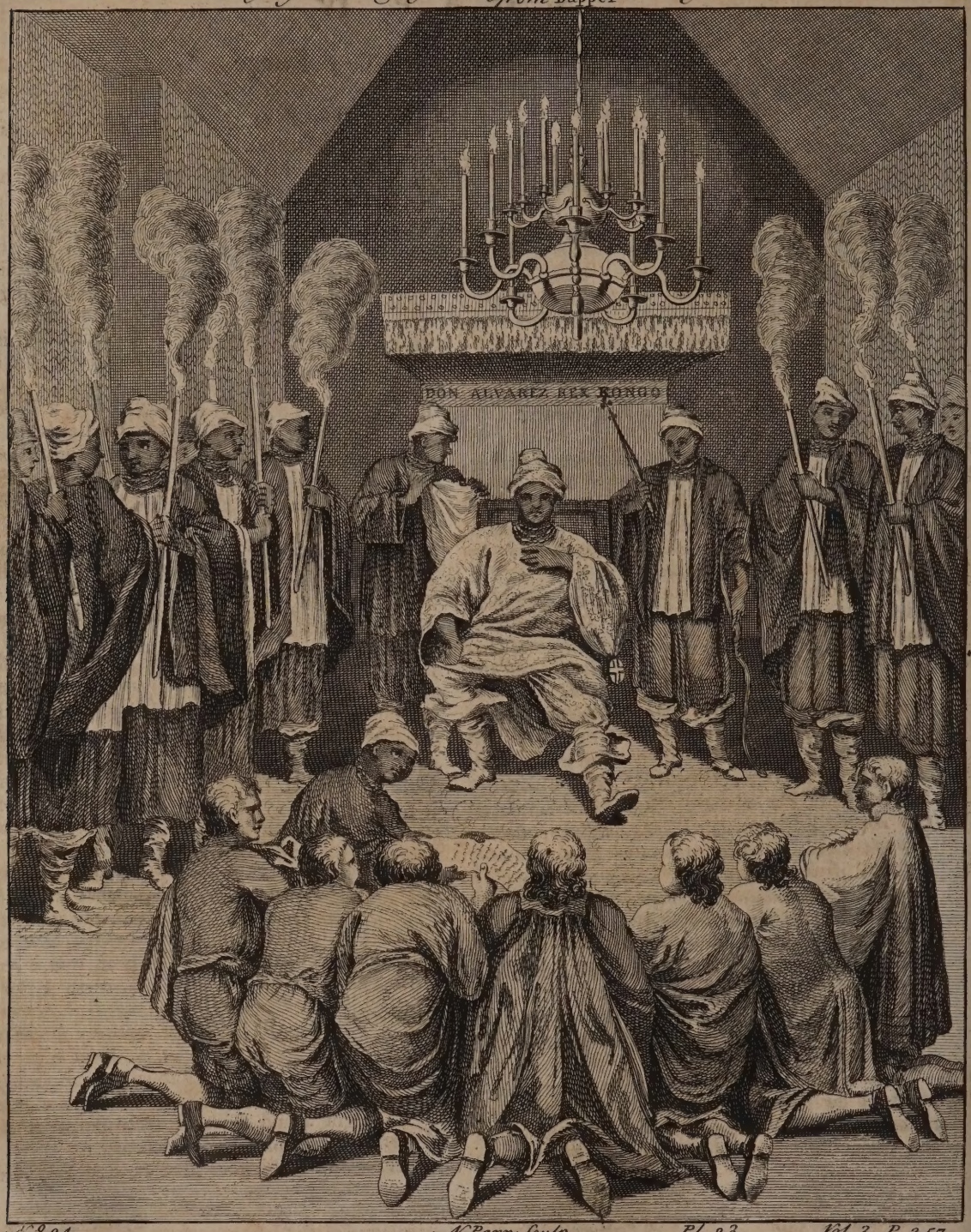
[a] This muſt be the Call above-mentioned, much like the Notion of the Fetch in theſe Countries. [b] *Merolla*'s Voyage, *p.* 674, *&c ſeq.*

CHAP.



Don Alvaro *King of* Kongo *giving Audience to y^e* Dutch, *in 1642.*

from Dapper



N.^o 94. *N. Parr Sculp* *Pl. 23.* *Vol. 3. P. 257.*

Kongo Kingdom.

Government.

CHAP. IV.

The GOVERNMENT of Kongo.

SECT. I.

The King's Authority, State, Revenue, Power, Coronation, and Funeral.

The King's Authority: His Titles: State and Magnificence: His Cloathing. Audiences. Dutch *Embassy. Public Processions. His State at Meals, and feasting his Lords. All Property in the King alone: His Revenue; Power and Forces. Way of fighting. Inheritance of the Crown. King's Coronation. The Coronation Oath. Homage paid him. Oath of Allegiance. His Queen and Concubines: His Funeral.*

The King's Authority.

THE King of *Kongo* is an absolute Prince, the Lives and Properties of his Subjects being entirely at his Disposal. They approach him in the most submissive Postures, and whoever fails to pay their due Respects and Obedience, are punished with perpetual Slavery [a].

His Titles.

His Dominions formerly were very extensive in Comparison of what they are at present, as may appear from his Titles in the Time of *Lopez*, who says, he is stiled King of *Kongo*, and the *Abundos*, *Matama*, *Quizama*, *Angola*, *Kakongo*, the seven Kingdoms of *Kongere Amolara*, and of the *Pangelungos*; Lord of the River *Zaire*, the *Anziquos*, *Anziko*, and *Loango* [b]. But in *Dapper's Formula* of his Title several of those Countries are omitted: He is there stiled *Mani* (or Lord of) *Angola*, *Makomba*, *Okanga*, *Kumba*, *Lulla*, *Zouza*; Lord of the Dukedoms of *Batta*, *Sunda*, *Bamba*, *Amboille*, and the Territories thereof; Lord of the Earldoms of *Songo*, *Angoy*, *Kakongo*, and the Monarchy of *Ambondos*; Ruler of the great and wonderful River of *Zaire* [c].

To advise him in Matters of State, and such as concern Peace and War, he hath a Council consisting of ten or twelve Persons, who are his Favourites; and by them likewise all Orders are published in his Name [d].

State and Magnificence.

THE King's Retinue is very numerous: He is attended by several of the Nobility who dwell in and about his Palace, besides his Domestics and other Officers of his Household. He hath a Guard likewise of *Anziki* and other Nations for State and Security.

Cloathing.

His Apparel is very rich, being, for the most Part, Cloth of Gold or Silver, with a long Velvet Mantle. He commonly wears a white Cap on his Head, so do his *Fidalgos* [e], or Nobility, who are in his Favour; and indeed this is so eminent a Mark thereof, that if the King be displeased with any of them, he only causes his Cap to be taken off: For this white Cap is a Badge of Nobility or Knighthood here, like the Star or Garter in *Europe* [f].

Audiences.

He gives Audience publicly twice a Week, but none speak to him except his Lords [g]. In 1642, when the *Dutch* Embassadors from *Loanda* waited on the King of *Kongo*, immediately after the taking of that Place from the *Portugueze*, they had their Audience at Night; passing to it through a Gallery two hundred Paces long, lined on both Sides with Men holding Wax Candles in their Hands.

Dutch Embassy.

His Majesty sat in a small Chapel, hanged with Rush-Mats, from the Top of which a Branch hung with Wax Candles: He was dressed in a Cloth of Gold Coat and Drawers, and had about his Neck three heavy Gold Chains: His right Thumb was adorned with a very large Granate, or Ruby-Ring, and his left Hand with two great Emeralds. On the left Sleeve of his Coat a Gold Cross was fastened, richly enclosed in a Piece of well-polished Crystal: He wore on his Head a fine white Cap, and on his Legs a Pair of Russet Boots. At his right Side stood an Officer, who sometime gently fanned the Air with an Handkerchief; and at his left Side another, holding a Tin Bow, and a Tin Scepter, covered with a fine striped Cloth. His Seat was a red Velvet *Spanish* Chair, over which, upon a Border, was embroidered in Letters, *Don* Alvaro *King of* Kongo. Right before him lay spread a great *Turkey* Carpet, and over his Head hung a Canopy of white Sattin, wrought with Gold, and trimmed with a deep Fringe: Lastly, a little on his right Hand kneeled Don *Bernardo de Menzos*, his Interpreter and Secretary.

Public Processions.

When the King goes abroad, not only the

[a] *Ogilby's Africa*, p. 538. [b] *Pigafetta's* Relation of *Kongo*, p. 58. [c] *Ogilby*, as before.
[d] The same, *p.* 536. [e] A *Portugueze* Word used on the like Account in other *African* Countries. See before, *p.* 45. d. [f] *Ogilby*, as before, *p.* 539. [g] *Pigafetta*, as before, *p.* 180.

Kongo Kingdom.

Nobility, but also those who dwell about the Court, or by Occasion are found at that Time, attend him; some going before, others following, but all dancing and tumbling with antic Postures to the Music of certain ill-tuned Drums, and long Ivory Flutes like Cornets, till the King enters his Palace [a]. *Pigafetta* says, that on these Occasions his Guards sound their great Instruments, which may be heard five or six Miles off, to give Notice that his Majesty is going abroad: This happens very seldom, but when he does, all his Lords do accompany him, and likewise the *Portugueze*, in whom he placeth great Confidence [b].

ACCORDING to *Dapper*, when the King goes to Church, the *Portugueze*, both temporal and spiritual, as well as the Grandees, must wait upon him, and again back from the Church to his Palace; but he adds, that they are obliged to such Attendance at no other Times.

WHEN he appears in public, he is always attired in his richest Robes, that is, a great, long Mantle, or Cloak, of Silk Velvet, or fine Cloth, most splendidly beautified: On his Fingers he hath some Gold Chains, intermixed with fine Coral; and on his Head, a bordered Cap richly adorned [c].

His State at Meals.

AFTER the King was converted, he reformed his Court in some Measure, according to that of the King of *Portugal*. When he eats in public, there is a Table set for him upon a Floor raised with three Steps, and covered with *Indian* Tapestry [d]; also a Chair of crimson Velvet [e], adorned with Bosses and Nails of Gold. He always eateth alone, the Princes standing about him with their Heads covered. He hath a Service of Plate of Gold and Silver, and a Taster for his Meat and Drink [f]. *Dapper* adds, that he hath in his Palace about an hundred Waiters, who all have Lodgings in the Court, and wear Mantles of black Bayes.

And feasting his Lords.

BUT his Majesty's Pomp and Grandeur appears in nothing more than when he treats his Courtiers and Nobility, who are serviceable to him. At Noon he causeth all the Noblemen, then in the Bounds of his Palace, to be numbered; and then all the Pots are set before them, one with boiled Beans, another with Flesh, and a third with Millet, seasoned only with Salt and Palm-Oil. To the greatest Lords he sends each his Mess in a wooden Platter, with a small Flask of Palm-Wine: But those of less Quality are by Name called-up, six, seven, or eight together, and appointed such Pots of Victuals as the King thinks fit. *Government.*

WHEN the Feast is ended, they come all into the King's Presence, and falling upon their Knees, clap their Hands, and bow their Heads in Token of Thanks and Submission; after which they depart home, only some Favourites stay the whole Day out, smoking Tobacco and drinking Wine with the King till they are all so fuddled, that they cannot stir from the Place [g].

All Property in him.

IN *Kongo* the King hath the sole Property of Goods and Lands, which he can grant away at Pleasure, as well as Employments, so that no Person can dispose of either to his Heirs, whence there are but few Suits or Quarrels, except about Words. To this Law the King's own Sons are subject. Hence, if any neglects to pay his yearly Tribute, the King taketh away his Government, and giveth it to another. An Instance of this happened in the King, who reigned when *Lopez* was at the Court; for this Prince (when a private Lord) being naturally very bountiful, especially to his Servants, and not able to discharge those Impositions which the King (his Predecessor) had laid on him, he became *Tombokado*, that is, was deprived of his Government and Income, together with the royal Favour [h].

His Revenue.

THE Revenues of the King consist especially in yearly Tributes paid him by the Dukes of *Bamba*, *Batta*, *Sundo*, *Nambanganga*, *Bumbi*, *Mussulo*, *Oando*, *Quinghengo*, and others, under the Titles of Earldoms, as those of *Pembo*, *Pango*, and many more. This falls-out on *St. James*'s Day, when the King rewards them with some small Favour. Some have not scrupled to affirm, that the whole Income of the King amounts not to above one hundred and twenty *French* Crowns, exclusive of the small Presents made by every Lord over and above his Tribute, the greatest whereof rises but to a couple of Goats, most of them giving only Fruits, as Plantains, Wine, Nuts, and Palm-Oil [i].

WHEN the King goeth abroad, attended by his Nobles, with white Caps on their Heads, he sometimes puts on a Hat; then resuming his Cap, he puts it on very loosely, on Purpose that the Wind might blow it off. As soon as this happens, his *Fidalgos* run and bring it him again; but his Majesty, as if offended at the Disgrace, will not receive it, and goes home much discontented: Next Day he sends two or three hundred Blacks abroad to gather-in Taxes; so punishing his whole Kingdom for the Offence of the Wind [k].

[a] *Ogilby*'s *Africa*, p. 538, & *seq.* [b] *Pigafetta*'s Relation of *Kongo*, p. 180. [c] *Ogilby*, as before. [d] *Dapper* adds, Cushions for his Feet. [e] Red or green, according to *Dapper*. [f] *Pigafetta*, as before. [g] *Ogilby*, as before. [h] *Pigafetta*, as before, *p.* 97, and 180. [i] *Ogilby*, as before, *p.* 536. [k] The same, *p.* 540.

THE

Kongo Kingdom. THE King of *Kongo* is a very powerful Prince; for his Subjects being entirely at his Command, and obliged to take the Field on the leaſt Notice, he can, at any Time, form an Army of what Number he pleaſes. According to the Report of *Carli* and other Travellers, one of theſe Monarchs marched againſt the *Portugueze* with nine hundred thouſand Men; an Army, one would think, ſufficient to conquer the World: Yet the *Portugueze* gave him Battle with only four hundred Muſketeers, and two Field Pieces; the Terror of which, loaded with Partridge Shot, joined to the Death of the King, put them to Flight. The very Man who cut-off the King's Head, aſſured the Author, that they found the Utenſils belonging to him of beaten Gold [a].

Power and Forces.

Way of Fighting.

THE great Advantage which *Europeans* have over them in War is chiefly owing to their Want of Diſcipline. Their Way of Fighting (as uſed in *Sogno*) is very awkward. When both Parties are come to the appointed Place, and drawn-up in Sight of each other, they begin to argue the Caſe coolly; then proceed to abuſive Language; till at length, their Blood being fired, from Words they fall to Blows: Then their Drums begin to beat confuſedly. They who uſe Guns, after the firſt Onſet, throw them away, having them more to fright than offend the Enemy. They ſet them againſt their Breaſt, without taking any Aim, by which Means the Balls generally fly-over without doing them any Harm: Beſides, the adverſe Party, as ſoon as they perceive the Flaſh in the Pan, ſquat down, and after having received the Fire, riſe-up, and run forwards. Then both Parties betake themſelves to their Bows and Arrows. When at a Diſtance, they diſcharge them into the Air, to do the greater Execution; but when near, they ſhoot them in a direct Line. They ſometimes poiſon their Arrows, the Wounds made by which they cure with Urine, and gather-up the fallen Arrows to uſe again. The ſhort Arms they employ are great and ſmall Knives, Axes, and the like, which they buy of the *Europeans*. Thoſe who are conquered become Slaves to the Conquerors, if taken; and if not, they often kill themſelves for Anger. In *Kongo*, when there are no *Romiſh* Prieſts there, Chriſtians make Slaves of Chriſtians, often upon very ſlight Quarrels [b].

Inheritance of the Crown.

IN the Succeſſion to the Crown they obſerve no Order; neither Legitimation nor Seniority taking Place farther than the ruling Grandees pleaſe, who eſteem all alike honourable; and chuſe him among the King's Sons, for whom they have the moſt Reſpect, or think the fitteſt: Sometimes they ſet-aſide all the Children, and give the Crown to a Brother or Nephew.

Government.

THE Coronation of the King they ſolemnize after this Manner. All the Nobles and *Portugueze* aſſemble before the Palace, in a ſquare Court, built of-old for that Purpoſe, encompaſſed with a ſlight Stone Wall about five Yards high. In the Middle ſtands a great Velvet Chair and Cuſhion, with a ſtately Carpet ſpread before it, and a Crown made of Gold and Silver Wire: Alſo three Gold Armlets, about the Thickneſs of a Finger; and a Velvet Purſe, wherein is the Pope's Bull, or Letters of Confirmation.

King's Coronation.

THE Prince, after ſome Time, comes into this Congregation, by Invitation of the Nobles chiefly concerned in the Election; where all Things being prepared, one, in the Nature of an Herald, proclaims theſe Words: *You, who ſhall be King, be no Thief, neither covetous nor revengeful; but be a Friend to the Poor: You ſhall beſtow Alms for the Ranſom of Priſoners or Slaves, help the Needy, and be charitable to the Church: You ſhall always endeavour to keep this Kingdom in Peace and Quietneſs; and inviolably obſerve the League with your Brother the King of* Portugal.

The Coronation Oath.

THIS Speech ended, the Muſic play for a Time: After which, two from among the *Fidalgos* (or Nobles) who are ſitting on the Ground, riſe to go ſeek the Prince (as it were) among the People. Having ſoon found him, they bring him, one by the right Arm, the other by the left; and placing him in the Royal Chair, put the Crown upon his Head, the Gold Armlets on his Arms, and the uſual black Cloth, or Bayes Cloak, upon his Body. Then he lays his Hand upon a Maſs Book and the Evangeliſts, which is held to him by the Prieſt cloathed in a white Veſtment, with white Taſſels hanging to it. Then the King ſwears to perform all that he hath been enjoined by the Herald. This Solemnity ended, the twelve Noblemen and the King go to the Palace, accompanied with all preſent at the Coronation; who caſt Earth and Sand upon him, for a Token of Rejoicing, and for an Admonition, that though he be now King, he ſhall become Duſt and Aſhes.

Homage paid him.

THE King, after his Crowning, for eight Days never ſtirs out-of his Palace; in which Time, all the Nobility and the *Portugueze* come to viſit and wiſh him Succeſs. The Blacks do him a Kind of Homage on both Knees, by clapping their Hands and kiſſing the King's; the *Portugueze* and Clergy, on one Knee only, acknowledging his Sovereignty.

THE eight Days being paſt, the King appears in the Market, and makes a Speech to the People, declaring his Reſolution to perform what

[a] *Carli*'s Voyage, *p.* 572.

[b] *Merolla*'s Voyage, *p.* 645.

Kongo Kingdom. was propounded to him; and assuring them, that he will study nothing more than the Welfare of his Kingdoms, and the Propagation of the *Romish* Faith.

Oath of Allegiance. THE People of *Kongo* take the Oath of Fidelity to their King, like other Christians; but forget it quickly, rebelling and murdering him upon any slight Occasion: So that within these forty or fifty Years they have had many Kings: For if all Things go not to their Minds, if it rains too much or too little; or if any other Accident happens, the King bears the Blame.

WE meet with the Names of but few of the *Kongo* Kings in late Authors. *Carli* mentions Don *Alvaro*, who reigned in 1666; and *Merolla*, Don *John Simon Tamba*, and his Successor, Don *Sebastian Gritho*, who governed in 1688.

Queen and Concubines. THE King hath one married Wife, whom they call *Mani-Mombada*, that is, *Queen*, besides a great Number of Concubines, nor minds the Reproofs which the Priests deliver in their Sermons. For the Wife's Maintenance, there is an annual Tax, called *Pintelso*, every House in the Kingdom paying a Rate for their Beds, *viz.* a Slave for every Span's Breadth; so that if it be three Spans broad, they pay three Slaves.

THE Queen hath her Lodgings in the Palace apart, with her Ladies of Honour, who wait in Turns: The rest go almost every Night abroad to take their Pleasure, and to gratify their wanton Desires. Nor is the Queen herself less willing to indulge her Inclinations, provided she finds a convenient Opportunity, or a Person who dares venture over the Straw Walls in the Night to her private Lodgings: But this she doth with great Circumspection; for if the King should hear of it, it would endanger both their Lives.

His Funeral. FORMERLY, when the King was buried, a Dozen young Maids leaped into the Grave, where the Corpse was placed in a sitting Posture, and were buried alive to serve him in the other World. These Maids were then so eager for this Service to their deceased Prince, that, in striving who should be first, they killed one another. Their Parents and Friends used to put all Sorts of rich Cloaths into the Grave for their Accommodation in that strange Country.

THE Funeral of the King, instead of other Mourning, is celebrated eight Days together with continual Eating and Drinking. This Kind of Mourning they call *Malala*, and is every Year after solemnized in the same Manner.

THE same Custom, which is observed also for the Nobility, according to their Quality, continues to this Day; but, since the Conversion of the Natives, they have quite laid aside burying People alive [a]. *Government.*

SECT. II.

Administration *of* Justice, *and* Way *of* Swearing.

Governors, civil and criminal. Administration of Justice. Punishments. Law-Suits. Oaths and Tests. Cruelty of a Mulatto. Species of the Khilumbo *Test. Other Ways of discovering Theft and Sorcery. Way of absolving Oaths.*

Governors, civil and criminal. THE Provinces of *Kongo* are governed, under the King, by *Mani*, or Lords; and each contains lesser Provinces, or Territories, governed also by *Mani*, but of an inferior Nature: Thus the *Mani Vamma*, or Lord of *Vamma*, which is but a District, or Division, of a Province, is inferior to *Mani Bamba*, who is Governor of a Province. These Governors, according to *Dapper*, have assumed the Titles of Dukes and Earls, in Imitation of the *Portugueze*, who introduced them; but the *Portugueze* stile themselves all *Sovas*. They also taught these Governors, when they appeared in public, to affect great State, sitting in large Velvet Chairs; with Velvet Cushions, and rich Tapestries spread before them, by this Shew of Grandeur to strike the greater Awe into the People [b].

MEROLLA says, that the Office of the *Mani* (or inferior Governors in *Sogno*) is to receive the King's Revenue, and to employ Husbandmen to manure the Crown Lands, when the Rains have rendered them fit to till. At the Time of Reaping, these Officers reserve a certain Part of the Corn for themselves, as a Perquisite annexed to their Employ [c].

Administration of Justice. THE King appoints a Judge in every particular Province, to hear and determine civil Causes and Disputes. As there are no settled Laws or Statutes, these Judges imprison and release, or impose a pecuniary Mulct, or Fine, according to the Rule of Custom: But, in weighty Matters, every one may appeal to the King, before whom all criminal Causes are brought, in which he giveth Sentence [d], but seldom condemns any to Death. For Offences committed against the *Portugueze* by the *Mosi* [e] *Konghi*, they are tried by the Laws of *Portugal*. Upon Conviction for any Crime, the King banisheth the Malefactors to some desert Island, judging that to be a greater Punishment, than at once to deprive them of Life. If they happen to live ten or twelve

[a] *Ogilby's Africa*, p. 540, & *seq.* [b] The same, *p.* 537, & *seq.* [c] *Merolla's* Voyage, *p.* 629.
[d] *Ogilby*, as before, *p.* 536. [e] In the Translation, *Moki*.

Kongo Kingdom.

Years, his Majeſty uſually pardons them; and, if Perſons of any Conſideration, employs them in the Service of the State, as People who have been tamed and enured to Hardſhips.

IN civil Differences, if a *Portugueze* hath any Suit againſt a *Moſi Kongo*, he hath Recourſe to the Judge of *Kongo*; but if a *Moſi Kongo* ſues a *Portugueze*, he citeth him before the *Portugueze* Conſul, or Judge, allowed by the King.

THE *Kongo* Blacks, in tranſacting Buſineſs with the *Portugueze*, uſe no Writings, Bills, or Bonds, but only make their Bargain before Witneſſes [a].

Puniſhments. WITCHCRAFT and Idolatry are puniſhed with great Severity. All Sorcerers and Murderers, convicted by Witneſſes, are condemned to die, the former to the Flames. When an Offender ſuffers Death, purſuant to the King's Sentence, all his Goods and Slaves are forfeited: And ſometimes his Majeſty, to ſupply his Coffers, condemneth Perſons to Baniſhment for very ſlight Cauſes; ſometimes upon a bare Suſpicion, and without ſufficient Proof, for ſake of having their Effects confiſcated to his own Uſe [b].

Law-Suits. *MEROLLA* informs us, that the Adminiſtration of Juſtice, whether civil or criminal, in *Sogno* belongs all to the *Mani*, except in ſome particular Caſes, reſerved to be determined either by the Prince, or his Delegates. The Plaintiff firſt urges his Reaſons on his Knees before the Judge, who ſits on a Carpet with a little Staff of Authority in his Hand, and under the Canopy of a ſhady Tree, ſuch as are wont to grow in the great Mens Yards here. Sometimes the Judge hears Cauſes in a great Straw Hut, built for that Purpoſe. When the Plaintiff has told his Caſe, he, with the ſame Attention, hears the Defendant, and then calls for the Witneſſes. If they do not attend, the Cauſe muſt be put-off to another Day: If they appear and give their Teſtimony, the Judge, after having ſeriouſly weighed the Proofs and Allegations of both Parties, pronounces Sentence according to the Dictates of Nature and Reaſon, without the leaſt Knowledge of any Kind of Laws. He in whoſe Favour Judgment is pronounced, pays a Fee to the Judge's Box, and then extends himſelf all along with his Face to the Ground, in Token of his Gratitude. All the Way home, his Friends and Relations ſet-up their Throats, repeating the Conqueror's Caſe, and the Sentence given in his Behalf. At his Return, he is obliged to treat thoſe who had accompanied him; and if the Affair be of Conſequence, they commonly feaſt for three or four Nights together, to his no ſmall Expence. Mean Time, the Perſon who loſes his Cauſe returns to his Habitation without the leaſt Murmuring, or Ill-will [c].

Government.

ON common Occaſions among themſelves, they ſwear in the Name of their *Mokiſſo*, or, as they ſay, *Kiſſungo wi*, or *Kalikate wi*; that is, *By Kiſſungo*, or *Kalikate*. *Oaths and Teſts.*

IN Controverſies or Law-Suits they have a more ſolemn Oath (or Method of Trial) which they call *Motamba*. For this End they lay a Hatchet in the Fire, which the *Ganga Mokiſſo*, or Prieſt of the Idol, takes-out red-hot, and moves it near the Skin of the Party accuſed, or, if two, between their Legs, without touching them: If it burns, the Perſon is found guilty; if otherwiſe, acquitted [d].

OF the ſame Kind is the Oath *Khilumbo*, which, as *Merolla* ſays, may rather be ſaid to be applied than adminiſtered [e]; for the Perſon accuſed hath a red-hot Iron paſſed over his naked Leg: If it cauſes any Bliſter, he is judged to be guilty; but if not, he is releaſed. The Deceit of this, ſays our *Capuchin*, is, that if the Patient is to be acquitted, the ſubtil Wizard, with a certain Preparation, of an exceeding cold Nature, concealed in his Hand, ſtrokes gently over the Part; by which Means, the Fire, when applied there, loſes its Force; but, if to be found guilty, that Remedy is omitted, and then the Iron is left to produce its Effect.

ON this Occaſion, *Merolla* tells a ſhocking Story of a Mulatto, whoſe Son having been killed by his Slave pricking an Artery inſtead of a Vein, reſolved, on a Surmiſe that he had done it on purpoſe, to have him undergo the Trial of *Khilumbo*; and thereupon having cauſed the Slave to be ſeized and carried to one of the three Dwelling-Places of the Wizards, the red-hot Iron being paſſed over his Thigh, burnt him miſerably. The enraged Father, not contented, had him bound Hand and Foot, and then thruſt a flaming Torch ſeveral Times into his Face. This having been atteſted by two Witneſſes, who added, that they heard the Slave was burnt and thrown into the River, the Author uſed all his Endeavours to get the Wizard into his Power; but that Miſcreant fled. However, by Help of Friends, he catched the Mulatto, who preſently produced the poor Wretch; but bound in ſuch a cruel Manner, that it was impoſſible to looſe him without cutting the Cords. The Mulatto undertaking to juſtify what he had done, *Merolla* ſent them both to *Loanda*; where he afterwards heard, that the Biſhop had diſcharged the Slave, but ſhut-up his Maſter in Priſon till he had ſatisfied for his Offence [f]. *Cruelty of a Mulatto.*

[a] *Pigafetta*'s Relation of *Kongo*, *p.* 180, *& ſeq.* [b] *Ogilby*'s *Africa*, p. 536. [c] *Merolla*'s Voyage, *p.* 629, *& ſeq.* [d] *Purchas*'s Pilgrims, vol. 5. *p.* 766. [e] See before, *p.* 172. [f] *Merolla*, as before, *p.* 613.

THERE

Kongo Kingdom. Species of the

THERE are many other Species of this Teſt of *Khilumbo*, ſuch as thoſe which follow; but the Author only touches lightly on them, in regard they are deſcribed more at large by *Montecuccolo* [a].

THE ſecond Way of adminiſtering the *Khilumbo* is, by putting a tender and ſoft Root of the Banana-Tree into the Mouth of the Perſon accuſed: For if this Root ſtick to his Mouth, and make him ſeem to be eating ſomething clammy, he is judged guilty; if otherwiſe, not.

THE third Way is, by eating the Fruit of the *Emba*, or Oil-Palm: This being firſt taſted by the Prieſt [b], to ſhew that there is no Danger in it to the Innocent, is afterwards poiſoned, and given to the Perſon intended to be convicted; but by greaſing the Fiſts of the Diſtributers, he may eſcape.

THE fourth Trial is, by a Pot of boiling Water, out of which the Parties muſt, with their naked Hands, take a Stone thrown by the Wizard, who ſets the Example himſelf: They who are ſcalded are reckoned guilty, the reſt innocent.

THE fifth *Khilumbo*, which is chiefly practiſed in the Kingdom of *Kongo*, is to clap ſeveral Snail-Shells to the accuſed Perſon's Temples: If they ſtick, he is condemned; if not, he is diſcharged.

Khilumbo Teſt.

THE ſixth, moſt in Uſe amongſt the Blacks, is to quench a lighted Torch, made of a certain Bitumen diſtilled from Trees, in Water; and afterwards to give the ſame to the ſuppoſed Criminal to drink: If he be guilty, it will do him Harm; if not, it will cauſe no Alteration in him.

THE ſeventh is, to give the Water, in which a red-hot Iron was quenched, to thoſe who take the Oath. In caſe they cannot eaſily get it down, as it ſometimes happens, through Apprehenſion only, they are pronounced guilty; but if they ſwallow it eaſily, they are diſcharged. This Form is practiſed only by Smiths, who are ſometimes Wizards, and called by the Blacks, *Nole fianzum du*.

OTHERS make this Trial by the Water where-

a in their Lord's Feet have been waſhed, which is called *Nſi-a-maſa*. For the remaining Kinds of the *Khilumbo*, *Merolla* refers to the above-mentioned Author. *Government.*

THERE are other Ways [c] of diſcovering Theft and Sorcery, with Methods for abſolving any who have taken the aforeſaid Oaths, in Uſe among the People of *Kongo* and *Angola*. *Other Ways of Diſcovery.*

As for Theft, a commiſſioned Wizard, by the Name of *Nbaſi*, takes a long Thread, either of
b Cotton or Wool, and holding one End himſelf, gives the other to the ſuppoſed Thief. This done, he applies a red-hot Iron to the Middle of the Thread, and if it burns, the Party is fined to the Value; or if the Value be great, he is made a Slave. Whether the Devil has any Hand in this, the Author could not decide, as not being thoroughly acquainted with the Fact.

To diſcover who has been dealing with the Devil, they make the following Experiment:
c The Root of a certain Tree, called *Nkaſſa*, being diſſolved in Water, the Liquor is put-up in Veſſels, and given to the Perſon accuſed to drink. Afterwards he is delivered into the Hands of ſeveral ſtrong Men to miſuſe, and ſhake about in ſuch a Manner, that he quickly falls down in a Swoon: Some imagine that this is rather occaſioned by Poiſon given him, inſtead of the ſaid Root.

WHEN a Perſon is to be abſolved from any
d Sort of Oath, a Miniſter, called *Ganga* [d], or *Nzi*, rubs the Tongue of the Party with the Fruit of the Oil-Palm, and muttering ſome Words to himſelf, thereby gives him Abſolution. *Way of abſolving Oaths.*

LASTLY, there is another Sort of Trial, performed not by the deceitful Hand of a Prieſt, but by a Perſon of ſome Quality. Two obſtinate Fellows being at Law together, out of whom it is hard to get the Truth, the Judge ſummoneth them both to appear before him, and
e to each of their Foreheads fixes a Sea-Shell, at the ſame Time ordering them to bow-down their Heads: Now the Perſon, from whom the Shell firſt drops, is taken for the Liar, and the other acquitted [e].

[a] This Author is mentioned often in the Voyage. See *p.* 182. e, *&c.* [b] The Author generally uſes the Word Wizard by way of Odium, and to prejudice his Readers the more, though indeed they are as true Prieſts as himſelf, and deal in the ſame Kind of Ware; but two of a Trade can never agree. [c] The Oath, called *Bolungo*, has been deſcribed on another Occaſion. See before, *p.* 172. [d] *Ganga* ſignifies a Prieſt in *Kongo*. [e] *Merolla*'s Voyage, *p.* 614, *& ſeq.* This ſeems contrary to the fifth Form of giving the *Khilumbo*.

CHAP.

A Chart or MAP of the Coast of ANGOLA, from y^e River Bengo, to the Koanza, or Quanza.

REMARKS

a. S.t Peters Rock.....

b. Wells, a Stone's Cast from Shore.....

c,c. Channel between y^e Dry Sands & the main, having 18 foot at high and 14 at low Water, tis 30 fathom wide yet only one Ship can enter at a time.....

d. Bank between the Island & the main, makes y^e 2.d Channel, 300 fath. long & 130 broad At low Water, in many places it has but one or two feet depth.....

e. The large Channel, but so Shallow tis scarce Navigable for a Shallop at high Water.

f. Fort Fernand.....

g. Custom House.....

Angola Kingdom.

The Geography.

CHAP. V.

A DESCRIPTION *of the* Kingdom *of* Dongo, *or* Angola, *and* Benguela.

SECT. I.

Provinces *and* Cities *of* Angola.

Name, Bounds and Extent of Angola. *Rivers: The* Quanza, *or* Koanza: *Its Course. Islands in it:* Maſſander: Mochiama. *Rivers* Lukala *and* Kalukala. *Provinces:* Sinſo *and* Ilamba; *its Diſtricts:* Ikollo: Enſaka: Maſſingan. *The King's Reſidence:* Kambamba: Embakka: Lukala. Loanda *Province and City: Houſes and Churches: Alms-Houſe; Convents. The Jeſuits here. Number of Inhabitants. Proviſions and Water. Nature of the Soil. Fine Plantation.*

THE proper Name of this Country is *Dongo*, that of *Angola* being given to it by the *Portugueze* from the Prince who firſt uſurped it from *Kongo*. It was formerly, and ſtill is by ſome, called *Ambonda*, and the Inhabitants [a] *Ambondos* [b].

THE Kingdom of *Angola* is bounded on the North by *Kongo*, from whence it is ſeparated by the River *Danda*, ſome ſay *Bengo*; on the Eaſt by the Kingdom of *Matamba*; on the South by *Benguela*; and on the Weſt by the Ocean. It lies between ſeven Degrees thirty Minutes and ten Degrees forty Minutes of South Latitude; and between thirty-two Degrees and forty-one Degrees twenty Minutes of Eaſtern Longitude: Being about five hundred and ten Miles long from Weſt to Eaſt, and an hundred and ninety broad from North to South.

PIGAFETTA ſeems to include *Benguela* within the Limits of *Angola*, extending it Southward to Cape *Negro*, and placing the *Baia das Vaccas* in the Center of its Coaſt [c]; and indeed *Battel* ſays, that it hath under its Subjection many Lordſhips along the Coaſt as far as that Cape [d].

THIS Country is watered by divers Rivers; as, *Bengo*, *Quanza*, *Lukala*, and *Kalukala*.

AN Account has been already given of the two firſt. We ſhall add to that of the *Koanza*, or *Quanza*, that its Mouth lies about fourteen Miles Southward of the *Sleepers Haven*; twenty from Cape *de Palmarinho*; and ſeventeen to the Northward of Cape *Ledo*. Though it is reported to have its Riſe with the *Nile* in the Lake *Zambre*, yet its Source is uncertain, as no *Europeans* were ever known to have been ſo far up it.

Its Courſe.

IT reſembles the River *Lukar* in *Spain*, being at the Entrance about a League and an half wide, and at the North Side deepeſt for Ships to enter. The Depth of the Channel is but twelve Foot at high Water, ebbing and flowing about four; but within they find Water enough, yet navigable no higher than the Village *Kambamba*, (an hundred and eighty Miles from the Sea) by reaſon of the ſtrong Waterfalls. Its Courſe is from Eaſt to Weſt, and very full of winding Reaches, whence by Water, from the Mouth to the Iſle of *Mochiama*, are reckoned thirty Leagues; whereas the direct Way by Land is but twenty. In ſailing by it, the Entrance can hardly be diſcerned, by reaſon of a black and woody Iſland lying right before it.

Iſland Maſſander.

THIS River in its Paſſage forms ſeveral ſmall Iſlands: That of *Maſſander*, or *Maſſandora*, about fourteen Miles long, and two broad, lies thirty Miles from its Mouth. This Iſland produced many Sorts of Vegetables, eſpecially *Mandioka*, (or *Maniok*) which grows extraordinary thick; Millet that yields three Times a Year, beſides Palm-Trees and *Goyavas*.

Mochiama.

THIRTY-SIX or thirty-eight Miles higher lieth another, called *Mochiama* [e], ten Miles long, and two broad, very low Ground; excepting two Mountains, beſet with all Sorts of Herbs and Paſture, which feeds many Goats, Sheep, Hogs, and Hens. Some Years ago five or ſix Families of *Portugueze* lived here, who had many Slaves, and maintained themſelves chiefly with *Mandioka*.

River Lukala, *and* Kalukala.

THE River *Lukala*, by *Pigafetta* called *Luiola*, has its Source in *Amboille*, near that of the River *Danda*, and running South-Weſtward, falls into the *Quanza* (or *Koanza*) about ninety Miles from the Sea.

KALUKALA is a ſmall River, which croſſes the Territory of *Ilamba*, with ſuch extraordinary Creeks and Meanders, that there is hardly

[a] By others, *Abondos*, or *Abundos*. See before, *p.* 234. e, *& ſeqq.* [b] *Ogilby's Africa*, p. 551. [c] *Pigafetta's* Relation of *Kongo*, p. 57. [d] *Purchas's* Pilgrims, vol. 5. *p.* 766. [e] Here, *Motahoama*; afterwards, *Motihiama* and *Motchiama*. In *De l'Iſle's* Map, *Muchina*.

Angola Kingdom.

one of the two and forty Districts, into which this Kingdom is divided, that lieth above an Hour's Walk from it.

SOME Lakes appear near the Rivers *Quanza* and *Bengo*, the chief whereof are in the Lordships of *Quihailo*, *Angolome*, and *Khama*.

Provinces.

ANGOLA containeth several Provinces; as, *Loanda*, *Sinso*, *Ilamba*, *Ikollo*, *Ensaka*, *Massingano*, *Embakka*, and *Kambamba*; each of which is subdivided into lesser Districts, under particular *Sovas*, or Governors. *Loanda* contains nine and thirty; *Ilamba* [a], forty-two; *Ikollo* and *Ensaka*, divers; *Massingano* twelve, which some bring under *Ilamba*; *Kambamba*, sixty; and *Embakka*, sixty [b].

Sinso and Ilamba.

SINSO is the Country situate to the North of *Loanda*, up the River *Bengo*.

ILAMBA, or *Elvama*, a large Tract of Land, above an hundred Miles in Length, beginning South-East from the Territory of *Ikollo*, and spreading from the River *Bengo* to the *Quanza*, and from *Kalumba* [c] to *Massingano*; growing wider the farther you advance; and every-where so well peopled, that every two or three Miles Distance there is a Village. This proceeds from the Negros marking-out the Bounds of their respective Lands, so that the Whole stands divided into two and forty Districts.

Its Districts.

THE first of these, bordering on *Ikollo*, is called *Khonso*; then follow successively *Namboa*, *Quolomba*, *Bamba*, *Golungo*, *Makea*, *Kombi*, *Quitendel*, *Etombe*, *Quitalla*, *Kambkaita*, and *Alladongo*, *Quiambatta*, *Nambaquiajamba*, *Kangola*, *Quihaito*, *Kombe*, *Angolome*, *Guimbia*, *Massingan*, or *Massagan*, *Kaoulo*, *Kahango*, *Karanga-Pase*, *Guenka-Atombe*, *Hiangonga*, *Mossunguapose*, *Kamanga*, *Kalunga*, *Bagolunge*, *Quibilacapose*, *Kostakase*, *Nambua*, *Kallahanga*, and *Nimenesolo*. These are the chief Districts of *Ilamba*, out of which may be raised ten or twelve thousand Archers.

THE *Sovas* preserve their Boundaries so exactly, that never any Complaint is heard of one wronging or incroaching upon another. This Territory hath neither Forts nor Woods for a Defence against their Enemies, excepting some little Groves upon Hills, which are of small Service; yet the Inhabitants cannot easily be conquered, because they observe good Discipline, shooting their Arrows either lying upon the Ground, or kneeling.

Ikolla. Ensaka.

FROM *Ilamba* North-West, and West North-West, lies *Ikollo*.

ENSAKA begins six or seven Miles East of *Loanda*, and is situate between the Rivers *Quanza* and *Bengo*. It is but a small Jurisdiction, which may be travelled through in half a Day. In some few Places the Inhabitants till the Ground. Two or three Miles up the Country, on the Hills, stands a Wood, enclosed about with Bushes and Thorns, which is a great Security to the Province; it not being possible to force the Inhabitants from this Retreat, unless for want of Water, there being none to be had but from the two Rivers above-mentioned [d].

The Geography.

THIRTY Miles Eastwards, and above the before-mentioned Island of *Mochiama* [e], in the Province of *Massingan* [f], or *Massagano*, stands a small Town of the same Name, (where the *Portugueze* have a Fort) erected between the *Quanza* and *Sunda*; the latter environing it on the North, the former on the South: And about the Distance of two Hour's Walk they mingle their Streams. From this Conjunction the Town derives its Appellation, *Massingan* signifying a Mixture of Waters. It was at first only an open, large Village, but having been since augmented with many fair Stone Houses, it is at length become a City. This City [g] and Fort were erected by the first *Portugueze* Governor of *Angola*, in the Year 1578, at the Time, when assisted by the King of *Kongo*, he penetrated into *Angola*; and is now inhabited by many *Portugueze* Families, besides Mulattos and Blacks.

Massinga

THE King of *Angola* holds his Residence a little above the City *Massingan*, in a strong Mountain above seven Leagues in Compass; containing many rich Pastures, Fields, and Meadows, which yield a plentiful Provision for all his Retinue. There is but a single Passage to it, and that (according to their Method) well fortified; so that he need fear neither the Queens of *Singa*, nor the *Jaggas*.

King's Residence.

KAMBAMBA edges upon the *Quanza*, where stands a Village denominated also *Kambamba*, Eastward of *Massingan* about a Day's Journey. The *Portugueze* have a Fort here also inhabited by divers Families, and many free Blacks, who have good Store of Slaves.

Kambami Embakka Lukala.

ABOUT eight Days Passage up the River *Lukala* (or *Luiola*) you arrive at *Embakka*, where is a Village of the same Name, twelve Days Journey from the Sea-Side. In this Place the *Portugueze* have their Bounds, beyond it claiming no Interest [h].

LUIOLA is a very strong Place, situate at the Confluence of the *Koanza* and *Luiola*, an hundred and five Miles from the Sea. These Rivers, a little above their Junction, separate again, forming an Island about a Musket-Shot over.

[a] There seems to be some Mistake here.
[b] *Ogilby*'s *Africa*, p. 551, & *seq.*
[c] In *de l'Isle*'s Map, *Colombo*.
[d] *Ogilby*, as before, *p.* 553.
[e] In *Ogilby*, printed *Motchiama*, &c.
[f] In this Place, *Missingan*.
[g] In *Ogilby*, this City of *Loanda de Sant Paulo*; perhaps by Mistake.
[h] *Ogilby*, as before, *p.* 553, & *seqq.*

In

Angola Kingdom.

In this Island, at the Place where the two Rivers meet, there riseth a Hill, which *Paul Diaz* surprized and fortified for his Security. Since that Time, from being uninhabited, it is become well peopled with *Portugueze* [a].

The Geography.

anda Province and ty.

THE Province of *Loanda*, which is placed first, as being the most considerable, we describe last. The chief Place in it is *Loanda*. There is an Island and Town of this Name, the latter is called by the *Portugueze*, *Loanda de San Paolo*. It is the Capital of all their Possessions in these Parts, and the Governor takes Place of all the rest [b]. One Part of the City stretches to the Sea-Side; the other rises to the Top of an Hill [c]. On the North Side of this appears another Mountain, called *Morro de San Paolo*, somewhat higher than that of the City, and so steep, that it is with much Difficulty ascendable; yet on the Sides thereof, the Jesuits have erected a Cloister, with three or four Houses adjoining.

THIS City was built by the *Portugueze* in the Year 1578, when *Paulo Dias de Novais* was sent thither, to be the first Governor for them in this Country. It takes-in a great Compass of Ground, having many fair Houses, Churches and Cloisters, but is neither walled nor fortified; only some Forts are raised at the Water-Side for securing the Haven [d].

louses, hurches.

THE City *Loanda* is large and beautiful enough. The Houses of the Whites are of Lime and Stone, and covered with Tiles; those of the Blacks are of Mud and Straw [e]. Here resides the Bishop of *Kongo* and *Angola*, together with a Chapter of about eight or nine Canons [f].

BEFORE the *Dutch* subdued it, in 1641, the *Portugueze* had six Churches there: Two greater, one called *St. Maria de la Conception*, and the other *Corpo Santo*; and four lesser, one for the Jesuits, named *St. Antonio*; one for the Blacks, stiled *St. Gosce*; one Cloister and Church for the *Franciscans*, and an Alms-House, with a Church entitled *Misericordia*. Over the Alms-House, besides Receptions for Poor, are four and twenty Chambers for the Governor and other Officers, as, the Steward, Doctor, Barber, Apothecary, and the like. This House hath some Revenues of Land, which being but mean, have been augmented by a Rate upon Ships that put-in here, each paying two Reys to the Treasurers [g].

lms-House nd Conents.

IN *Merolla*'s Time there were here three Convents, *viz.* of the Jesuits, Barefoot Carmelites, and Friars of the third Order of *St. Francis*. The Carmelites have a Mission out of the City up the Country, where at present lives a secular Priest, through the Scarcity of Regulars. Here is likewise a House of the *Capuchins*, where the Superior resides, who is thence to support the Missions by the Charity of the Inhabitants. Their Church is dedicated to *St. Anthony* of *Lisbon*, and contains several Bodies of Martyrs transported from *Rome*. It is a Chapel-Royal, and has two Congregations of the Rosary. The Brotherhood has built a Chapel eight-square, with a large Cupola of an extraordinary Height; which being a Thing uncommon here, is extremely admired. Under it there is a Vault for Burial, which is customary in the other Churches [h].

ANGELO says, there is a good Number of Jesuits, who are allowed, by the King of *Portugal*, a Pension of two thousand Crusados a Year, that is, two hundred and sixty-six Pounds thirteen Shillings and Four-pence. They keep Schools, preach and perform other Functions. To requite their Labours, the People of the Country have given them the Property of several Houses, and of twelve thousand Slaves of sundry Trades; as, Smiths, Joiners, Turners, and Stone-Cutters; who, when they have no Employment at home, serve the Public, and bring their Masters in a Crusado a Day. He also found Carmelites there, and some of the third Order of *St. Francis*.

Jesuits here.

THE same Author observes, that there are in this City about three thousand Whites, and a prodigious Number of Blacks: They serve as Slaves to the Whites, some of whom have fifty, some one, two, or three hundred, and even three thousand. He who has most is richest, for they being all of some Calling, when their Masters have no Use for them, they go work for others; and besides saving their Masters their Diet, bring home their Earnings.

Number of Inhabitants.

AT *Loanda* they eat Abundance of Fish, Cow-Beef, which is the best Sort of Flesh, Goat and Mutton. Each of the last may be said to have five Quarters, the Tail being the biggest of them; but it is not wholsome, because of its great Fatness; nor indeed is any Flesh in that Country. Instead of Bread they use the Root of *Manjoza* [i], as they do at *Brazil*, and *Indian* Wheat, of which they make little Cakes, and other Things of Paste, which yet are not so good as Bread. The Water they drink is very bad; it is brought from a neighbouring Island, where they dig a Trench even with the Sea, and the Water freshens as it strains through the Sand, but not thoroughly. Else they go for it to a River twelve or fourteen Miles from *Loanda*, and load their Canoas, which are Boats made of one Piece of Timber. These Canoas have a Hole at the Bottom, which

Provision.

Water, &c.

[a] *Pigafetta*'s Relation of *Kongo*, p. 51. [b] *Merolla*'s Voyage, *p.* 670. [c] *Angelo*'s Voyage, *p.* 561. [d] *Ogilby*'s *Africa*, p. 552, *& seq.* [e] *Angelo*, as before. [f] *Merolla*, as before. [g] *Ogilby*, as before, *p.* 553. [h] *Merolla*, as before. [i] *Maniok*, or *Mandioka*.

Angola *Kingdom.*

they open when they are in the River, and ſtop it up when the Canoa is full enough. When they come home, they ſtrain it from the Dirt, and let ſtand ſome Days to ſettle. Wine brought from *Europe* is ſold for ſixty Millreys the Pipe, that is, twenty Pounds *Sterling*; when there is a Scarcity, it riſes to an hundred Millreys a Pipe, and ſometimes there is none at all to be had [a].

Nature of the Soil.

THE Land about *Loanda*, for want of convenient Moiſture, proves barren; but on the oppoſite Side, by the River *Bengo*, it is fruitful, yielding Store of *Mandioka*, Millet, Beans, and many Sorts of Fruits and Herbs. This Quarter, upon the *Portugueze* firſt Arrival, was overgrown with Buſhes and Brambles: But the Governor of *Loanda*, *Ferdinando de Souſa*, in 1629-30, commanded the Inhabitants, every one according to the Number of Slaves he had, to take a Piece of Ground at the River, and clearing it from the Buſhes, Brambles, and Weeds, make it fit for ſowing and planting; by which Means they brought it to the preſent Fertility.

Fine Plantation.

THIS Order at firſt they with Difficulty obeyed; but when they ſaw the Effect, every one, eager to get a Plantation, took ſo much Ground as he could manure. In this Manner the Land was planted with Millet, Beans, and all Sorts of Herbage; and in Time became, as it were, a pleaſant Garden for the whole Country: But afterwards, when the *Dutch* took the City *Loanda*, all was burned and ruined; ſo that this Tract of Land again became a Den for Lions, Tygers and other wild Beaſts: However, after Peace was ſettled between the *Dutch* and *Portugueze*, their joint Endeavours reſtored it to its former Beauty and Fertility [b].

SECT. II.

Of the Iſland *of* Loanda, *and* Conqueſt *of the* City *by the* Dutch.

The Iſland Loanda: *How formed. The Channel and Port. Towns and Soil. Gardens and Improvements. The Coaſt adjacent. The* Dutch *from* Brazil, *take* Loanda *City. The Governor's Conduct: He is ſurprized and taken with his Soldiers.* Loanda *yielded to the* Portugueze *by Treaty.* Molls *Fort built by the* Dutch.

The Geography.

THE Iſland of *Loanda* lies before the City in eight Degrees forty-eight Minutes [c], South Latitude. *Lopez* makes it about twenty Miles long, and one broad at moſt; in ſome Places but a Bow-Shot over [d]. *Merolla* ſays, it is about ten Leagues in Length about a Mile from the City. *Dapper*, that it is not above a Mile and an half acroſs in the broadeſt Part, ſo that thoſe who ſail-by in a Ship may eaſily ſee the Sea run between it and the main Land. The Sea, a Muſket-Shot from Shore, hath not above ſeven or eight and twenty Fathom Water, yet a League farther a Line of an hundred Fathom can reach no Ground [e].

The Iſland Loanda.

How formed.

LOPEZ ſuppoſes this Iſland to have ſprung, by Degrees, from the Settlings of Sand and Mud thrown-up by the two great Rivers of *Bengo* and *Quanza* [f]. *Merolla* ſpeaks to the ſame Purpoſe, when he ſays, that this Port is as ſecure as famous, being formed neither by Art nor Nature, but only by Chance; having a long Slip of Sand thrown-up by the Sea, which makes a low, flat Iſland, about a Mile from the City, behind which the Ships ride [g].

LOPEZ obſerves, that it is called *Loanda*, which ſignifieth *Bald*, or *Shaven*, becauſe it is a Country without any Hills, and very low, ſcarce riſing above the Sea.

Channel and Port.

ACCORDING to him, this Iſland, in the narroweſt Part of it, is ſo near the firm Land, that the People do ſometimes ſwim over the Channel, where, at low Water, certain little Iſles appear [h]. This Channel hath two Entrances, one on the South called *Barra de Korimba*, which heretofore had above five Fathom Water, but at preſent it is almoſt choaked-up with Sand: It was guarded formerly by two Batteries, but the Force of the Water hath almoſt waſhed them away [i]. The Entrance on the North to the Port of *Loanda* is half a Mile broad, and very deep [k].

THE beſt Water in all theſe Countries is gotten in this Iſland, by digging only the Depth of two or three Hands Breadths. This may ſeem ſtrange, but what is ſtranger, that it is freſheſt at the Flood, and ſalteſt at the Ebb [l]. Here, and no where elſe on theſe Coaſts, are caught Crabs and Lobſters, as likewiſe Cuttle-Fiſh, and thoſe little Shell-Fiſh called *Zimbi*, (or *Simbo*) which paſs for Money [m]. Heretofore the King

[a] *Angelo*'s Voyage, *p.* 561. [b] *Ogilby*'s *Africa*, p. 555. [c] By our Map, the North End of the Iſle lies in eight Degrees thirty-ſeven Minutes, and the South in eight Degrees fifty-two Minutes. The Length is eighteen Miles, and the Breadth, where broadeſt, two; where narroweſt, one. [d] *Pigafetta*'s Relation of *Kongo*, p. 21; and *Merolla*'s Voyage, *p.* 608. [e] *Ogilby*, as before, *p.* 569, *& ſeq.* [f] *Pigafetta*, as before, *p.* 21, and 26. [g] *Morella*, as before. [h] *Pigafetta*, as before, *p.* 21, and 25. [i] *Ogilby*, p. 571. Our Map places Fort *Ferdinand* at this End of the Iſle. [k] *Pigafetta*, as before, *p.* 25. [l] The ſame, *p.* 22; and *Merolla*, as before. [m] *Dapper* ſays, that on this Score the Iſland may be called *The Mint of Kongo*. For an Account of this Shell-Fiſh, ſee the Natural Hiſtory hereafter. *Lopez* calls the *Simbos*, *Lumakhe*.

of

Angola Kingdom.

of *Kongo* reserved to himself the Right of fishing for these *Zimbi*; but the *Portugueze* have usurped it from him [a]. According to *Lopez*, an excellent Kind of Shell-Fish stick to the Bodies of certain Trees [b], which grow in the little Isles before-mentioned, and on the Shores of the Island facing the Main, in certain low Places [c].

Towns and Soil.

IN this Island there are seven or eight Towns [d], called by the Inhabitants *Labata*, the principal whereof is *Spirito Sancto*. Here dwelleth the King of *Kongo*'s Governor, to minister Justice, and gather his Revenue, arising from the *Lumakhe* [e], or *Simbos*, which amounts to eleven thousand Ducats yearly.

THIS Island is subject to him, though, by Report, he does not possess one Foot of Ground upon the Continent, to the South of the River *Bengo*. The *Portugueze* have two Churches, or Chapels here.

AS to the Soil, it is very dry and sandy, only in some Places may be seen a few Bushes and Brambles, and on the North Side, here and there, a few Hawthorn Shrubs [f]: But it has neither Corn nor Wine. However, to make some Amends, here are Goats, Sheep, and Boars in great Numbers; which being tame at the first, afterwards become wild. Great Store of Victuals also, are brought hither from all the adjacent Parts, to exchange for *Lumakhe* [g]. Besides,

Gardens and Improvements.

the *Portugueze* have several Gardens and Orchards, wherein grow Oranges, Lemons, Citrons, Pomegranates, excellent Figs, Bananas, Coco-Nuts, Grapes, and other Fruits [h]. In short, it has been so well improved latterly, that *Merolla* calls it a pleasant Island, and says, that the Citizens of *Angola* delight themselves as much there as the *Neapolitans* do in their Retirement to *Posilippo*. For this Purpose they have several little Houses there, which being intermixed with verdant Trees, afford a very delightful Prospect. They likewise cultivate the Soil, which being well watered proves very fertile [i].

THE Islanders use Canoas, of the Bodies of Date-Trees joined together, in which they fight at Sea.

FORMERLY the *Jaggas* abode here, but the *Portugueze* drove them out in the Year 1578, and pursued them to *Massingan*, where they raised a Fort for their Security [k].

The Coast adjacent.

ABOUT seven Miles from *Barra de Korimba*, on the main Land, appears a little Promontory, in *Portugueze* called *Punto del Palmarinho* [l]. Four Miles more Southerly, lieth the *Sleepers* Haven; also the Clay-Ovens, or Lime-Kilns, where the *Portugueze* burn Lime and Oyster-Shells. Nine Miles from *Sleepers* Haven, you come to the River *Quanza*, where formerly stood the *Dutch* Fort called *Molls*, described a little below [m].

The Geography.

IN the Year 1641, the *Dutch*, under the Command of *Cornelius Cornelisen Jol*, otherwise called *Houtebeen*, took from the *Portugueze* the City of *Loanda Saint Paulo*, upon the following Occasion, as related by *Dapper*.

The Dutch from Brazil

GRAVE MAURICE of *Nassau*, General of the *Dutch* in *Brazil*, perceiving that the Blacks from *Ardra*, *Kalbari*, or *Rio Real*, and other Places, were not sufficient to work in the Sugar-Mills, cultivate the Cane-Fields, and manure the Ground for planting *Mandioka* (or *Maniok*) and other Vegetables, set-out a Fleet under the Conduct of the fore-mentioned *Houtebeen*, with some Land Forces, commanded by one *James Hinderson*, to take *Angola* from the *Portugueze*.

THE Fleet, consisting of twenty Ships, great and small, manned with two thousand Soldiers, nine hundred Seamen, and two hundred *Brazilians*, set-sail from *Fernambuk* the thirtieth of *May*; and after many Oppositions to come about to the South, the nineteenth of *July*, in twenty-eight Degrees South Latitude, the Fleet began to want fresh Water.

THE fifth of *August*, the Fleet came to Cape *Negro*, in sixteen Degrees; from thence to *Flies* Bay, in fifteen; and, on the twenty-first, took a *Portugueze* Carvil, laden with Wines, from the *Maderas*, called the *Jesu-Maria-Joseph*, which served to bring them into the Haven of *Loanda*.

Take Loanda.

THE twenty-fourth, *Hinderson* landed with his Soldiers, and marched against the City. The *Portugueze* Governor, *Caesar de Meneses*, stood not far-off, on the Shore, ready to receive them, with nine hundred Whites and armed Inhabitants, and a great many of Blacks, besides two Pieces of Ordnance: But at the first Onset, the Enemy fled; the Blacks first, and then the *Portugueze*, followed by the Governor, leaving the Ordnance behind them. Hereupon, the City, with all the Forts and Batteries, was taken, without farther Resistance, none being found therein, but one drunken Soldier and a very old Man. The Booty there, consisted of twenty-nine Brass Pieces, and sixty-nine of Iron; besides Store of Arms, Ammunition, and Provision of Victuals, as Meal, Wine, and thirty Sheep, small and great. But because there was

[a] *Merolla*'s Voyage, *p.* 608. [b] These Trees seem to be the Mangroves, and the Fish, Oysters. [c] *Pigafetta*'s Relation of *Kongo*, p. 23, and 25. [d] *Linschoten* will hardly allow them to be Villages. [e] *Pigafetta*, as before, *p.* 23. [f] *Ogilby*'s *Africa*, p. 570. [g] *Pigafetta*, as before. [h] *Ogilby*, as before. [i] *Merolla*, as before. [k] *Ogilby*, as before. [l] See the Map, or Chart. [m] *Ogilby*, as before *p.* 571.

Angola Kingdom. no fresh Water, the *Dutch*, after their Conquests, fortified a House lying near the River *Bengo*, for the Conveniency of fetching it from thence; upon which the Blacks made an Assault, but were beaten-off with the Loss of eighty Men.

The Governor's Conduct. TWO Days before the Appearance of the *Dutch* Fleet, the Governor had Notice of it; but supposing they were coming only to carry-off a Booty of Slaves and other Goods, gave Orders, that his Wives and Children, with the best Merchandize, should be hidden: But when he saw what they came about, he by Letters complained to *Jol* of the Injury, and put him in mind, that the States of *Holland* and the King of *Portugal* were at Amity, and therefore expected the Surrender of the City. The *Dutch* answered, that if there was any such League subsisting, the Governor should have given them Notice of it before the City was subdued, and they had not been dealt with as Enemies; but that, for their Parts, they knew nothing of the Matter.

WHEN the *Portugueze* Governor, who retired to *Massingan*, found that the Unwholsomness of the Air killed many of his Soldiers, and knowing himself too weak to recover *Loanda* by Force, he sent to desire a Truce for eight Days with the *Dutch*, intending, in that Time, either to declare himself for the States, or to depart: But as the Terms he proposed were not liked, he was required to retire with his Soldiers fifty Miles from *Loanda*, and declare, in nine Months, whether he would submit, or retire. Hereupon, *de Meneses* withdrew to the River *Bengo*; where he began a new Plantation, and managed it with such Industry, that in a short Time he planted Gardens, which supplied not only his own Colony, but *Loanda*.

Is surprized and taken. THIS raised a Jealousy in the *Dutch*, who having been farther informed, that he, to strengthen himself, had taken-away all the Ammunition from *Massingan*, doubled his Guards in *Bengo*, and delivered-out Powder and Ball to his Soldiers, expecting an Addition of two hundred Men out of *Bahia*, to prevent any farther Inconveniencies, it was concluded to send a Party of Soldiers privately to surprize him. To that End, in *May*, 1643, an hundred Men departing from the City, in the Evening came near the Camp: The Centinel, upon the first Discovery of them, gave fire, and was seconded by the rest of the Soldiers; whereupon, the *Dutch* fell-on, and being come to the Market-Place, the Guard before the Governor's House sallied-out upon them, as did also the *Moradores*; but were quickly routed, twenty being killed, and as many wounded: The rest, among whom was the Governor himself, were taken Prisoners, and with the Plunder brought to *Loanda Saint Paulo*; from thence they were all sent to *Fernambuk*, excepting the Governor and some of the chief, whom they kept Prisoners.

The Geography.

THE *Portugueze* were highly discontented at these Transactions, maintaining, in their Declarations and Letters sent to *Lisbon*, that they were a direct Breach of the ten Years Truce, concluded in 1641; which, according to the first, second, and eighth Article, was to begin in *Europe*, and beyond *Europe*, as soon as ever the News of it could arrive; adding, that they had accordingly given Notice thereof; but that, on the contrary, the *Hollanders* sent Instructions to *Houtebeen*, their Admiral, to subdue all he could.

Loanda yielded by Treaty.

TILL the Year 1648, the *Dutch* possessed this City; at which Time the *Portugueze* regained it by Treaty [a], on the twenty-first of *August*; and accordingly on the twenty-fourth of the same Month, the *Dutch* marched from thence.

Molls Fort.

WHILE the *Hollanders* held it, they erected a Fort (mentioned before) on the North Side of the River *Quanza*, to hinder the *Portugueze* going up and down, to which they gave the Name of *Molls*, being two and thirty Paces long, and twenty broad. It was raised with Planks and Stakes, filled with Earth, and surrounded with Bushes. The Top of this Wall, about four Foot thick, was furnished with Port-Holes, where were planted four Pieces of Ordnance, with a Guard of Soldiers [b].

SECT. III.

The Dominions *of the* Portugueze *in* Angola; *Their* Manners *and* Customs.

Their Extent. Expedition of Diaz: *He invades* Angola: *His Successes. Inhabitants of* Loanda. Portugueze *Women.* Portugueze *Wives mere Termagants: State in going abroad. Mulattos, their Characters. Enormities of Soldiers, and Slave-Buyers. Whites sell their Children. Black Slaves: Their Customs: Changing of Wives.*

Their Extent. IT is not easy to define the Bounds and Extent of the *Portugueze* Dominions in this Part of *Africa*, for Want of some exact and particular Account of their Possessions here. We may however venture to say, that they are not near so extensive as they are commonly represented; and though Authors speak both of *Angola* and *Benguela* as being subject to the *Portugueze*, yet,

[a] *Angelo*, in his Voyage, *p.* 561, says, the *Portugueze*, with much Bravery, drove them out. [b] *Ogilby's Africa*, p. 566, *& seqq.*

in

Angola Kingdom.

in all Appearance, they have no Footing beyond the Sea-Coasts, except at *Massingan* in *Bengo*, *Danda*, and a few other Places within Land.

THE Original of their Acquisitions there, according to *Lopez*, was thus: In the Time of King *John* the Second of *Portugal*, the *Portugueze*, by Licence from the King of *Kongo*, (to whom *Angola* at that Time belonged) carried-on a great Traffic at *Loanda* for Slaves, whom they transported to *St. Thomas*, which they touched at in their Way thither. When this Trade began to encrease, they dispatched their Ships from *Lisbon* directly to *Angola*, and sent as Governor, *Paulo Diaz* of *Novais*, whose Ancestors first discovered this Coast. Don *Sebastian* gave this *Diaz* a Grant, to him and his Heirs [a], of all he should conquer along the Coast for the Space of thirty-three Leagues, to the North of the River *Koanza*, and within Land as far as he could penetrate, in order to defray the Expences of the Expedition. There went with *Diaz* a great many Ships, which opened a large Trade with several Parts of *Angola*, whereof *Loanda* was the Mart. By little and little *Diaz* got Footing in the Country, and built an House in the Village *Anzelle* (a Mile from the said River) which lay very commodious for the Traffic of *Angola*.

Expedition of Diaz.

AFTER this, the *Portugueze*, in Company with the People of *Kongo*, traded freely to *Kabazo*, a Place belonging to the Lord [b] of *Angola*, distant from the Sea one hundred and fifty Miles: But in 1578, they were all slain, and their Goods confiscated by Order of his Lordship, who alledged, that they came thither as Spies, and to take Possession of his Country. However, it was thought, that he did it only to gain all that Wealth to himself [c]; considering, that those Traders were not dressed like Soldiers, but Merchants.

He invades Angola.

WHEN *Paulo Diaz* understood this, he gathered such *Portugueze* as could be found in the Country, and with two Gallies, and other Vessels, sailed-up the *Quanza*, and subdued many Lords on both Sides of it, who became his Friends as well as Subjects. But *Diaz* understanding, that the King of *Angola* had assembled a great Force, applied for Succour to the King of *Kongo*, who presently sent him an Army of sixty thousand Men, under the Conduct of his Cousin Don *Sebastiano Mani Bamba*, and another Captain, with one hundred and twenty *Portugueze* Soldiers, who were in those Countries. These Forces arriving at the River *Bengo*, within twelve Miles of *Loanda*, and not meeting with the Barks to carry them over, they crossed it on Foot, and going on forwards, met with the King of *Angola*'s Army. In the first Encounters, the People of *Kongo* were Conquerors: But at length, after great Loss on both Sides, Victuals beginning to fail, the Men fell-sick and died; whereupon the *Kongo* Army broke-up Camp and returned home [d].

The Geography.

MEAN-WHILE, *Diaz*, though he could not join his Friends, who came to his Aid, yet set himself forwards, and passing-over the *Quanza*, staid at *Luiola*, where the River of that Name joins the former [e]; because it was a very strong Place. In its Neighbourhood are the Hills of *Kambambe*, producing infinite Store of Silver, which *Diaz* endeavoured to conquer. This was the grand Quarrel between him and the People of *Angola*, who did all they could to frustrate his Design. On the other Hand, the *Portugueze* made continual Inroads into the Countries subject thereto.

His Successors.

IF it be asked, how three hundred *Portugueze*, under *Paulo Diaz*, and others of that Nation, assisted by their Slaves and the Malcontents, the Rebels and Fugitives of *Angola*, amounting not in all to fifteen thousand Men, should be able to make so gallant a Resistance against a Million of Blacks, *Lopez* accounts for it by observing, that the latter were all naked, without any Armour, and their Weapons only Bows and Daggers: Whereas the *Portugueze* wore Jackets stuffed with Cotton and well quilted, which secured their Arms and Bodies, as low as their Knees; likewise Caps on their Heads made of the same Stuff, which were Proof against the Enemy's Weapons: Besides, they fought with long Swords, and some rode on Horses, of which Creatures the Blacks were greatly afraid; so that one Horseman was able to deal with an hundred Negros, especially if he made use of Fire-Arms [f].

Inhabitants of Loanda.

ACCORDING to *Merolla*, the *Portugueze* and other *Europeans* living in these Countries, particularly in *Loanda*, are of three Sorts. 1. The Ecclesiastics, who are but few. 2. Such as come to command or trade; of these there are many. 3. The condemned Persons who are sent hither by Courts of Justice: Of these there is no small Number, but not near so many as of the second Sort. Amongst them there are several descended from the Jewish Race, who are named by the Citizens, *New Christians*. These are sent over by the Spiritual Courts, and are kept from

[a] What Right had he to do this? [b] The Author calls him Lord, because he was then but a petty King. [c] Let his Reason be what it would, could he be blamed, after such an unjust Grant of the King of *Portugal* to *Diaz*? [d] *Pigafetta*'s Relation of *Kongo*, p. 45, *& seq.* [e] See before, *p.* 263. e. [f] *Pigafetta*, as before, *p.* 51, *& seqq.*

coming

Angola *Kingdom.*

coming to the ſacerdotal Function for ſeveral Reaſons: One is for a Crime frequently practiſed by them, which Modeſty forbids to mention. Notwithſtanding this, theſe People are the greateſt Frequenters of Churches, and give the moſt liberally to the Convents and the Poor.

THE Women being bred among Blacks, ſuffer themſelves, except ſome few, to be ſo perverted, that they ſcarce retain any Thing white about them, except their Skins. The worſer Sort take upon them to lord it over their Huſbands to ſuch a Degree, that if they will not live according to their Fancies, they do all they can to drive them out of their Houſes; or elſe humble them ſo far, as never to dare to go out, or take their Pleaſure in their Net, according to Cuſtom. The worſt is, that while they are under this Confinement, they may choak for want of Water, this City having none freſh, but what comes from an Iſland about two Days Journey diſtant [a]. Likewiſe, in eating, the Wife and the She-Black generally ſtarve the Huſband.

Portugueze *Wives, mere Termagants.*

SOME of theſe Women keep their Huſbands Cloaths from them, out of Pretence, that they do not belong to them alone, but to their Family in general. The Law here is, that whatever comes by the Mother deſcends to the Daughters; becauſe the Sons have wherewithal to maintain them by Marriage. When the Maids are marriageable, if their Mothers carry them to Church, they are ſaid to do ſo to ſell them, and therefore, for the moſt Part, they lock them up at home. When they are married, they generally keep themſelves up, on account of being big with Child, of Heat, wet Weather, or the like; and when they come to be old, they do not care for being ſeen, for Fear of diſcovering their Wrinkles [b].

State in going abroad.

THE Whites, when they go about the Town, are followed by two Blacks, with a Net-Hamock. Another Black walks by his Maſter's Side, holding a large Umbrello over him to keep off the Sun. When any two, who have Buſineſs, meet, they join their Umbrellos, and walk Side-by-Side in the Shade. When the white Women go abroad, which is very ſeldom, they are carried in a covered Net, as is uſed in *Brazil*, with Attendance of Slaves, who kneel when they ſpeak to their Maſter [c].

MEROLLA is more particular with reſpect to the Women. The better Sort, ſaith that Author, go to take the Air in their Nets, with a Carpet thrown-over them, and attended by at leaſt twelve Perſons; namely, two to carry the Net, two to bear Umbrellos on each Side, and eight *Mokkomas*, or black waiting-Maids: Four of theſe latter hold each a Corner of the Carpet, to kneel-on when their Miſtreſs goes into the Church.

The Geography.

WHENEVER there is any Stage-Play, or Tilting, the Women, all, without Exception, go to it, even though they were ſick. On *Holy Thurſday*, they always walk on Foot, and without Attendance, which they never do at any other Time.

OF Mulattos, born of a White and a Black, there are great Numbers here. They hate the Negros mortally, even to their own Mothers, and do all they can to be upon an Equality with the Whites: But this is not allowed them, they not being permitted to ſit in their Preſence.

Mulattos, their Character.

THE Mulatta Women wear neither Smocks nor Petticoats, having only a Piece of Cloth girt under their Arms; but this is to be underſtood of ſuch only as have no known Fathers. The Male Mulattos, who wear Stockings and Breeches, uſually become either Prieſts or Soldiers, above which Condition they never riſe. It was no ſmall Trouble to the Author, to obſerve, that wherever theſe Mulattos were born, they were preſently deſigned for Prieſts; although there are great Numbers of them unqualified for Orders, as it was not known how they came into the World, or whether they were deſcended from Jews. To remedy this Abuſe, the new Biſhop brought Orders from *Rome*, that none ſhould be diſpenſed with as to their Irregularity; and the Mulattos believing the *Capuchins* to have been the Cauſe of this Regulation, as they had frequently preached againſt the Practice, they bore them a mortal Averſion.

THOSE who are Soldiers, and travel about the Kingdom, exact as much Service and Reſpect from the Blacks as the Whites, cauſing themſelves to be carried in Nets: And if it happen, that the *Sova*, or *Mani*, that is, *Governor*, does not immediately provide them with Porters, or treat them as they require, they draw their Swords, and take whatever they can find in his Houſe, although they are going, not about the King of *Portugal*'s, but their own Buſineſs. On the Road, they take whatever Eatables they can meet with, without thanking the Black they have them from; and if he ſhould happen to murmur in the leaſt at their Injuſtice, inſtead of making him Satisfaction, they will pay him with Blows.

Enormities of Soldiers.

OTHERS, who turn *Pombros*, (or Buyers of Slaves) in ranging the Country, commit a great

And Slave-Buyers.

[a] This Diſtance is too great, as the Iſland of *Loanda* muſt be meant.

[b] *Merolla*'s Voyage, *p.* 671.

[c] *Angelo*'s Voyage, *p.* 561.

many

Angola Kingdom.

many Enormities: Among the reſt they will lie with the Negro Women, and getting them with Child; ſome Years afterwards returning that Way, will take them from their Mothers, under Pretence of better educating them at *Loanda*; but inſtead thereof, at a certain Age, do ſell or barter them away for Goods; and thus grow rich by trading in their own Fleſh and Blood. One Reaſon why the Blacks do not come-in faſter to be converted is, according to *Merolla*, becauſe they obſerve the Mulattos commit ſo many ill Actions with Impunity.

THIS bad Cuſtom was, in the Author's Time, for a-while diſcontinued, by the Governor's prohibiting the Mulattos to trade any more this Way, ordering, that on the Road they ſhould pay for the Carriage both of themſelves and their Baggage: Nor would the Abuſe have been ſo great, if it had lain only among the Mulattos, but the Whites alſo had their Share in it, and traded like the others in their own Fleſh. This comes to paſs when their black Miſtreſs brings them forth a Child, and being of that Hue, it is generally a Slave, which coming afterwards accidentally to offend, is forthwith ſold according to Cuſtom: But the worſt is, this is done upon the ſmalleſt Fault, and without any Regard to Nature or Relation.

Whites ſell their Children.

A FATHER had two Daughters, the one a Widow, the other a marriageable Mulatto; having a Mind to marry the latter, he took away the others Goods, and all ſhe had, to give with this Mulatto: The Widow, in the Author's Hearing, ſaid, *I will not diſpleaſe my Father, let him do what he pleaſes, I will never oppoſe him; but when he dies I will ſell his Daughter, becauſe ſhe is born of my Slave, and thus without Trouble or Conteſt will recover what is taken from me*; giving her Father to underſtand as much in a civil Way. In ſhort, unleſs the Father declare one of theſe to be his lawful Son or Daughter, they are ever looked upon as Slaves.

Blacks Slaves.

As to the Negros inhabiting *Loanda*, and the Kingdom of *Angola*, except ſome few who are free as being Natives, they are all Slaves to the Whites: Some are ſent to the *Arimi*, (or Farms) about one or two Days Journey from the City, as to *Bengo* and *Dante*, (or *Danda*) which are well watered with Rivers, when the other Provinces are almoſt parched-up for want of Rain, and conſequently not fit for Tillage [a]. Others of theſe Slaves are ſent to catch Fiſh, which being more than ſufficient to maintain their Maſter's Family, the latter ſells the Overplus. They are likewiſe employed in Building, which is commonly very ſlow. Whenever any of their Maſters has a Child born, a Houſe is begun, and goes-on no faſter than that Child grows. This is ſpoken of thoſe Whites who are able to build a Houſe for every Child they have. The Plaiſter here is made of Sea-Shells, which, burnt in Furnaces, make as white and good Lime as any in *Europe*.

The Geography.

MANY of theſe Slaves do the Office of Barbers, and are more expert than the Whites, as well in the Uſe of the Sciſſars and Razor, as in that of the Lancet to open a Vein. In ſhort, ſome follow one Trade, ſome another; and when they have no Buſineſs to do for their Maſters, they are hired-out at ſo much a Week or Month, the Profit whereof goes to their Maſters; ſo that he, who has moſt Slaves here, is accounted the richeſt Man.

FROM the great Variety of Slaves of different Nations in theſe Countries, muſt needs proceed the like Variety and Difference in Humours and Cuſtoms; and although they are Chriſtians, yet our *Capuchin* obſerved, that they ſeemed to perform the Duties of Religion more out of Fear of their Maſters, than out of any Value they had for it. The ſhe Slaves are commonly guilty of a Fault, which is partly occaſioned by the white Women, who not caring to be deprived of their *Mokkomas* [b], will not ſuffer them to marry, and therefore they ſteal from their Miſtreſſes in order to maintain Men to ſatisfy their Appetites. If they happen to prove with Child, no Shame is imputed either to them or their Miſtreſſes, who think no Harm in it; but the Miſſioners often have them puniſhed, and force them to marry the Perſons who debauched them, which they do with much Reluctance, uſing many frivolous Arguments to avoid that Reſtraint.

Their Cuſtoms.

SOME of theſe Slaves, after they are thus married, will exchange their Wives for a certain Time, alledging, in Caſe of Reproof, that they are not able to eat always of the ſame Diſh. The Women likewiſe, who live out in the Country at their Maſters Farms, will hire each of them a Man, upon Condition that he ſhall not leave her till ſhe has a Child by him, though ſhe is to maintain him all the while. The Blacks make uſe of a crafty Deceit to extort Abſolution from their Confeſſor; which is, that the firſt Day of *Lent* the Men, parting from the Women for a ſhort Space, appear before the Prieſt, and tell him they have left-off their lewd Courſes, promiſing never to return to them; but a Week or Fortnight after *Eaſter* they go about till they are provided with one to ſatisfy their Luſt all the Year, without having any more to do with thoſe they forſook before Confeſſion [c].

Changing Wives.

[a] *Merolla*'s Voyage, *p.* 672. before, *p.* 673, *& ſeq.*

[b] In this Place, in the Tranſlation, *Makkamas*.

[c] *Merolla*, as

SECT.

Benguela Kingdom.

SECT. IV.

The Kingdom of Benguela, or Bankella.

Bounds and Extent. Rivers. Deadly Air. Bay of Cows. St. Philip, *or* Benguela *City. The Inhabitants.* Kashil *Town. A vile Custom. Money. Forts and Houses.*

Bounds and Extent.

THE Kingdom of *Benguela* [a] is bounded on the North by *Angola* (of which some make it a Part;) on the East by the Country of the *Jagga Kassanji*, from whence it is separated by the River *Kuneni*; on the South by *Mataman*; and on the West by the Ocean. It lies between ten Degrees thirty Minutes and sixteen Degrees fifteen Minutes, South Latitude, and between thirty and forty Degrees of Eastern Longitude; being in Length, from West to East, five hundred and ten Miles, and in Breadth, from North to South, three hundred and sixty.

IN the Time of *Lopez*, 1589, *Benguela* was considered as Part of *Angola*. That Author says, the Bay of *Cows* (where the City of *St. Philip* now stands) lay in the Middle of the Coast, and that from thence Southward to Cape *Negro* they reckoned two hundred and twenty Miles; the Country and Soil being like that to the North, and possessed by many Lords, subject to the King of *Angola*. He adds, that from Cape *Negro* the South Bounds of *Angola* run Eastward through the Midst of the *Monti Freddi*, or *Cold Mountains*, which in some Parts towards the Line, that are higher than the rest, are termed *Monti Nevosi*, or *Snowy Mountains*. These supply the Lake *Dumbea Zokkhe* with Water, and end at the Mountains of *Crystal*, whence the Border runs Northward through the Mountains of *Silver* as far as *Malemba*, where the Kingdom of *Kongo* is divided by the River *Zaire* [b].

Rivers.

THE chief Rivers beginning Northward, are the *Longo*, or *Moreno*; the *Nika*; the *Katonbella*; the *Gubororo*, or *St. Francisco*, which runs through the Middle of it; the *Farsa*; the *Kutembo*; and the great River *Kuneni* before-mentioned, next to which, for Largeness, is the *Gubororo*. All these Rivers run from East to West.

Deadly Air.

THE Temper of the Climate of *Benguela* is so bad, and gives the Food of the Country such a pernicious Quality, that those who eat of it at their first Coming certainly die, or, at least, a contract some dangerous Distemper: For this Reason Passengers take care not to go ashore, or drink the Water, which looks like Lye; and the Author refused to dine with the Governor of *Benguela*, till he had assured them, that neither the Victuals nor Wine should be of that Country [c]. It is easy to see how ill the Air agrees with the Whites who live in this Region; they look as if they were dug-out of their Graves, their Voices are broken, and they hold their Breath in a Manner between their Teeth. This made *Carli* decline staying there [d].

The Geography.

BAHIA DAS VACCAS, or *The Bay of Cows*, is not very large, yet it is a good Harbour, and able to receive any Ship of Burden. It has its Name from the many Herds of that Sort of Cattle, which are found thereabouts. The Country is plain, and abounds with all Manner of Provisions. Some Metals, especially Silver, may be had here [e].

Bay of Cows.

BATTEL says, that a Ship may ride safely in this Bay, it being a smooth Coast: That it is a good Place for Vessels homeward bound from *India* to refresh at; and that the *Portugueze* Carraks often pass along this Coast to the City of *Loanda* to get Provisions. He adds, that the *Bahia das Vaccas* is also called *Bahia de Torre*, from a Rock that is in it like a Tower [f].

IN the Time of *Lopez* and *Battel*, there was no Town or Settlement on this Bay, but since then the *Portugueze* built one on the North Side, and called it *San Felipe* or *St. Philip* of *Benguela*; also *New Benguela*, to distinguish it from the *Old*, which lies near the Northern Borders of this Country, between Port *Suto* and the River *Longo*, or *Moreno*. *Carli*, who was here in 1666, says, there is a *Portugueze* Governor and Garison in the City *Benguela*. He adds, that they found about two hundred white Inhabitants, and Abundance of Blacks: Also, that the Houses are built with Mud and Straw, the Church and Fort being made of no better Materials [g].

St. Philip, or Benguela City.

The Inhabitants.

ACCORDING to *Battel*, the People near the *Bahia das Vaccas*, or *de Torres*, are called *Endall Ambondos* [h], and have no Government, so that they are not to be trusted by those who trade with them. They are simple, and so cowardly, that thirty or forty Men may go boldly up the Country, and bring-down whole Herds of Cattle. They bought these for blue Glass Beads of an Inch long, called *Mepimdes*, paying fifteen Beads for a Cow.

THE Men wear Skins round their Middle, and

[a] *Merolla* calls it *Bankhella*, or *Banquella*, and says it is a Conquest of the *Portugueze*, but this can relate only to the Sea Coasts. [b] In the Translation, *Koari*. *Pigafetta*'s Relation of *Kongo*, p. 57, & *seq*. [c] *Carli*'s Voyage, *p*. 260. [d] *Angelo*'s Voyage, *p*. 260; and *Merolla*'s Voyage, *p*. 605. [e] *Pigafetta*, as before, *p*. 20. [f] *Purchas*'s Pilgrims, vol. 2. *p*. 973. [g] *Carli*, as before, *p*. 560. [h] These seem to be a Branch of the *Ambondos*, or *Abondors*, who are the Inhabitants of *Angola*.

Beads

Benguela Kingdom.

Beads about their Neck. They carry Darts of Iron, and use Bows and Arrows: They are beastly in their living, for they have Men in Womens Apparel, whom they keep amongst their Wives. The Women wear about their Necks a Copper Ring, weighing at least fifteen Pound; with little Copper Bracelets round their Arms reaching to their Elbows: About their Waist, a Cloth made of the *Insandie*-Tree, neither spun nor woven, and on their Legs, Copper Rings reaching as low as the Calves.

THE Province (to which this Quarter belongs) is called *Dombe*, and has a Ridge of high *Serras*, or Mountains, which extend from those of *Kambamba*, where there are Mines. These lie along the Coast, South and West, and abound with fine Copper, if the Natives would work them, but they take no more than serves them for Ornament [a].

Kashil Town.

THIS Author travelled through a great Part of *Benguela*, as hath been already related [b], and saw many of their Towns, the chief of which was *Kashil*. This, he says, is very large, and so overgrown with *Alikondie*-Trees, Cedars and Palms, that the Streets are quite darkened. In the Middle of the Town is an Image of a Man, standing or raised twelve Foot high, at the Foot of which is a Circle of Elephants Teeth stuck in the Ground. On these Teeth stand a great Number of Skulls of Men killed in the Wars, and offered to this Idol. They use to pour Palm-Wine at its Feet, with the Blood of Goats. This *Mokisso* is called *Quesongo*, and highly reverenced. In many other Parts of this Town were little Images, with Heaps of Elephants Teeth piled round them. At the South End of the Town was another Idol that had above three Tun of Teeth laid over him. The Streets were paled with Palm-Canes, placed in Order: Their Houses round like a Hive, the Insides hung with curious Mats [c].

The Geography.

MEROLLA informs us, that the People of a certain Port in this Kingdom, which he put into [d], have a very brutish Custom in making of Slaves: For the Negro Women, by Consent of their Husbands, make it their Business to allure Men to their Embraces, and then accuse them to their *Barrakan*, (so they call the Husband) who feigning to be in a great Rage, imprisons the Gallants, and soon after sells them to Strangers, without being called to Account for so doing. With the Money he buys other she Slaves, who are permitted to do the same Thing. There are others who, going-up into the Country, through Pretence of Jurisdicton, seize Men upon any trifling Offence, and sell them: For which Reasons the Author holds it unlawful to buy Slaves on this Coast.

A vile Custom.

THE current Coin of this Kingdom is little Bits of Glass Coral, brought by the *Portugueze*; which the Natives call *Misangas*, and use for Ornament as well as Money, making both Bracelets and Necklaces of them.

Money, Forts and Houses.

THE Forts and Houses of the Whites here are composed of Wood and Clay, after this Manner: Two Rows of strong Posts are fixed in the Earth about two Spans asunder, and joined together at Top by several tranverse Pieces of a smaller Size. The Space between is filled-up with Clay well beaten, both Sides are smoothed and checkered with Creases, which makes it seem at first Sight to be a Stone Wall. The Roofs are made with Reeds laid over Rafters. This is all the Author could observe of this Country, having been but one Day in it, and that in a continual Hurry in preparing for his farther Voyage [e].

[a] *Purchas*'s Pilgrims, vol. 2. *p.* 973. [b] See before, *p.* 139, *& seqq.* [c] *Purchas*, as before, *p.* 975. [d] This was, possibly, *Bankhella*, or *Benguela*, itself, from the Circumstances related in the Author's Voyage. See before, *p.* 170. c. [e] *Merolla*'s Voyage, *p.* 607, *& seq.*

Angola *Kingdom.*

Manners and Customs.

CHAP. VI.

Manners *and* Customs *of the* Inhabitants *of* Angola.

SECT. I.

Their Classes, Diet, Commerce, Money, *and* Language.

Classes of People in Angola. *Their Dress and Diet. Arms and Music. Houses and Tillage. Their Commerce: Slave-Trade. Commodities imported. Money of* Angola: *Of* Loanda. *Language of* Angola. *Their Marriages and Women. Diseases and Remedies. The* Bitios *a cruel Distemper, and its Cure: Another Remedy.* Beriberi *and* Boasi: Embasser, *and Small-Pox. Their funeral Ceremonies: Their Religion. Explanation of* Kongo *Words that occur in this Description.*

Classes of People.

IN every Dominion of *Angola* there are four Sorts or Classes of People; the first, Noblemen, called *Mokata's*; the second stiled *Children of the Dominion*, being Natives, and for the most Part Artificers, or Husbandmen; the third, *Quisiko's*, or Slaves, who are appropriated and united to the Lord's Dominions, as his other Goods, and inheritable like them; the fourth, *Mobika's*, who are Slaves also of the *Sovas*, gotten by War or otherwise. Many Times some of the second Class by Misdemeanors, how small soever, become Slaves; for if a *Sova* receives Notice, that one of his Vassals or Tenants intended to do him an Injury, or to assist his Enemy in the Wars, he would not only make a Slave of him, but also of his Wife and all his Relations, and perhaps put them to Death.

THE Blacks about *Loanda* are very lazy, and will rather suffer Hunger than take Pains to plant or sow their Ground, exchanging Slaves with their Neighbours for Provisions to supply their Wants.

Their Dress and Diet.

THE Dress of the Inhabitants of *Angola* comes very near that of *Kongo*, the Ornaments of their Necks and Arms consisting in round Glass Beads, which they call *Anzalos* [a]; and indeed their Manners and Customs for the general have so great an Affinity with those of *Kongo*, that there are not many Things to add to the Account which has been already given.

THEY love Dogs Flesh better than any other Meat, and for that Purpose they fatten and sell them in their Shambles. It is affirmed, that a great Bull-Dog was sold for twenty-two Slaves, which at ten Ducats a-Head, were worth two hundred and twenty [b]. *Battel* affirmed, he saw a Dog sold for two Slaves [c].

Arms and Music.

THEIR Arms consist in Bows and Arrows, but the chiefest have Lances, Axes, and chopping Knives; which last they wear in their Girdles on their left Sides: In short, they use almost the same Arms as those of *Kongo*, and observe the same Order in fighting [d]. The *Angolese* are bold and daring; they will sometimes devote themselves to some hazardous Attempt, and taking Leave of the King, vow never to return till they effect it [e].

THEIR Music must needs be very mean and harsh, having but one Sort of Instrument, called a *Kas*, made Basket-Fashion of the Stock of the Palmito-Tree, carved in Flowers, and covered with a Board, which being struck yields a tabering Sound.

Houses and Tillage.

IN all this spacious Tract of Country there are no Houses with Roofs, except only in *Loanda* and *Massingan*, Cities built by the *Portugueze:* The rest are made of Sticks and Thatch very poorly and slightly, though in some Places stronger than other. Those of the Nobility have Rooms jetting-out, inclosing a Court, and an outward Place of Receipt [f]. *Battel* says, that the Houses in *Angola* are shaped like Beehives [g].

THE Way of manuring the Ground here is this: They cast-up the Earth with Spades into a Ridge, leaving a Furrow on either Side, into which, when the Rivers are swelled by Rain from the Mountains, they cut their Banks and let-in the Water: After it has remained there some Time, and the Earth is pretty well moistened, they let it out again into their Canals, and close-up the Banks. When this is done, after a little while the Earth becomes proper for sowing their Seed, which, three Months after, is fit to be reaped [h].

THE Inhabitants in general gather no Riches, being contented with a little Millet, and a few Cattle, together with Palm-Wine and Oil. The

[a] *Ogilby's Africa*, p. 560. [b] *Pigafetta's* Relation of *Kongo*, p. 56. [c] *Purchas's* Pilgrims, vol. 5. *p.* 766. [d] *Ogilby*, as before, *p.* 563. [e] *Purchas*, as before. [f] *Ogilby*, as before, *p.* 560. [g] *Purchas*, as before. [h] *Merolla's* Voyage, *p.* 672.

chief

N.° 97. N. Parr Sculp. Pl. 27. Vol. 3. P. 375.

Angola Kingdom. Commerce. Slave Trade.

chief Trade of the *Portugueze*, and other *Europeans*, in *Angola*, consists in Slaves, carried to the Islands of *Porto Rico*, *Rio Plata*, *Santo Domingo*, and the *Havana*, to *Cartagena*, and other Parts on the Continent, especially to *Brazil*, to work in their Plantations and the Mines. The *Spaniards* formerly used to send over every Year above fifteen thousand Slaves for these Works; and it is judged, that the *Portugueze*, at this Day, send no fewer. These are bought by their *Pomberos*, above an hundred and fifty, or two hundred Miles up the Country. When they arrive at the Sea Coasts, they are generally lean and weak; because they get but little Food on the Road, and lie on the bare Ground every Night, without any Covering: But the *Portugueze* in *Loanda*, before they ship them off, feed them well, in a great House built there for that Purpose: They likewise give them Palm-Oil, to refresh and anoint themselves with. If no Ships are ready, or they have not Slaves enough to send away, they employ them in tilling the Ground, and to plant or cut *Mandioka*. When shipped, they take Care to preserve them in Health, providing Medicines, especially Lemons and white Lead, to use against the *Bitios*; if any falls sick, they put him in a Place by himself, where he is well nursed with warm Diet. In the Ships they have Mats to lie-on, which are changed every ten or twelve Days. By this Means, they lose few Slaves in the Voyage; whereas the *Dutch* take no such Care in transporting their Slaves to *Brazil*, but shipping them in their weak Condition, without Mats or other Necessaries, many of them die at Sea.

IN the Town of *Kambamba*, the *Portugueze* deal for many Slaves, but not for so many as in *Massingan* and *Embakka*; for when the neighbouring Blacks want any Merchandize, they bring their Slaves to those Colonies to traffic.

Commodities imported.

ALL Sorts of Commodities are imported here: Among the rest, Cloth with red Lists; great Ticking, with long Stripes, and fine wrought; red Kersie; *Silesia*, and other fine Linen; fine Velvet; small and great Gold and Silver Laces; Brandy; Linseed Oil; Seamens Knives; all Sorts of Spices; white Sugar, and many other Commodities and Trifles; broad black Bayes; *Turkish* Tapestry, or Carpets; white, and all Sorts of coloured Yarn; blue and black Beads; stitching and sewing Silk; *Canary*-Wines; great Fish-Hooks; Pins of a Finger long; ordinary Pins; Needles, and great and small Hawks Bells [a]. Horse-Tails are much esteemed in *Angola*; so that one may be sold for two Slaves [b].

Manners and Customs. Money of Angola.

IN the Time of *Lopez*, they did not use the *Lumakhe* (or *Simbos*) for Money, but Glass Beads, such as are made in *Venice*, as big as a Nut, though some are smaller, and all of different Colours and Shapes. They called them *Anzolos*; but when threaded upon a String, like a Pair of Beads, they call them *Mizanga* [c].

ANGELO says, they buy and sell with *Makkutas*, *Birami*, and *Indian* Pieces, or *Mulekhes*. The *Makkutas* are Pieces of Cloth made of Straw, a Yard long, ten of which are worth an hundred Reys. The *Birami* are Pieces of coarse Cotton Cloth made in the *Indies* five Ells long, and cost two hundred Reys a-piece. The *Indian* Pieces, or *Mulekhes*, are young Blacks, about twenty Years of Age, worth twenty Mill-Reys each. If they are younger, they are valued by People who have Judgment in them. Young Women are of the same Value as Men. Besides these, there are Shells they call *Zimbi* [d], which come from *Kongo* [e], and pass for Money. Two thousand of them are worth a *Makkuta* [f].

Of Loanda.

ACCORDING to *Merolla*, the current Coins here, are the *Makkutas* above-mentioned, each as large as a Sheet of Pasteboard. These, he says, are equivalent to the Brass Money in *Europe*. Those corresponding to the Silver Coin, are the *Intagas*, being Pieces of thick Cotton Cloth, about the Bigness of two large Handkerchiefs, and worth about eighteen-Pence of *Florence* Money. They have another Sort of Money, called *Folingas*, of a finer Sort of Cotton, like that which Seamen use to tie about their Waist: These are worth three Shillings and Six-pence each. These Coins, which answer to our Gold, are the *Birami*, made of fine Linen, whereof each Parcel goes for seven Shillings and Six-pence, or eight Shillings. No Brass, Silver, or Gold Coins are made use of, either by foreign Merchants or others, in these Countries [g].

DAPPER mentions *Libongos*, and several other Sorts of Cloths, that pass at *Loanda* for Money. He says, they have two Sorts of *Simbos*: First, pure, taken under the Island of *Loanda*, and used for Trade in *Punto*; and impure, or *Brazil*, brought from *Rio de Janiero*, and used in *Songo*, *Pinda*, and in the Countries of *Anna Shinga*, beyond *Massingan*, and among the *Jaggas*.

THE *Simbos* of *Loanda* are also of two Sorts, a finer and a coarser, separated by sifting. The latter they name *Simbos Sisados*; the other, *Fonda* and *Bomba*. Both these they send to *Kongo*, being carried thither upon the Heads of the Blacks, in Sacks made of Straw; every Sack

[a] *Ogilby*'s *Africa*, p. 562, & *seq.* [b] *Purchas*'s Pilgrims, vol. 5. *p.* 766. [c] *Pigafetta*'s Relation of *Kongo*, p. 56. [d] *Zimbos*, or *Simbos*. [e] They come from *Loanda*. [f] *Angelo*'s Voyage, *p.* 561, & *seq.* [g] *Merolla*'s Voyage, *p.* 673.

Angola Kingdom.

weighing two *Arabas*, that is, threescore and a four Pound.

THEIR Fruit *Kola* is there commonly sold for Cloaths; four Fruits for one *Libongo*, or unmarked Cloth.

THEY use also the red *Takoel*-Wood of *Majumbo*, and *Pao de Hikongo* brought from *Benguela*: These, cut in Pieces about a Foot long, have their set Value, which every one knows [a].

Their Marriages and Women.

POLYGAMY prevails here, and the first Wife is superior to the rest. A Woman, as long as her Child has no Teeth, keeps from her Husband; but as soon as it hath any, all the Friends and Acquaintance, of both Sexes, carry it in their Arms from House to House, playing and singing to procure some Gift for it, and seldom or never are put-off with a Denial [b].

THE Women here also buy, sell, and do all other Things which the Men do in other Countries, whilst their Husbands stay at home, and employ themselves in spinning, weaving Cotton, and such like effeminate Business. They are likewise so jealous of their Husbands, that if they see them but speak to any other Woman, they are presently in a Flame, and make the Place ring again with their Clamour [c]. *Battel* observes, that they have a Custom, at the first Appearance of the Moon, to turn-up their Backsides, in Resentment for their monthly Disorder, which they ascribe to her Influence [d].

Diseases and Remedies.

THE Unwholesomness of the Air breeds divers Sicknesses, especially violent and burning Fevers, which kill in few Hours, unless prevented by frequent Phlebotomy. The venereal Disease is so common among them, that they think it no Disgrace; and for Remedy, use Unctions and inward Applications of Herbs; but wanting Skill to make a perfect Cure, many die.

The Bitios, and Cure.

THEY have another frequent Distemper, called *Bitios de Kis*, which seizes them with Melancholy, great Pain in the Head, Faintness and Soreness of the Limbs. It likewise makes their Eyes thrust-forward, as if they would fall-out.

THE Cure is, immediately upon the Appearance of the Symptoms, to wash the Fundament very clean, and thrust-up a Suppository made of a Quarter of a rinded Lemon, holding it in with the Finger as long as may well be endured; which is not done without great Pain and Burning, a true Sign of the right *Bitios*. This Medicine, though simple, proves the only Remedy against this Disease, if timely applied: But if the Distemper gets to a Height (which is indicated by the Gut swelling-out, and opening at the End, attended with a whitish Looseness) they must steep Tobacco-Leaves, for two Hours, in Salt and Vinegar; then pounding them in a Mortar, put as much as they can of it up the Fundament; where being kept as long as possible, it reduces the Part again to its proper Condition, and absolutely cures the Disease: But this Medicine is so painful, that the Patient must be held by two strong Men during the Operation.

Manners and Customs.

THE *Bitios* are cured also by frequent Clysters, or syringing the Fundament with the purified Decoction of the Plant *Orore de Bitos*, and dried Rose Leaves, mixed with one or two Yolks of Eggs, a little Alom, and Oil of Roses. By Way of Prevention, as soon as the Signs are perceived, the Fundament must first be well cleansed; then a Medicine made of a new-laid Egg, well beaten with a little Rose-Water and Sugar, and mixed with white Lead scraped small: Then dipping fine Lint into it, put it up into the Fundament. Observe, that white Lead is reckoned excellent against this Evil.

Another Remedy.

ANOTHER Disease sorely afflicts them, taking away, in a Manner, their Sight, so that they grow purblind; but by applying the raw Liver of a Hen, they regain their former Health. Few escape the Misery of sore Legs, whose Malignity is such as will hardly admit Cure.

Beriberi and Boasi.

THEY labour under another Sort of Distemper, which the *Indians* call *Beriberi*, being a Lameness of all the Limbs, and supposed to have its Original from the ill Curing of the *Bitios*, and not cleansing the Blood enough.

THE best Medicine against this, is to anoint the Joints before a Fire, with an Oil, by the *Indians* called *Man-Tennah*; which, in the Island of *Sumatra*, drops-out of the Rocks like Stone-Oil, and proves very serviceable against all Colds, Weakness of Limbs, and Strains.

THE *Boasi* is a Malady very common and pernicious, rotting-off the Nose, Hands, Feet, Fingers, and Toes, and spreading from Joint to Joint with great Pain.

Embasser and Small-Pox.

EMBASSER, a Disorder common here, proceeds from the Hardness of the Spleen, which makes them grow melancholy, yellow, heavy, and faint: But it is cured by Broth made of the Root of the *Embotta*-Tree, that Part especially which lies to the Morning-Sun.

THE Small-Pox also rages here much, and for Want of Skill in applying proper Medicines, often proves very mortal [e].

Their Funerals.

WHEN any Person dies, they wind-up the Corpse, being first washed clean; then combing-out the Hair, and putting-on new Cloths, they carry it to the Grave, made like a Vault; where they set it upon a Seat of Earth, with many round Glass Beads, and other Goods, a-

[a] *Ogilby's Africa*, p. 562. [b] *Ogilby*, as before, *p.* 561. [c] *Merolla's* Voyage, *p.* 637.
[d] *Purchas's* Pilgrims, vol. 5. *p.* 766. [e] *Ogilby*, as before, *p.* 554, *& seq.*

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bout it. Among the better Sort, Blood is a sprinkled upon the Earth, and Wine poured-out for a Remembrance of the Deceased [a].

THE *Tamba*, or Funeral Rites, are much the same here as in *Kongo* [b]. *Merolla* observes, that they were used among some Christians in *Angola*. At the Time of his residing in *Loanda*, being told, that such Enormities were committed not far from that City, the *Capuchin* Superior, accompanied with some trusty Persons, ran at Night to prevent them: In their Way, meeting with b the Guards, they would needs accompany them for their Safety. Being arrived at the Place, the Soldiers, the better to make sure of the Offenders, ranged themselves about the Walls, which consisting only of Mud and Stakes, they easily broke-down, hooping and halloing like mad all the While. Upon this, the Blacks, who were not few in Number, betook themselves to Flight, leaving only the Wife of the Deceased behind them; who being obliged, by her infernal Priest, not to c stir nor speak, was easily taken, and by the Governor afterwards ordered to be whipped through the City. In *Massingano*, a Garison of this Kingdom, so many Stones were hurled at a Companion of the Author, for endeavouring to oppose these People in their wicked Ceremonies, that he narrowly escaped having his Brains beaten-out [c].

Their Religion.

IN the Time of *Lopez*, the King of *Angola*, and all his Subjects worshipped Idols. This Author adds, that he desired to become a Christian, d after the Example of the King of *Kongo*; to whom, being then at Peace, he sent an Embassador, requesting some Priests; but that Prince had none to spare [d].

THE State of Religion in *Angola* hath continued much the same ever since, Popery having prevailed only in *Loanda*, *Massingan*, and such other Places as are immediately under the Jurisdiction of the *Portugueze*; who, for managing Church Affairs, have a Bishop at *Loanda*, Suf- e fragan to him of *St. Thomas*.

LOPEZ observes, that they are greatly given to Divination by Birds: If one chance to fly on their left Hand, or cry in a certain Manner, those who make it their Profession, say, that it bodes ill Luck and Adversity; or that the Party must proceed no farther on his Way, but immediately return home. The same Custom was observed by the antient *Romans* [e].

ALL the Fields of this Country being without f Fences, their Owners, to preserve their Corn, plant about them several Rows of Stakes, bound round by the Wizards with Bundles of Herbs, which they tell you will kill any who shall offer to rob or damage them [f].

Manners and Customs.

Language of Angola.

THE Language of *Angola* differs from that of *Kongo*, only as the *Portugueze* from the *Castilian*, or rather, the *Venetian* from the *Calabrian*; that is chiefly in the Pronunciation, which however makes it seem another Tongue. They have not the Use of Characters for Writing [g].

HERE follows the Explanation of certain Words in the *Kongo* Language, which frequently occur in this Description, and the Voyages preceding it.

Kongo Language.

A.

AKKALA, a Man.
Affua, a dead Corps.
Agariaria, a Sort of Wood and Fruit that serves to relieve a Pain in the Sides.
Alakardo, a smaller Sort of Crocodile.
Alkatrisi, Birds each as large as two Hens.
Alikonde, a Sort of exceeding large, hollow Tree.
Almesega, a Tree which distils Liquor like c Frankincense.

B.

Badas, a Kind of Unicorn.
Bikoma, Sort of Nutmeg-Tree.
Birami, Cotton Cloth that goes for Money.
Belungo, Sort of Oath, or Way of Trial.
Boma, very large Kind of Serpent.
Bonghi, or *Libonghi*, a Sort of Money.
d *Bordoni*, Plants somewhat like Vines.

D.

Dongo, all Sorts of Flesh or Fish.
Donno, Fruit that smells like Cinnamon.

E.

Evanga, a Priest.
Eguanda, the Mother.
Emba, the Oil-Palm.
e *Embambi*, a Serpent which kills with its Tail.
Embetta, Sort of Palm-Wine exceeding refreshing.
Embukhi, Kind of musical Instruments.
Emtoghifto, Ginger.
Engulamasi, a Siren, or Mermaid.
Engulo, a wild Boar.
Enguffu, a Parrot.
Entaga, Cloth girt about the Waist.

F.

Fuba, Millet-Flour.
Fumù, Tobacco.

G.

Ganga, a Sort of superstitious Oath, or Trial.
Gnam, a great Root that is eaten.

[a] *Ogilby's Africa*, p. 561. [b] See *Kongo*. [c] *Merolla's* Voyage, *p.* 674, *& seq.* [d] *Pigafetta's* Relation of *Kongo*, p. 56. [e] The same, *p.* 54. [f] *Merolla*, as before, *p.* 627. [g] *Pigafetta*, as before, *p.* 57, 180.

Guaiavas,

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Guaiavas, a Fruit like a Pear.
Guria, Eating.

I.

Jaghi (*Jagas*, or *Jaggas*) a Nation.
Imbale, Yams.
Impallankha, Beaſt with long wreathed Horns.
Impanguazze, wild Cows.
Inkubu, a Goat.
Indonga anpata, Grains of *Paradiſe*.
Inzangu, a Spade.

K.

Kabokkas, Children born of a White and a *Brazilian*.
Kakkhio, Bunch of Fruit a Man's Load.
Kakazumbu, a Wizard (or Prieſt.)
Kandoua, a Boat.
Kapaſſa, a wild Cow.
Kappaiva, Tree which yields Oil (or the Balſam *Capivi*.)
Kariabemba, the Devil.
Kaſhu, a Fruit like an Apple.
Kazakaza, Kidney Beans.
Khejilla, Precepts impoſed on Children.
Khikheras, Tree with Leaves of a drying Nature.
Khigongo, phyſical purging Wood.
Khilumbo, Kind of Oath, or Manner of Trial.
Khinſu, a Pot, or Pipkin.
Khiſekko, Wood of a cooling Nature.
Koko, the Palm-Fruit.
Kokalokanji, the oldeſt of the Company, that carves at Meals.
Kolas, Fruit.
Kopras, Sort of venomous Serpent.
Korikas, Hen Parrots.

L.

Limbala, Potatos.
Libonghi. See *Bonghi*.

M.

Mahokkhe, Plants like Orange-Trees.
Makkakkhos, Monkeys, or Apes.
Makkutas, Sort of Straw Cloth that goes for Money.
Makuluntu, the oldeſt in the Company, who carves to the reſt.
Mafukka, a Governor (or Receiver.)
Malanga, a Pompion.
Malongo, a wooden Platter.
Mamao, a Fruit like a Melon.
Mambuta, or *Manputo*, a *Portugueze*.
Maneba, a Sort of Palm.
Mampret, Sugar-Canes.
Mandiokha, a Root whereof Flour is made for Bread.

Manners and Cuſtoms.

a *Mangas*, a Tree whoſe Boughs hang-down to the Ground, and take Root again therein.
Mani, a Lord, or Governor.
Manimunku, Baptiſm.
Maſa, Water.
Maſſamambala, the great Millet.
Maſſamambuta, *Indian*-Wheat.
Mattari, Stones.
Maye Monola, Tobacco.
Melaſſo, Palm-Wine.
b *Migna-Migna*, a Tree good againſt Poiſon.
Miſangas, Glaſs Coral.
Modello, a Garment.
Molekkhes, a general Name for the Blacks.
Mondelli, White.
Moringo, a Flaſk.
Muana, a Son or Daughter.
Mukkakamas, black waiting-Maids to the *Portugueze* Women.
Mulatto, one born of a white Man and a black
c Woman.

N.

Nkaſſa, a Sort of Tree.
Nkokko, a Kind of large Beaſt.
Neubanzampuni, wild Nutmegs.
Nqamba, a Sort of little Drum.
Niſeſi, Fruit with a Crucifix in the Middle.
Nſambi, a Kind of Wind-Muſic.

d O.

Olukhukhe, an Oath among the Wizards.

P.

Pompero, a Buyer of Slaves.
Pompo, a Market-Place.

Q.

Quilumbo, a Market.

e S.

Sagoris, little Apes, or Monkeys.
Somakka, a ſmall Ship, or Smack.
Soua (or *Sova*) Lord of any Place.
Surſu, a Hen.

T.

Tamba, Funeral Ceremonies for deceaſed Relations.
Toto, the Earth.
f *Tuberone*, a Fiſh not unlike the Shark.
Tubia, the Fire.

Z.

Zabiambunko, God.
Zimbo (or *Simbo*) Money for Shells[a].

[a] *Merolla*'s Voyage, *p.* 686.

Angola Kingdom.

SECT. II.

The Government and Military Force of Angola.

The King's Authority. Their History. Anna Shinga, *or* Singa: *Her various Fortune. Warlike Disposition. Sacrifices Men. Her Gallantry and Amours. Masculine Dress. Government of the Natives; of the* Portugueze. *King's Strength and Forces. Their Discipline. Martial Music: Their Use in War. Military Dress. Their Weapons. No Order in fighting, or Care about Provisions.*

The King's Authority.

THE King of *Angola* in Times past was but a Governor or Deputy to the King of *Kongo*, but after he became a Christian, he made himself an absolute Prince, usurping all that Country, and conquering others, so that he grew very rich and little inferior in Power to the King of *Kongo*, to whom he pays Tribute [a] or not, just at his Pleasure. In the Time of *Lopez* both these Monarchs were at Amity, the King of *Angola* having made Satisfaction for the Massacre of the *Portugueze* and People of *Kongo* at *Kabazo* [b].

DAPPER gives us a more particular and distinct Account than *Lopez* of the first Kings of *Angola*, or *Dongo*. He observes, that the King acknowledges no Kind of Subjection to the King of *Kongo*; although formerly, when divided into divers Lordships, the several *Sovas*, or Lords, paid him Obedience: But about the Middle of the sixteenth Century, one of these *Sovas*, called *Angola*, with Assistance of the *Portugueze*, made War upon the rest, subduing them one after another till they all became his Tributaries. This was he who afterwards assumed the Crown, and named himself *Inkue*, from the Multitude of his Subjects; being not inferior in Power, according to *Lopez*, to the King of *Kongo*. *Angola Inkue* dying in the Year 1560, his Son *Dambi Angola*, a great Enemy of the *Portugueze*, was chosen King: He deceased in the Year 1578, and his youngest Son, *Quilonge Angola*, or *Angolaire*, that is, *Great Lord*, was left his Heir and Successor.

Their History.

THIS Prince renewed the old League made by his Predecessors with the *Portugueze*, and *Paulo Dias de Novais*, their Governor; but afterwards, without Cause, cut off thirty or forty of them on the Way going with several Merchandizes to the royal City [c]; whereupon *Dias* made War upon him, and took many Places; which ever since, together with many other, from Time to Time subdued, have remained subject to the Crown of *Portugal*.

Government. Forces.

THE King deceasing, in the Year 1640, without Male-Issue, left three Daughters and a Nephew; the eldest of these, called *Anna Shinga* [d], (or *Singa*) notwithstanding she was baptized, would assume the Crown after the Pagan Manner: But the *Portugueze* favouring the Nephew, he obtained the Throne by Force of Arms; hereupon *Anna Shinga*, with many Grandees, fled, but never ceased to claim the Kingdom as her Right, considering her Nephew as an Usurper.

Anna Shinga.

AFTER losing three Battles in the Quarrel, she retired an hundred and fifty Miles up the Country, beyond *Embatta*; where, notwithstanding her former ill Successes, making Wars towards the Deserts of the *Jaggas*, she subdued many Cities, Villages and Countries: After this, gathering fresh Vigour, she came again upon the *Portugueze*, by whom, under the Conduct of Major *Pavo Darouva*, she was routed, and two of her Sisters taken Prisoners; one of whom, christened *Dama Maja*, voluntarily continued among the *Portugueze*, and lived in a stately Manner, according to her Custom, often receiving Slaves for her Maintenance.

Her various Fortune.

IN 1646 she over-ran with her Army, and spoiled all the Villages of *Oanda*, and made the Inhabitants Slaves: But the Blacks of *Quisama*, residing on the South Side of the River *Quanza*, paid her Tribute.

ACCORDING to the last Accounts [e], this *Shinga* could be little less than sixty, and for some Years before, at different Times, had been reported dead: But whether she was so or not, the *Portugueze*, trading into her Country, could never learn with Certainty from her Subjects; and all Decrees, Orders, and Tranfactions relating to Government, were still continued in her Name. After her Death, the *Portugueze* set another of her Family as King of *Dongo*, by Name *Angola Sodefie*, who always privately sent Presents to them, in Token of Submission.

SHINGA was a Woman of Judgment, and so much addicted to Arms, that she dressed like a Man, and hardly used any other Exercise: She was withal so generous, that she never suffered a *Portugueze* to be hurt after Quarter given.

Warlike Disposition.

SHE and her People, for the most Part, led an unsettled Life, roving up and down like the *Jaggas*. Before any Enterprize was undertaken,

[a] In the same Page the Author says, he was a Vassal of the King of *Kongo*, and annually sent him Presents; but *Linschoten* says, though he sent him Presents, he was not his Vassal. [b] *Pigafetta*'s Relation of *Kongo*, *p.* 44. [c] At *Kabazo*, above-mentioned. [d] In the Original, *Xinga*. This is she called the Queen of *Singa*, often mentioned before. [e] This was about 1676, when *Dapper* published his *Africa*.

they;

Angola Kingdom.

they asked Counsel of the Devil, by sacrificing the wisest and comeliest Person they could pick-out. The Queen on this Occasion appeared with the Skins of Beasts hanging about her Neck before and behind, a Sword about her Neck, an Ax at her Girdle, and a Bow and Arrows in her Hand, leaping according to their Custom, now here, then there, as nimbly as the most active among her Attendants; all the while striking her *Engema*, that is, two Iron Bells, which serve instead of Drums.

Sacrifices Men.

WHEN she had wearied herself in this Manner, she took a broad Feather and stuck it through the Holes of her bored Nose for a Sign of War: Then beginning with the first of those appointed to be sacrificed, she cut-off his Head, and drank a great Draught of his Blood. Her chief Commanders followed her Example. All this was done with a great Hurly-burly, Tumult, and playing upon Instruments about their Idol. Of all her most precious Things, she set most Esteem on the Bones of one of her Brothers who reigned before her. These lay inclosed in a costly Silver Chest which she had from the *Portugueze*.

Her Gallantry.

THIS Queen kept fifty or sixty young Men instead of Husbands, each of whom was allowed as many Wives as he pleased; but if any of them proved with Child, he was to kill the Infant himself as soon as born. In 1648, according to the Relation of one *Fuller*, (a Commander in the *Dutch* Service, who was appointed with sixty Men to assist this Queen against the *Portugueze*) one of these her Gallants had an hundred and thirteen Wives, without any Offspring; which, according to that devilish Custom, he had made away with.

Masculine Dress.

As she went in Man's Habit, she assumed a Man's Name, and her Gallants, who were cloathed in Womens Apparel, took the Name of Females; giving-out, that they were Women, and she a Man: Nor dared her Favourites say the contrary, on Pain of losing their Heads: On the other Hand, as a Mark of her Confidence, she permitted them the Freedom to converse with her Women.

IT must be observed here, that the King of *Angola*, as well as he of *Kongo*, keeps a great many Peacocks, which is a Privilege peculiar only to the royal Family. They are of so high Esteem, that whoever should venture to take but one of their Feathers, would immediately be put to Death, or else be made a Slave, with all his Generation.

Government

THE Provinces of *Angola* are governed under the King by their respective Lords, and the lesser Districts by inferior Lords, or *Sovas*. Every *Sova* hath a certain Number of *Makottes*, or Counsellors, who in all Addresses fall-down on their Knees, clapping their Hands, with whom he consults on all weighty Concerns. These *Sovas* live privately in Villages, inclosed with thick Hedges, in which some narrow Gaps are left for Entrance [a].

Government Forces.

THERE is but one Sort of Punishment for Offences here, the Offender and all his Generation being made Slaves to the *Sova's*: But sometimes they revenge themselves by poisoning their Adversary. In their Proceedings they take no Care whether the Party be guilty, or deserves to be punished, but the Declarations of the *Sova's*, or Testimony of one single Person, carries the Cause [b].

Of the Portugueze.

THE Government of *Loanda*, and the rest of *Angola*, subject to *Portugal*, lies in the Hands of a Governor, two *Bradores*, or Burgesses, and one *Ovidor*, or chief Justice, for Matters criminal, and two Judges, called *Jeuses*, with one Secretary.

Tributary Sovas.

THE Governors of all the Territories, which the *Portugueze* hold in *Angola* by Force of Arms, are bound to pay a Tribute of Slaves to them yearly; and to do them other Services, under the Title of Vassals. The *Portugueze* Governors of *Loanda* use to farm this Tribute of the *Sovas* to some of their own Nation; who not content with what was the settled Revenue of Slaves, oftentimes take as many more, which makes the Natives bear a mortal Hatred to them. The *Sovas* moreover are bound to provide Carriers for the *Portugueze* from Place to Place when they travel through the Country [c].

THE King hath large Revenues from *Angola*, arising partly from the yearly Tributes of the *Sovas*, and partly from the Duties set upon Goods and Slaves exported and imported. These Customs, with the Right of Transportation to *Brazil*, *Rio de la Plata*, and other Places, is said to amount to a great Sum yearly; which in *Lisbon* is farmed to one or more, by the Name of *Contractador*, who keeps his Factory in *Loanda*; and, in the Nature of a Consul, decides all Matters relating to Trade and Exchange: He hath to attend him one Secretary, two Notaries, and two *Porteros*, or Door-Keepers [d].

King's Strength and Forces.

As to the King of *Angola*'s Power, it must be very great. *Lopez* observes, that *Kongo*, since it became Christian, hath much decreased in the Number of Inhabitants; whereas *Angola*, which retains its old Polygamy, is populous beyond Belief. The same Author affirms, that there were

[a] *Ogilby*'s *Africa*, p. 563, *& seqq.* [b] The same, *p.* 561. [c] The same, *p.* 568. [d] The same, *p.* 569.

in

Military dress of Commanders & Common Soldiers in Angola, from De Bry

J. Basire Sculp.

N.° 90

Vol. III. Plate 16. p. 281.

Angola Kingdom. in the Kingdom a Million of fighting Men, for a every one ſerves the King in his Wars [a]. According to *Dapper*, the King can, in a very ſhort Time, bring an hundred thouſand Men, all Volunteers, into the Field; and if Occaſion requires, a Million of preſſed Soldiers. A Power to be dreaded, was their Courage and Conduct equal to their Numbers: But they have diſcovered little of either in their Encounters with the *Portugueze*; particularly in 1584, twelve hundred thouſand *Angolians* were put to Flight by five hundred b *Portugueze*, and ſome few *Kongo* Blacks: The following Year two hundred *Portugueze* and ten thouſand Blacks defeated ſix hundred thouſand of them [b]. However, *Lopez* commends their Skill and good Order in Matter of War, which he ſays was ſeen in divers Battles with the *Portugueze*, by aſſaulting them in the Night, and in rainy Weather, that their Arquebuſes and Guns ſhould not take Fire; alſo, by dividing their Forces into many Troops to harraſs them the c more [c].

Their Diſcipline. THE military Diſcipline of the People of *Angola* and *Kongo* is nearly the ſame: For both of them uſually fight on Foot, and divide their Army into ſeveral Troops; forming themſelves according to the Ground where they encamp, with their Enſigns and Banners diſplayed.

THE Motions of their Troops are regulated by the Captain-General, who placing himſelf in the Center of the Army, by the Sound of Inſtru- d ments gives his Orders, whether to advance or retire, turn to the right Hand, or to the left, join Battle, or perform any other warlike Action, juſt as is done by the Drum and Trumpet in *Europe*.

Martial Muſic. THEY make uſe chiefly of three Sorts of martial Muſic; the firſt, great Rattles fixed in wooden Caſes, hollowed out of a Tree, and covered with Leather, which they ſtrike with certain little Ivory Sticks: The ſecond Sort is ſhaped e like a Cone reverſed, or Bell turned Bottom-up, and made of thin Plates of Iron. They ſtrike on them with wooden Sticks, and often crack them to render the Sound more harſh and warlike. The Inſtruments of the third Kind are Elephants Teeth hollowed, and blown at a Hole made in the Side like the Fife, ſounding no leſs warlike and harmonious than the Horn [d].

Their Uſe in War. THESE ſeveral Inſtruments are of different Sizes; the greater are for the Captain-General's f Uſe, the ſmaller for the inferior Officers of the Army, which they ſtrike with their Hands: So that when they hear the Sound of the General's Rattle, Pipe, or Bell, they anſwer in the ſame Note, to ſignify, that they have underſtood his Pleaſure. They uſe theſe Inſtruments alſo in Fight: The valiant Soldiers march in Front, and with this Kind of Bells, dance and encourge the reſt; ſignifying by the Tone in what Danger they are, and what Weapons they have met withal. *Government. Forces.*

THE Commanders on their March wear ſquare *Military Dreſs.* Caps or Bonnets, trimmed with Oſtriches, Peacocks, and other Feathers, to ſeem more terrible as well as pompous. The upper Part of their Bodies is naked, only over the Shoulders they hang Iron Chains, with Links as big as one's little Finger.

FROM the Girdle downwards they have Linen Drawers, which are covered with Cloth, and reach down to their Heels; but then they are folded upwards, and tucked under their Girdle. At this Girdle, which is curiouſly made, they faſten Bells like thoſe before-mentioned, which in fighting ring and animate them. Upon their Legs they wear Buſkins after the *Portugueze* Faſhion.

THEIR Arms are the Bow and Arrows, Sword, Dagger and Shield: Sword and Target may be worn together: They alſo who carry a Bow, wear a Dagger, but no Target. The common Soldiers, who go naked from the Waiſt upwards, uſe Bows and Daggers, with Hafts like *Their Weapons.* d Knives, which they ſtick in their Girdle on the left Side. Their Bows are three Foot long, with Strings made of the Barks of Trees; the Arrows are of the ſame Length, but not ſo thick as a Man's Finger. They have Iron Heads made like a Hook, and are feathered at the other End: Of theſe they carry ſix or ſeven in their Bow-Hand, without any Quiver at all [e]. *Dapper* ſays, they uſe great broad Swords bought of the *Portugueze*; alſo Muſkets, Piſtols and Shields, made of the e Bark of Trees, and covered with a Buffalo's Hide [f].

IN Battle thoſe armed with Bow and Daggers advance before the reſt of the Army towards the Enemy, provoking them to fight, and avoid their Arrows by leaping from Side to Side. Theſe are ſuſtained by other brave young Fellows; and when they have fought long enough, the Captain calls them back with one of the Inſtruments before-mentioned, and others ſucceed them. f Thus they continue ſkirmiſhing till both Armies come to a general Battle [g].

DAPPER ſays, that they obſerve no Diſ- *No Order in fighting.* cipline or Order either in the Onſet or Retreat.

[a] *Pigafetta*'s Relation of *Kongo*, p. 55. [b] *Ogilby*'s *Africa*, p. 563. [c] *Pigafetta*, as before, p. 53. [d] The ſame, *p.* 47, *& ſeq.* [e] The ſame, *p.* 49, *& ſeq.* [f] *Ogilby*, as before, *p.* 537. [g] *Pigafetta*, as before, *p.* 50, *& ſeq.*

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They advance with Beat of Drums, and Sound a of Horns, at a great Distance asunder, and so give the Charge with a Flight of Arrows. This done, they very dexterously wheel about, and leap from one Place to another to avoid those of the Enemy. In the Van there are commonly some sturdy Youths, who, with the ringing of Bells that hang at their Girdles, encourage the rest. After the first Bodies have fought till they be weary, upon the Sound of one of their Horns, directed by the Commander in chief, they retreat, and others instantly supply their Places, till one Side proves victorious [a].

THE King never goes to War in Person. The People fly as soon as their General is slain, nor are to be rallied by any Means. Their Strength consists wholly in Infantry, having few or no Horses, for which Reason the Commanders are often carried on the Shoulders of their Slaves, as are the Victuals of such as have any. They march out to War in Number almost infinite, for they leave no Man at home who is fit to carry a Weapon [b].

Religion's Priests. Or Care about Provisions.

THEY used to take no Care about Provisions, so that often, after having half conquered a Country, they were forced to retreat for want of Victuals [c]; but they began, in the Time of *Lopez*, to amend that Fault by the Instructions of the *Portugueze* [d].

CHAP. VII.

The Religion *of* Kongo, Angola, *and* Benguela.

SECT. I.

Their Mokissos, *or Images. Prohibited Meats. Their Clergy. Pretend to Divination. Manner of invoking of* Mokissos. *Want of Rain; to what attributed. Pious Lies. A black Priest baulked. Another lying Miracle. Malice of black Priests: White Priests Revenge. The black Priests persecuted, by the white Priests, to Banishment and Death. Restrained in* Sogno. *Treachery of the Count. Ridiculous Story. More ridiculous Priest.*

Their Mokissos, *or Images.*

MOST of the Inhabitants of *Kongo*, as well as those of *Angola* in general, observe the old Religion of these Countries, which consists in the Worship of their *Mokissos*, or Images. These are commonly placed in the Middle of their Cities and Towns. They are, for the most Part, made of Wood, in the Shape of a Goat, with a Tortoise Head, Feet of Beasts, and small Bones of Elephants. These they call, by a general Name, *Ganganjumba*, through which (they say) the *Mokisso* [e] speaks to them, and are served by Priests, called *Ganga*, as in *Kongo*.

THEY use a Dance, called *Quimboara*, in which they say the *Mokisso* entering one of them, answers Questions relating both to past and future Events: But many have been converted to the *Romish* Religion by the *Portugueze* Jesuits. In 1584, several Thousands were baptized, so that in 1590 they amounted to above twenty thousand Families: But it does not appear, from the Relations of the latter Missioners, that their Numbers at present are at all considerable.

EVERY *Sova* hath a Chaplain in his *Banza*, or Village, to christen Children, and celebrate Mass; yet many of those, who in public appear to be *Romanists*, adhere to their old Idolatry [f].

Prohibited Meats.

THE Custom of laying Prohibitions, with regard to Meats, Drinks, &c. prevails in *Kongo* and *Angola*, as well as in *Loango* [g], the Religion being the same in all these Countries, only varying in a few Ceremonies. In *Loango*, according to *Battel*, they give the Name of *Kin* to all Sorts of unlawful or prohibited Meats, which in some Families is Fish, in others a Hen, or a Buffe; which vowed Abstinence they observe so strictly, that if any (though unawares) should eat of this *Kin*, he would die of Apprehension from the Anger of his *Mokisso* [h]. *Battel* knew several who died thus, and in eating with him he sometimes diverted himself with their Perplexity, by telling them they had fed upon the *Kin*. They set in the Corn-Fields and Fruit-Grounds a Basket with Goats Horns, or Parrots Feathers, which they design as a *Mokisso* or Guard to protect them. If a Man, wearied with his Burden, lay it down on the high Way, and leave a Knot of twisted Grass on it, to shew he has left it under

[a] *Ogilby*'s *Africa*, p. 537. [b] *Pigafetta*'s Relation of *Kongo*, p. 53. [c] See an Instance, *p.* 269. a.
[d] *Pigafetta*, as before; and *Ogilby*, as before. [e] In *Ogilby*, it is Devil, but it should rather be the Deity.
See before, *p.* 229. Note [b], and *p.* 231. Note [d]. [f] *Ogilby*, as before, *p.* 568, *& seq.* [g] See before, *p.* 231, and 255. [h] See an Instance of this, *p.* 255, from a late Author.

the

Kongo. Angola. Their Clergy.

the Care of his *Mokiſſo*, no-body will venture to meddle with it [a].

THE *Gangas* or Prieſts in theſe Countries, called *Shinghilli* [b], that is, *Gods of the Earth* [c], have over them a Chief or Pontif, called *Ganga Khiterna*, who is reputed *God of the Earth*. Hence to him as their Author, and not to Nature or Providence, they aſcribe all its Productions, and pay him the firſt Fruits thereof as his Due. He boaſts, that his Body is not capable of ſuffering a natural Death: To confirm his Adorers in this laſt Opinion, whenever he finds his End approaching, either through Age or a Diſeaſe, he calls for one of his Diſciples, and pretends to communicate to him his great Power of producing Rain and the like; afterwards in public he commands him either to ſtrangle him with a Halter, or kill him with a Club, which is inſtantly performed. This is done publicly, to make his Succeſſor known. If this Office were not thus continually filled, the Inhabitants ſay, that the Earth would ſoon become barren, and Mankind conſequently periſh. The inferior *Gangas* likewiſe commonly die violent Deaths, and for the moſt Part voluntarily [d].

Pretend to Divination.

As the *Gangas* in general pretend to Divination, the Miſſioners maliciouſly give them the Name of Wizards inſtead of Prieſts; under that Pretence perſecuting them, wherever they have Power, by Death and Baniſhment. On the other Hand, the *Kongo* Pagan Prieſts bear a mortal Hatred to the *Romiſh*, as well on that Account, as for endeavouring to eſtabliſh their own Idolatry, Sorcery and Prieſtcraft on the Ruin of theirs. The moſt inveterate of all the *Capuchins*, againſt theſe black Clergy, is *Merolla*, who calls them *Shinghilli*, or *Wizards*, as if Wizard was the Interpretation of *Shinghilli*; or that the *Shinghilli* and *Gangas* were two different Orders of Men. From this Author we have collected the following Paſſages, which afford a lively Sketch of the Rancor, Fraud, Superſtition and Ignorance of both Parties [e].

Invoking the Mokiſſo.

MEROLLA ſays, that the Practice of Sorcery is abhorred by the Natives, and that thoſe who make uſe of it are, for the moſt Part, the meaner Sort of People [f]. Theſe Impoſtors make uſe of various Ceremonies to amuſe their Dupes. The Author, in his Journey through *Angoy* towards *Kongo*, chanced to light upon a Place where they were invoking their *Mokiſſos* [g]. This was a poor deſpicable Hut, built on a ſmall riſing Ground: On one Side hung two coarſe, naſty Aprons, which ſtunk enough to ſtrike any one down. In the Middle was a Wall raiſed about two Foot with Mud and Dirt, behind which ſtood the Wizard to pronounce his fallacious Oracles. He had on his Head a Tuft of Feathers variouſly woven, and in his Hand two long Knives without Sheaths. *Merolla* having a Mind to enter this Temple, perceived a very large Fire before him, and ſuch an inſupportable Stench, that all his Senſes were, in a Manner, taken from him. He reſolved, however, to proceed, arming himſelf frequently with the Sign of the Croſs [h], and recommending himſelf to God: But as he was advancing, a great many of the poor deluded came murmuring behind him, and exclaiming againſt his rude Attempt. This prevented his going any farther, fearing he might provoke their blind Rage [i] to do him a Miſchief [k].

Religion. Prieſts.

THE *Shinghilli*, or Wizards, boaſt that it is in their Power to grant or prevent either wet Weather, or a Drought; but when out in their Predictions, lay the Blame on others. In the Convent at *Sogno* one Apartment was built two Stories high, on purpoſe to keep ſome of the Church Utenſils by themſelves. No Rain having happened that Seaſon, the *Shinghilli* attributed the Cauſe thereof to that Building being raiſed contrary to the Cuſtom of the Country. Hereupon the credulous People came in a great Rage to pull it down [l]. To one of the *Capuchins*, who went-out to demand what they would have? they anſwered in great Fury, *That they muſt either pull-down that Building, or they ſhould always want Rain.* The Miſſioner, after repreſenting their Folly, and the Impoſture of their *Shinghilli*, aſſured them, that if they would make a devout Proceſſion to the Lady of *Pinda*, God would relieve their Wants. This, if you will believe the Author, had the deſired Effect. He adds, that ever ſince then they have uſed the ſame Expedient in Time of Diſtreſs, and that having gone from the *Banza* with fair Weather, they have returned well ſoaked from *Pinda*.

Want of Rain.

AS he paſſed through *Angola*, the *Shinghilli* attributed the Cauſe of its not having rained in *March* (in which Month it always had uſed to rain) to a *Mafukka*, (or Receiver among the Whites) a Relation to the Kings both of *Kongo* and *Loango*, one of the powerfulleſt along the Coaſt, and whoſe Son, as they told *Merolla*, was

To what attributed.

[a] *Purchas*'s Pilgrims, vol. 5. *p.* 770. [b] In the Original, *Scinghili*. [c] *Merolla*'s Voyage, *p.* 617. [d] The ſame, *p.* 619. [e] He ſays, *p.* 617, that the *Shinghilli*, or *Gods of the Earth*, is the Name they have for their Wizards. Poſſibly, there may be Wizards who are no Prieſts. [f] *Merolla*, as before, *p.* 617. [g] In the Original, *Evil Spirits*. [h] What is this but Sorcery and Witchcraft? [i] Proteſtants for the ſame Reaſon are often deterred from prying into Popiſh Prieſtcraft. [k] *Merolla*, as before, *p.* 654. [l] This ſhews, that even in *Sogno* they retain their Superſtitions, and do not abhor Sorcery.

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to succeed in that Kingdom. He therefore, to satisfy the Rage of the People, took the *Bolungo* Test [a], and unexpectedly came-off acquitted.

ON this Occasion our Author observes, that they have another Sort of Oath, which they call *Orionsio*: They administer this by putting exceeding strong Poison into the Fruit called *Nichesi*, and giving it to the supposed guilty Person to eat: He has no sooner tasted of it, but his Tongue and Throat swell to such Excess, that if the Wizard did not speedily apply an Anti- b dote, he must inevitably die under the Experiment, and commonly remains tortured for many Days.

THE Person who takes the Oath called *Olukhenkhe* has his Limbs bound tighter or looser, to force-out the Truth as they term it, according to the Wizard's Inclination to find him either guilty or innocent [b].

Pious Lies.

NOW for a Tale to bring the Mass-Book in Credit. This was told him by *Francis da Pa-* c *via*, a Missioner in *Matamba*, where a *Capuchin* thought fit to give an Oath on the Bible to two of the greatest Magicians, Counsellors to the Queen of *Singa*. At first they refused to take it, but believing no Harm could come of it, at length consented, and swore, but falsly, when a strange Accident happened. The first of these burst and fell down dead while he had his Hand on the Book; and the other languished away and died in about six Hours after [c].

SOMETIMES these Impostors are made to confess their Ignorance. The Natives in one of the Ports of *Angola*, where the Author put-in, having understood who he was, and that he was of a contrary Opinion to that of their *Shinghilli*, began immediately to murmur against him. The Wizards, to confirm their Belief in them, and oppose him, foretold that there should be no Rain all that Summer; but it so fell-out, (and the Author believes Providence had so ordered it) e that scarce was he gotten ashore to say Mass, but the Clouds poured down Rain in such Plenty, that the very Wizards themselves, says he, were forced to own to me, that their Knowledge in these Matters was not infallible.

A black Priest baulked.

WHILST Friar *Joseph*, the Author's Companion, was travelling on his Mission in *Sogno*, he came to an open Country, at a Time when the Clouds were just ready to discharge their Burden. He there overtook a Sorcerer, who was standing f stock-still, and having muttered some strange Words to himself, shot an Arrow up into the Air with great Indignation. The *Capuchin*, after a Reproof, told him, that he believed all his hellish Art would not keep it from raining. As he guessed, so it soon happened; for presently there fell a very great Shower. At this the Wretch was much surprized, but would not be convinced of his Error, affirming, that this had happened through the Power of some, who were greater Proficients in Magic than himself. These provoking Words, caused the black Christians who were along with the Friar, to seize upon the Wizard, and give him that Chastisement which his Crime deserved.

Religion. Priests.

BUT though the black Conjurer could not hin- *Another lying Miracle.* der the Rain, it seems a white one could. In the Country about the *Koanza* (or *Quanza*) which is to be passed in the Way to *Singa*, a certain *Sova*, or Lord of the Manor, caused himself to be reputed a *Shinghilli*, requiring his Vassals to make their Addresses to him when they wanted Rain. Hereupon, one of the Missioners did what lay in his Power to get him seized; but being disappointed, through the Quality of the Person, he was forced to have Recourse to a milder Remedy: Accordingly, he told the Inhabitants, (no doubt inspired by God, says the Author) that if they did not rid out of their Hearts that cursed Opinion, they would never have any Rain. As the Father prophesied, so it happened; d for ever since then, which was seventeen Years before, they never had one Drop in those Parts, to the Ruin of the Soil. They said the Friar had cursed the Air: But the *Sova* still pretended to the same Power [d].

THE Wizards serve also either for Physicians *Malice of* or Surgeons, there being no others in the Coun- *black Priests.* try. The Remedies they use are generally Simples, but they have Recourse to Witchcraft, to make the People believe, that their Virtues are e communicated by the Devil [e]. If their Physic fails, they pretend a certain ominous Bird flew-over their Heads, and hindered the Operation of it; or else assert some other such ridiculous Lie [f]. These Sort of Incantations are always practised in the Night-time. The first Thing they say to the sick Person, after he comes under their Cure, is, *If you have a Mind to be cured, be sure not to send for any Confessor; for his Presence will not only take away the Virtue of the Remedy, but likewise deprive you of your Life* [g]. When any one f dies under their Hands, they affirm that there

[a] See before, *p.* 172. [b] *Merolla*'s Voyage, *p.* 617, *& seq.* [c] Who will believe this to be other than a Lie? when such Numbers daily, in *Europe*, take false Oaths on the Mass-Book with Impunity. [d] *Merolla*, as before, *p.* 618, *& seq.* [e] What a villainous Perversion of the Truth this is! since they ascribe all to a good Power. [f] Does not this shew, that the pretended Sorcery is all Imposition? and that the Missioners are either such Idiots that they cannot see it, or such Knaves that they will not own it? [g] This is said in Hatred to the Missioners, who come to spoil their Trade.

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were other Cauſes of his Death, beſides his Diſtemper; which puts the Parents upon divers curſed Methods of finding-out the ſuppoſed Murderers, they being generally of Opinion (as hath been obſerved before [a]) that no-body dies a natural Death.

White Prieſts Revenge.

To convict theſe black Prieſts of Falſity, on this Occaſion, let us have a Story to ſhew that white Prieſts ought to be conſulted. A certain Child having languiſhed a long Time under a dangerous Diſeaſe, the Parents [b] could never be prevailed-on to ſend for a Wizard to recover his Health, alledging, that they never had Recourſe to ſuch People; but the Relations made uſe of ſo many Arguments, that they at length conſented. The Magician being come, and ſtretching-out his Hand to touch the Boy (who was in his Mother's Arms) in order to begin his Charm, at the ſame Inſtant both the Child and the Wizard expired. The Parents, looking on themſelves as guilty of the Infant's Death, and juſtly puniſhed for their Credulity, before they would bury the Body, came to Confeſſion at the Convent.

THE Author mentions another Accident of the ſame Kind, that happened in this Country while he was there. A Magician being ſent for by a ſick Perſon, came accordingly; but as he was ſtretching-forth his Hand, fell down dead [c]. *Merolla* would have theſe paſs for Judgments: But why then do not they all die, ſince they all alike deſerve Death for their Impoſture?

The black Prieſts perſecuted

IT is no Wonder that the *Gangas*, or *Shinghilli*, and all thoſe who adhere to their old Religion, ſhould deteſt the *Romiſh* Miſſioners and Prieſts, ſince, wherever they have Power, they never ceaſe perſecuting them. *Merolla* makes no Secret of the Matter, but ſeems to glory in it. That Author tells us, that at his firſt entering on his Miſſion within Land, he found, near the City *Tubi*, a Place where the Wizards practiſed their Sorceries. He does not doubt but it was by the Direction of Providence: For, it ſeems, as he was walking along, he ſaw a large white Bird flying before him, ſuch as he had never ſeen before; and having the Curioſity to take a nearer View, followed it into a thick, darkiſh Grove, at the End whereof he obſerved a large Heap of Earth like a Tomb, with a great Number of Arches and Kalabaſhes at the Top, and at both Ends. Being aſſured what this was, he preſently ſent for the *Mani*, who came trembling, (he ſays) and proteſted he knew nothing of the Matter. *Merolla* commanded him to inform himſelf then [d], and get him the Wizard ſpeedily ſeized: He ſaid he would, and the Miſſioner returned the next Night, expecting to have found the Wizard there; but he, it ſeems, took care to diſappoint him by running away, as they all do as ſoon as they hear the Miſſioners make any Search after them. Then he ordered the *Mani*, that within ten Days Time he ſhould level all that Place; which he diſobeying, *Merolla* ſummoned him before the Count in their Convent. There, after a ſevere Reprimand, he commanded him to diſcipline (or ſcourge) himſelf in the Middle of the Church during the Maſs; threatning to inflict ſeveral other Puniſhments in caſe he did not level the ſaid Grove at his Return home [e].

Religion. Prieſts.

WHILST the Author was in *Bengo*, his Companion, *Francis da Monte Leone*, having ſeized one of the *Shinghilli*, or Wizards, ſent him to the *Portugueze* Governor, who, upon Conviction, condemned him to Death: His Time of ſuffering being come, he was exhorted by *Francis* to confeſs his Crime, but inſtead thereof, being an obſtinate Fellow, made this Anſwer, *What! would you have me to accuſe myſelf, where I have committed no Crime? My Practice has always hitherto been to do Good to all Men, and not Evil. For when the poor People of my Country have ſowed, and the Earth became afterwards dry for want of Rain, if I, out of mere Charity, have cauſed the Clouds to diſſolve to ſupply that Neceſſity, was this a Crime? If I have converſed with Tygers, Serpents, Lions, and other wild Animals, and they have anſwered me, was there any Harm in it? If at a Time when there was no Boat to be found in the River, I, out of pure Compaſſion, called Crocodiles to carry us over, muſt this be accounted a Sin?* In this Manner he juſtified his Crime for ſome Time, yet at length thought fit to own himſelf guilty; but becauſe he had been proſecuted by a Miſſioner, he was afterwards pardoned his Life, and ſent bound to *Brazil* [f].

By the white Prieſts

THE ſame Author tells us, that in his Time one of the chief Magicians (that is, the High Prieſt, or Pope) was caſt into the Sea, another into a River, a Mother and her Son put to Death, and many others baniſhed by the Orders of the Miſſioners [g].

To Baniſhment and Death.

OUR Readers will, doubtleſs, be aſtoniſhed at the Inſolence as well as Cruelty of theſe blood-thirſty Monſters, who dare perſecute to Death the Natives in whoſe Country they are ſettled, wherever they have the Power in their own Hands: But it is not ſo where the Natives, though Converts, have the Juriſdiction. Thus in *Sogno*,

[a] See before, *p.* 224. c. [b] It is not ſaid, whether they were Popiſh or Pagan. [c] *Merolla*'s Voyage, *p.* 617. [d] Obſerve the Inſolence of theſe ſaucy Prieſts, and the Abjectneſs of Governors, if this be Fact. [e] *Merolla*, as before, *p.* 631. [f] The ſame, *p.* 615. [g] The ſame, *p.* 619.

where

Kongo. Angola. where we have already heard of the Exploits of a our Missioners against the Wizards or Priests [a], the Laws are not so sanguine. If the Wizard who is taken, says *Merolla*, be a Freeman, and abjures, for the first Offence he is only enjoined Penance; for the second he pays about the Value of a Slave; but if he offends a third Time, he is sold for a Slave himself: If he be a Slave who offends, although it be but the first Time, he is presently sold to the Whites, a Thing abhorred by them almost as much as Death itself. On these Occasions the Price is received either in Money or Linen; the first is distributed among the Poor, the latter employed to bury them in. All this is done by a Person deputed for that Purpose, without the Missioners concerning themselves; lest it should be suggested, that what they did proceeded rather from a Motive of Covetousness, than of either Charity or Religion [b].

Restrained in Sogno.

WE shall conclude this Article with a Story, which plainly demonstrates, that our *Capuchin*, for all his Contempt of the Understanding of the black Priests, was himself inferior to none of them for Credulity, Stupidity, and want of common Sense, or Honesty.

Treachery of the Count.

UPON the late King of *Kongo*'s Death, two very considerable Persons pretended to that Crown, either of whom did all that in him lay to gain the Count of *Sogno*, a powerful Elector, on his Side. One of these, whose Name was *Simantamba*, made him several Presents of Slaves for that Purpose; but as they had all been taken by Force, the *Capuchins*, who were then at Court, dissuaded the Count from accepting of them. Some Time after *Simantamba*, to engage that Prince in a stricter Tie of Friendship, having requested his Sister for a Wife, the Count not only sent him her forthwith, but likewise the Crown itself, which was then in his Possession; together with a Velvet Throne, several other Things of great Value, and divers armed Troops. *Simantamba* on this Advice went-out several Days Journey to meet his Spouse, and the better to avoid the Snares of his Rival, fortified himself in a very strong Wood. The Count's Army arriving some Time after, entered the Wood with Music, Songs, and Dancing; when *Simantamba*'s Followers, fearing some Treachery by reason of their Numbers, counselled their Master to oppose their Entrance: But he trusting too much to his Security, rejected their Advice, and soon became a Martyr to his Credulity; for the *Sogneſe* had no sooner gotten Possession of the Wood, but they killed him and most of his People with Pistols, the rest escaping by Flight.

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SOME Time after, the Brother of this deceased Prince getting together a great Number of People to revenge his Death, took a great Part of the Country of *Kiovakianza* [c], belonging to *Sogno*: To recover which, the Count, at *Merolla*'s being there, raised a great Army likewise, and marched directly towards the chief City of his Antagonist. At his Arrival, finding all the Inhabitants fled, his Soldiers fell immediately to plunder the Houses, and kill all the living Creatures they met with to satisfy their Hunger. Now to come to our Story: Amongst the rest they found a Cock of a larger Size than ordinary, with a great Ring of Iron about one of his Legs, which occasioned one of the wisest among them (says our Head of Wit) to cry-out, *Surely this Cock must be bewitched, and is not at all proper for us to meddle with.* The rest answered, that be what it would, they were resolved to eat it: For this End they immediately killed it, and tearing it to pieces after the Manner of the Negros, put it into a Pot to boil. When it was enough, they turned it into a Platter, and two, according to the Custom, having said Grace [d], five of them sat-down to it with great Eagerness: But before they had touched a Bit, to their great Wonder and Amazement, the boiled Pieces of the Cock, though sodden and near dissolved, began to move about, and unite into the Form they were in before. The Cock thus restored immediately raised himself up, and jumped out of the Platter upon the Ground, where he walked about as well as when he was first taken. Afterwards he leaped upon an adjoining Wall, where he became new-feathered all of a sudden, and then took his Flight to a Tree hard-by: There, having given three Claps with his Wings, he made a hideous Noise, and then disappeared [e].

Ridiculous Story believed.

EVERY one (says the Author) may easily imagine what a terrible Fright the Spectators were in at this Sight, who, leaping with a thousand *Ave Marias* in their Mouths from the Place where this had happened, were contented to observe most of the Particulars at a Distance. They attributed their Preservation to the Grace that was said before they sat-down, otherwise they were of Opinion that they should all have been either killed, or possessed by the Devil. *Merolla* having related this Story to *Thomas-da Sistola*, who had been Superior of a Mission to *Kongo* and *Angola* for above seven Years, this Friar told him, that whilst he lived in *Kongo* he heard two Persons aver, that *Simantamba* [f] had a very large Cock, from whose Manner and Time of crowing he observed, with great Superstition,

More ridiculous Priest.

[a] See before, *p.* 173. [b] *Merolla*'s Voyage, *p.* 616. [c] In the Original, *Chiovachianza*. [d] It seems, they were Christians. [e] These Missioners must have been stupid Wretches, if they believe such Stories, and very impudent Cheats for imposing them as Truth, if they did not. [f] Perhaps, this was the same *Simantamba* mentioned before as King of *Kongo*.

whether

Kongo. Angola. whether his Undertaking ſhould be unlucky or a proſperous. Whether this was the before-mentioned miraculous Cock the Author will not determine; but he obſerves that *Simantamba*, notwithſtanding the Infallibility of his Oracle, was deceived when he made that laſt Expedition, wherein he loſt his Life [a].

SECT. II.

The Introduction *and* Progreſs *of the* Romiſh *Religion in* Kongo.

Firſt Traffic to Kongo. *The King converted. The* Portugueze *Reception at Court. The King, Prince, and ſeveral Lords baptized: Troubles thereupon. The King wavers in his Religion: His Death.* Mani Pango, *his ſecond Son, rebels. A pretended Viſion.* Mani Pango's *proud Meſſage. The King deſerted; yet proves victorious.* Pango *killed; and the Rebels ſubmit.* b *Church of* Santa Cruz. *All the* Mokiſſos *deſtroyed. Cargo of Friars.*

THE Introduction of the *Romiſh* Religion into *Kongo* is related by *Lopez* in the following Manner. Don *Juan* the Second, King of *Portugal*, in order to diſcover the *Eaſt Indies*, ſent-out divers Ships for that Purpoſe. Theſe having found the Iſlands of *Cape Verde* and *St. Thomas*, ran-along the Coaſt and lighted upon the d River *Zaire*, where they had good Traffic, and found the People very courteous [b]. To keep-up this Trade, he afterwards ſent other Veſſels, which left certain *Portugueze* behind them to trade and learn the Language, among whom was a Prieſt. Theſe were entertained by the Lord of *Sogno*, who was Uncle to the King, and reſided in the Port of *Praza*, within the Mouth of the *Zaire*. The Prieſt taking Advantage of the great Eſteem which the People held them in, began to reaſon, e touching Religion, with the Prince, who at length became a Convert, and kept him in his own Houſe.

Firſt Traffic in Kongo.

The King converted.

THE Prince of *Sogno* making this known at Court, the King ſent for the Prieſt, who ſo wrought upon him, that he promiſed likewiſe to become a Chriſtian, and when the *Portugueze* Ships departed, wrote to Don *Juan* to ſend him ſome Prieſts. The Prieſt alſo by Letter informed the King of all that had happened, who there- f upon ſent ſeveral religious Perſons, with Croſſes, Images, and all other Ornaments for the Church, which arrived at *Praza* in 1491.

Religion, Romiſh.

NEXT Day, the Prince, according to the Direction of the Prieſt, cauſed a Kind of Church to be built, with the Trunks and Branches of Trees, which he in Perſon had helped to cut-down, erecting three Altars in it. After this, the Count and his young Son were baptized, the firſt being named *Emanuel*, the latter, *Antony*. A Sermon was alſo preached to exhort the attending Multitude to follow their Lord's Example.

The Portugueze

THIS done, the *Portugueze* ſet forwards towards the Court to baptize the King, attended by many *Sogneze* Lords ſent by the Count, with Muſic, and other Signs of Rejoicing. In ſhort, the Roads, from the Sea to the City of *St. Salvador*, being one hundred and fifty Miles, were all ſwept, and furniſhed with all Manner of Victuals and other Neceſſaries for the *Portugueze*, in the ſame Manner as when the King, or principal Lords go abroad [c].

AT the End of three Days Journey they were met by ſeveral Lords, ſent by the King, with freſh Victuals, and to do them Honour. The ſame happened from Place to Place afterwards. Within three Miles of the City, the whole Court came-out to welcome them with great Pomp. The King himſelf waited for them at the Gate of his Palace, in a Throne of State, erected upon a high Scaffold, where he received them in the moſt ſolemn Manner.

Reception at Court.

THE *Portugueze* Embaſſador having delivered his Embaſſy, the King riſing expreſſed his Joy, and then ſate down again. The People did the like, with Shouts, Trumpets, and Singing. They likewiſe proſtrated themſelves three Times on the Ground, and caſt-up their Feet in Token of Approbation. Then the King having viewed the Preſents that were ſent him from *Portugal*, with the Church Furniture, and cauſed the Uſe of each to be explained, withdrew. The Embaſſador was lodged in a Palace ready prepared for him, and the reſt in the Houſes of ſeveral Lords.

The King, Prince, and

NEXT Day, his Majeſty had a private Conference with the *Portugueze*, wherein it was determined, to build a Church for performing his Baptiſm with the more Solemnity. Accordingly, Orders were given to provide Timber, Stone, Lime, Brick, and all other Materials, for the Workmen, who for that Purpoſe were brought from *Portugal*. But this was interrupted by a Rebellion of the *Anzikhi* [d], who dwelt in the

[a] *Merolla*'s Voyage, *p.* 619, *& ſeq.* [b] Theſe were the Ships ſent in 1488, under *Diego*, or *James Cam*. See Vol. I. *p.* 17. Others call him *James Cano*. [c] *Pigafetta*'s Relation of *Kongo*, p. 118, *& ſeqq.* [d] *Lopez* finds fault with the Author of the Hiſtory of the *Indies*, publiſhed a little before in *Latin* (as we ſuppoſe) by *Maffei*, or *Maffius*, for calling theſe People *Mandiqueti*, inſtead of *Anziqueti*, and affirming they lived in the great Lake.

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Islands of the *Zaire*, between the Falls and the great Lake. These People, who were about thirty thousand in Number, revolting from the King of *Kongo*, slew their Governor [a].

Several Lords baptized.

THE *Mani Sundi*, the King's eldest Son (in whose Province that Country lieth) was sent against them: But the Rebellion encreased to such a Degree, that the King himself was obliged to go in Person to pacify these Broils. However, resolving to be baptized before he went, and not having Time to build the Church of Stone, he caused one of Timber to be erected, dedicated to *San Salvador*; wherein he was baptized by the Name of Don *Juan*, or *John* [b], and his Consort by that of Donna *Eleanora*, after the King and Queen of *Portugal*.

MANY of the Lords followed his Example; after which, he marched to join his Son and the Lord of *Batta*: But he no sooner appeared than the Enemy submitted. At their Return, the Prince and a great many of his Followers were baptized. He was named *Alfonso*, from the Infanto of *Portugal*: After which, he burned all the Idols within his Province.

Troubles thereupon.

BUT the King's second Son *(Mani Pango)* with many other Lords who favoured him, would not receive the new Religion: Besides, the Ladies of the Converts looking on their Separation from their Husbands as a great Indignity and Wrong, increased the Party which was forming against Don *Alfonso*. They imagined that if they could rid him out of the Way, the *Romish* Faith would die of itself; therefore *Mani Pango* and his Accomplices insinuated to his Father, that Prince *Alfonso* favoured the *Romish* Faction, only that he might raise Rebellion and drive him out of his Kingdom. The King giving Credit to their Informations, deprived *Alfonso* of his Government: But his Majesty having been prevailed-on, by the Intreaties of *Mani Sogno* and other Friends, to examine into the Affair, found the Accusation against the Prince to be false, and therefore restored him to his Employment; with a Charge however, not to proceed with such Rigour against the Gentiles, for propagating the new Religion: But his Zeal, says our Author, would not suffer him to desist.

King wavers. His Death.

HEREUPON, his Adversaries, taking Advantage of the Count of *Sogno*'s Absence from Court, renewed their Accusations to the King; who beginning to doubt of the Faith, which he had before, with so great Zeal, embraced, sent for his Son to Court, to give Account of the Revenues he had collected in his Government, with Intent to deprive him thereof: But the Prince discovering the Treacheries of his Enemies, delayed the Matter so long, that his Father, being an old Man, died; and his Mother, who persevered in the new Faith, concealed the King's Death for three Days, in the mean-Time sending to her Son to come-up without Delay. This she did by Running-Footmen, who are placed at convenient Distances, like Posts, to convey the Command of the King over all the Realm. On this Advice, he set forwards, carried by Slaves, and in one Day and two Nights, performing a Journey of two hundred Miles, arrived at the City before he was expected [c].

Religion, Romish.

THE Death of the King, and Succession of Don *Alfonso* [d], were published at the same Time. The new King, with the Lords of the Court and the *Portugueze*, accompanied the Corps to the Burial, which was solemnized after the Manner of the Church of *Rome*, with unusual Pomp.

Mani Pango rebelleth.

When *Mani Pango* [e], who had been sent to reduce the *Mozombi* and other Rebels, heard of his Father's Death and Brother's Advancement, he made Truce with his Enemies; and gathering an Army of two hundred thousand Men (almost all the Realm favouring him) marched against his Brother. King *Alfonso* awaited his Coming at the City, with a Force not exceeding ten thousand Men; among whom there were but about an hundred black Converts, and some few *Portugueze*, who by Chance arrived there at that Time.

THE People being terrified at the Approach of *Mani Pango*, intreated Don *Alfonso* to come to some Accommodation, and renounce the new Religion, to prevent falling into the Hands of his Adversaries. On the King's reproaching them for their Cowardice, the Lords determined to forsake him: But just without the City meeting with the *Mani Sogno* (then an hundred Years old) who, with some few of his Followers, had been to view the Enemy's Camp, he prevailed on them to return and beg the King's Pardon; which they did, promising to defend him and the new Faith to the last. The King, on his Part, vowed ever after to promote the *Romish* Religion, and in Memory thereof caused a Cross, eighty Spans long, to be erected in the Market-Place, right against the Church called *Santa Cruz*. As an Occasion like this ought not to pass without a Miracle, we are told, that soon after the King saw a very resplendent Light, at

A pretended Vision.

[a] *Pigafetta*'s Relation of *Kongo*, *p.* 123, *& seqq.* [b] His former Name was *Jovi*, or *Jowi*. [c] *Pigafetta*, as before, *p.* 126, *& seqq.* [d] *Merolla* calls him Don *Alfonso*, Son of *Jovi*, the first Christian King of *Kongo*. [e] His Name, according to *Merolla*, was *Pansanquitima*. *De Faria* calls him *Panso Aquitimo*.

Sight

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Sight whereof he fell on his Knees and wept, lifting-up his Hands and Eyes to Heaven; but ſpoke not a Word, being overcome with Tranſport. But, it ſeems, that which he himſelf ſaw was ſeen of no-body elſe, neither would he ever publiſh the ſame to any Man. All who were in his Company did as he did, and, as the Story goes, for a while loſt the Sight of their Eyes by that miraculous Light, and remained in a Trance. At laſt, coming to themſelves, they perceived five bright Swords imprinted on the King, in Form of a Star, which continued for almoſt an Hour, but could not expound the Meaning thereof. The five Swords the King took for his Arms, which is uſed in the Royal Signet ever ſince.

Religion, Romiſh.

THIS Viſion, we are told, did greatly animate the Citizens and terrify the Enemies, when they heard of it. Notwithſtanding, *Mani Pango* ſent to tell the King and his Adherents, that if they did not immediately yield themſelves, acknowledge him for their King, and abandon their new Religion, he would put them all to the Sword. The King ſent him Word, that he feared not his Threats; but, as his kind Brother, exhorted him to renounce his Idols and be baptized: That the Kingdom, by Law, belonged to him; and that the Religion which he had received was delivered from God, who, no doubt, would ſupport it and protect him: Then ſending for his Jewels and other rich Ornaments, the better to encourage thoſe Lords who took his Part, diſtributed them among them [a].

Mani Pango's proud Meſſage.

FOR all this, the very ſame Night, near one Half of the common People, who were in Arms, fled to the Camp of *Mani Pango*, and gave him to underſtand, that the King, and the reſt who remained behind, were utterly diſmayed; that every Man was deviſing how to ſhift for himſelf, and that there was no Way by which they could poſſibly eſcape but the Lane leading down to the River, about a Mile from the City. At the End of this Lane, between the River and the Hill, there was a little Marſh on the right Hand, about a Muſket-Shot over, and two Foot deep; and on the left Hand were the Mountains, and the Army of *Mani Pango*, who had beſet the Hill in ſuch a Manner, that the Citizens could not get-off without croſſing the Marſh. *Mani Pango* ſent preſently to ſtop that Paſſage, by driving ſharp Stakes, poiſoned, into the Bottom of the Meer; that, in caſe the Enemy ſhould fly in the Night, they might be ſtopped and taken, reſolving to attack the City next Morning. Accordingly, he very early made a furious Aſſault on the North Side, where the great Plain contracts itſelf into a narrow Paſſage. In this Place, if you will believe the Legend, *Mani Pango* was twice put to flight by an inviſible Power; which cauſing the Beſieged to mock the Enemy, they anſwered, *It was not you who vanquiſhed us, but a certain fair Lady all in White, whoſe admirable Brightneſs blinded us, and a Knight on a white Palfrey, who had a red Croſs upon his Breaſt.* When the King underſtood this, he ſent to tell his Brother, that the firſt was a Virgin, the Mother of Chriſt, whoſe Faith he had embraced; and the other *St. James*, both ſent from God to ſuccour him. But *Mani Pango* not regarding this Meſſage, prepared the Night following to attack the City, both on the Side of the Strait, and of the Lane above-mentioned, where, in a Part without any Guard, he thought to enter the City, but found himſelf deceived; for the King's Forces having already put to flight thoſe at the Strait, and perceiving the great Noiſe that *Mani Pango* and his Troops made in aſcending the Hill on the other Side, ran to meet them. Here driving them back again in Diſorder, they ſo gauled them with their Darts and other Weapons, that *Pango* fled, and, in croſſing the Marſh, fell-into the Snares he had laid for the Royaliſts; for being thruſt into the Body by a poiſoned Stake, he finiſhed his Life as it were in Rage.

Yet proves victorious.

THE King being thus, by the Death of his Brother, ſecured of the Throne, publiſhed a general Pardon: Whereupon all the Rebels ſubmitted to him, excepting *Mani Bunda*, the Captain General, who ſtood-out through Shame; yet, at laſt, he obtained his Pardon, on Condition that he ſhould go and ſerve in building the Church of *Santa Cruz* [b].

The Rebels ſubmit.

MEROLLA relates what concerns theſe two Perſons in a different Manner. According to that Author, the Prince fled, after the Battle, to the Mountains, where being met by ſome Chriſtian Blacks, they ſeized and brought him bound to the King his Brother, who being extremely concerned to find him ſo deſperately wounded, made it his utmoſt Endeavours to get him healed: But nothing could prevail upon *Panſanguitima*, who giving himſelf up altogether to Deſpair, would neither take any Remedy, nor hear of changing his Religion, and ſo in a ſhort Time died [c]. It did not ſo happen, continues the ſame Author, to his Lieutenant General, who choſe rather to be baptized than to die a Martyr to his former Opinion. Hereupon he was enlarged, only, by Way of Penance, was obliged, for a

The King deſerted,

[a] *Pigafetta*'s Relation of *Kongo*, p. 133, & *ſeqq.* [b] The ſame, p. 140, & *ſeqq.* [c] *De Faria* ſays, he was put to Death, and reproaches the King for that Action. See Vol. I. p. 20.

Kongo. Angola.

certain Time, to bring Water for all such as were to be baptized [a].

Church of Santa Cruz.

THE Church of *Santa Cruz* was begun on *Holy Rood-Day*, when the King brought the first Basket of Stones on his Shoulders, which he cast into the Foundation; and the Queen her Basket of Sand from the River, for an Example to the Lords and Ladies of the Court, as well as the inferior People: So that in a very short Time the Church was finished, and so many came to be baptized, that there were not Priests enough b to execute that Office.

AFTER this, the King dispatched the *Portugueze* Embassador, sending with him one *Roderigo* [b]. He was attended by several Persons of Note, who were to learn both the Religion and Language in *Portugal*, as well as to bring from thence Images of *Romish* Saints to distribute among his People. He next ordered all his Subjects to deliver-up their Images and Charms to the Governors of the respective Provinces and c

All the Mokissos destroyed.

Districts, under Pain of being burned. This Command was so effectually executed, that in less than one Month, all were brought to the Count, being an infinite Number of Animals, Reptiles, Birds, Trees, Herbs, Stocks, Stones, and Figures painted or carved; which were carried to the Place where the King vanquished his Brother, and there burned, every Man bringing a Load of Wood for that Purpose. To repair this Loss, he gave them Crucifixes and Images of d Saints, which the *Portugueze* had brought with them. He likewise enjoined every Lord to build a Church in the City of his Residence, and set-up Crosses after his own Example; letting them know, that he had sent for a Cargo of such Ware to *Portugal*.

HE likewise ordered three Churches to be built, one called *St. Salvador* (in Honour of the late Victory) wherein the Kings of *Kongo* lie buried, and from whence the City took its Name. The e second, *Our Lady of Help*, in Memory of the Succours which he had from the *Virgin Mary* against his Enemies; and the third consecrated to St. *James*, in Remembrance of the Miracle which that Saint had wrought, by fighting in favour of the Christians [c], and shewing himself on Horseback in the Heat of the Battle.

Cargo of Friars.

NOT long after this, the Ships arrived from *Portugal*, with many Friars of the Orders of St. *Francis*, *Dominic*, and *Austin*, besides other Priests; f who dispersing themselves through the Provinces, instructed the People in the Faith, and brought-up some of the Natives to the Ministry, that they might the better instruct their Countrymen in their own Language [d].

Religion, Romish.

SECT. III.

Distractions *caused by the Introduction of* Popery *in* Kongo.

Bishop of St. Thomas *and* Kongo: *His grand Reception. King Don* Diego's *State. Clergy Broils. State Distractions. The* Portugueze *dispersed and slain: Restored to Favour. Popery loses Ground. The* Jaggas *over-run* Kongo. *Dreadful Calamities ensue. The* Jaggas *driven-out again by the* Portugueze. *Search after the Gold Mines obstructed.* Popish *Religion almost quite extinct. New Clergy Broils. First Mission to* Kongo. *The succeeding Missions. The first to* Sogno.

MEANTIME, Don *Alfonso* dying, he was succeeded by his Son Don *Pedro*; in whose Reign the Navigation to these Parts greatly increased, and the Island of *St. Thomas* was peopled by *Portugueze* and other Nations; for before it was all desert, and the Coast only inhabited by a few Sailors from the neighbouring Countries. Afterwards, the King sent thither a Bishop to govern the Affairs of Religion both in that Island and *Kongo*. In this latter Country he was received with great Joy, both by the King and People: The Road from the Sea to the City was clean swept, covered with Mats, and thronged with Blacks, as on the Arrival of the first *Portugueze*.

Bishop of St. Thomas and Kongo.

BEING come to *St. Salvador*, he was met by the Priests, the King, and all the Court, who, in Procession, went with him to the Church of *Santa Cruz*, which he presently after erected into a Cathedral; establishing therein twenty-eight Canons, with their Chaplains, and a Master of the Chapel, with Singers, Organs, Bells, and all other Things requisite for performing Divine Service. This Bishop passed frequently between *Kongo* and the Isle of *St. Thomas*, where he at last died, and was buried. He was succeeded in *Kongo* by a Negro descended of the Blood Royal, who had been sent by King *Alfonso* to *Portugal* and *Rome*, where he learned the *Latin* Tongue: f But returning to *Portugal*, to enter upon his Bishoprick, he died by the Way; whereupon the Kingdom remained several Years without a Bishop.

His grand Reception.

[a] *Merolla*'s Voyage, *p.* 629. [b] *Dapper* calls him *Zakuten*; which, perhaps, was his Name before Conversion. [c] *Merolla* observes, that, upon the Report that St. *James* was visibly seen assisting at this Battle, he has ever since been received for the Patron of *Kongo* and *Angola*, and some other neighbouring Nations. *Merolla*, as before. But, methinks, a bare Report is a very slender Ground for paying this, or any other Respect to the Dead. [d] *Pigafetta*'s Relation of *Kongo*, p. 145, *& seqq.*

DON.

Kongo. Angola.

DON *PEDRO*, King of *Kongo*, dying without Children, was succeeded by his Brother Don *Franciſco*, who likewiſe reigned but a ſhort while.

King Diego's *State.*

The fifth King, named Don *Diego*, who was next Heir, aſcended the Throne. He was a Man of Courage and Wiſdom, magnificent and witty, of a good Diſpoſition, and zealous for the new Religion. He was ſo great a Warrior, that in a few Years he conquered all the Countries adjoining. He loved the *Portugueze* ſo much, that he forſook the Dreſs of his own Country to b dreſs like them. He was very ſumptuous in his Apparel and Furniture of his Palace: He was beſides very courteous and liberal. He would buy coſtly Stuffs, and would often ſay, that rare Things ſhould not be in the Hands of any but Kings. He uſed to wear one Suit of Apparel but once or twice, and then would give it away to his Followers: So that in his Days, Arras Hangings, Cloth of Gold, Silk, and ſuch like Furniture began to be much eſteemed in *Kongo*.

Clergy Broils.

IN the Time of this King there was a third Biſhop of *St. Thomas* and *Kongo*: He was a *Portugueze* by Nation, between whom and the other Eccleſiaſtics there aroſe a Diſſenſion, owing to the Liberty, wherein they had lived for many Years without a Paſtor, ſo that they would yield no Obedience to their Prelate. This became a grievous Scandal and ill Example among the People; but the King always took the Biſhop's Part, and to ſuppreſs theſe Troubles, ſent ſome d of the Prieſts Priſoners into *Portugal*, and others into the Iſle of *St. Thomas*, while many went away with all their Subſtance of their own Accord; and thus the new Religion greatly declined, through the Faults of the Clergy.

State Diſtractions.

ON the other Hand, it loſt Ground by the Troubles that enſued in the State; for upon the Death of Don *Diego*, three Princes at once were Competitors for the Succeſſion: The firſt was the King's Son, but being generally diſliked, he was preſently ſlain. The two other were of the Blood-Royal: One of them favoured by the greater Part of the People: The other by the *Portugueze*, and many of the Lords, who went and killed his Competitor in the very Church; concluding that then he they ſet-up would of Courſe aſcend the Throne: But it happened thoſe of the contrary Faction, on the ſame Principle, ſerved their King the ſame Sauce, and ſo diſappointed them.

The Portugueze *diſperſed and ſlain.*

ALL the Heirs to the Crown being thus deſtroyed, the People fell upon the *Portugueze* as the ſole Authors of thoſe Miſchiefs, and ſlew as many of them as they could find; only they ſpared the Prieſts [a], and did not touch any who dwelt a in other Places. After this they choſe Don *Henrico*, Brother to Don *Diego*, who going to War againſt the *Anzikhi*, left behind him as Regent, with the Title of King, one Don *Alvaro*, a young Man of twenty-five, Son to his Wife by another Huſband. Don *Henrico* died ſhortly after the War was ended, in whom the ancient Race of the *Kongo* Monarchs failing, Don *Alvaro* was, with the common Conſent, elected King [b].

Religion, Romiſh.

DON *ALVARO* being a Man of ſound Judg- *Reſtored to Favour.*
b ment and mild Diſpoſition, ſoon appeaſed all Tumults; and cauſing the *Portugueze*, both Laymen and Prieſts who were diſperſed by the late Wars, to come together, uſed them very courteouſly, and declared them innocent of the Blame laid to their Charge: Hereupon he ſent Letters to the King of *Portugal*, and to the Biſhop of *St. Thomas*, who immediately ſailed to *Kongo*, where he durſt not venture before; and there employed his Authority to pacify the former Diſſenſions,
c and ſettle Order among the Prieſts. A-while after, returning to *St. Thomas*, he finiſhed his Days. This was the third Time that thoſe Parts remained without a Biſhop, for want of whom the Natives of all Conditions began to neglect the new Religion, and return to their old Cuſ- *Popery reſettles Ground.*
toms, eſpecially the King, who was led by divers young Men of his own Age: Among the reſt Don *Franciſco Bullamatare*, that is, *Catch-Stone*, the King's Relation, openly declaimed againſt
d the Impoſition of being reſtrained to one Wife, which had a very ruinous Effect. At laſt *Franciſco* dying, was ſolemnly buried in the Church of *Santa Cruz*, although he had renounced the *Romiſh* Religion: But in the Night-time, it ſeems, certain evil Spirits uncovered Part of the Roof of the Church, and with an horrible Noiſe, which was heard all over the City, dragged him out of his Tomb, and carried him away. In the Morning (if you will believe this Lie) the Church
e Doors were found ſhut, the Roof broken, and the Grave without the Body; yet this extraordinary Event did not reclaim the King.

NOT long after, the *Jaggas*, who had plun- *Jaggas overrun* Kongo.
dered and deſtroyed all the neighbouring Countries, entered *Kongo* by the Province of *Batta*. Having overthrown thoſe who were ſent againſt them, they marched towards the City of *Kongo* [c]. The King, though in great Perplexity, went-out with ſuch Soldiers as he had, and encountered the
f Enemy in the ſame Place where formerly *Mani Pango* fought with King *Alfonſo*; but finding himſelf too weak, he firſt retired into the City, and then fled with ſome principal Lords and *Portugueze* Prieſts to the Iſland *del Cavallo*, or *of the Horſe*, in the River *Zaire*. The Inhabitants eſcaped to

[a] This was more than they deſerved at their Hands.

[b] *Pigafetta*'s Relation of *Kongo*, p. 151, *& ſeqq.*

[c] That is, *St. Salvador*.

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the Mountains and desert Places: Whereupon the Enemy entering the City, reduced it with all the Churches to Ashes, and killed every Soul they met with. After this, dividing themselves into several Armies, they ruled sometimes in one Province, and sometimes in another, over all the Kingdom.

Dreadful Calamities ensue.

THE poor People every where wandering about, perished for Hunger and want of Necessaries, while most of the Multitude, which followed the King into the little Island, died by Famine and Pestilence. A small Bit of Meat sold for a Slave, worth ten Crowns; so that the Father was constrained to sell his Son, and the Brother his Brother. These were bought by the *Portugueze* Merchants [a], who came from *St. Thomas* with their Ships laden with Victuals. They who sold them said they were Slaves, and they who were sold owned themselves for such, that they might be relieved from their Hunger. Among these were some of the chief Lords, and even Princes of the Blood [b].

THE King, through the bad Air, ill Diet, and Nastiness of the Island, fell into a Dropsy, that made his Legs to swell exceedingly, and accompanied him till his Death. During these Calamities he repented and did Penance for his Sins: Hereupon, by Advice of the *Portugueze*, he sent an Embassador to require Aid of Don *Sebastian*, then newly come to the Crown; who immediately dispatched *Francisco di Govea* with six hundred Soldiers, and many Gentlemen Volunteers.

Sendeth to Portugal for Succours.

The Jaggas *driven out.*

HE had Orders, that the Island of *St. Thomas* should provide him Ships, Victuals, and whatever else was requisite for this Enterprize. As soon as he arrived in the *Isle of Horse*, he departed from thence with the other *Portugueze* who attended the King; and assembling all the armed Men to be found in that Country, marched forthwith against their Adversaries. These they defeated in several pitched Battles, more by their Muskets (of which the *Jaggas* are exceedingly afraid) than Valour of their Soldiers; so that, in one Year and an half, they restored the King and the Realm to its former Condition, quite expelling the *Jaggas*, of whom but few returned home. *Govea* staid there four Years, and then leaving behind several of those who came with him, sailed back to *Portugal*, with Letters requesting the King to send over more Priests to propagate the Faith. The King, after this, became a very good Catholic, and married the Lady *Catarina*: By her he had four Daughters, and by his Concubines two Sons and one Daughter; the elder of which Sons, called Don *Alvaro*, also was his Heir and Successor.

Religion, Romish.

Search after the Mines.

WHILE Captain *Govea* staid in *Kongo*, Don *Sebastian* understanding, that there were in that Kingdom divers Mines of Gold, Silver, and other Metals, sent thither two Persons to search for and work them: But the King was persuaded by *Francisco Barbuto*, a *Portugueze*, his Confessor and Intimate, not to suffer those Mines to be discovered; signifying, that it might endanger the Loss of his Kingdom: Accordingly, the Miners were led to Places where no Mines were to be found: But this was attended with very ill Consequences, for the golden Hopes of the *Portugueze* Merchants being thus disappointed, they did not care either to reside or trade thither any longer, and this kept the Priests from resorting to *Kongo*; by which Means in a few Years the new Religion declined so fast, that it was within very little of being utterly extinguished, when Don *Alvaro* reclaiming, sent over to *Portugal* for Ecclesiastics.

Popery almost quite extinct.

DON *SEBASTIAN*, who was but a young Man, on *Govea*'s Application, promised to send over Priests: But neglecting so to do, the King of *Kongo* dispatched another Embassador, his Kinsman, called Don *Sebastiano Alvarez*, in Company with a *Portugueze*, to entreat for more Priests, and redeem certain Persons sold for Slaves on the above-mentioned Occasion. By Means of these who returned, (for some chose to remain in Servitude) especially such as were Lords, the *Romish* Religion was restored. The King promised this Embassador to send Priests, yet he was forced to return to *Kongo* without any.

New Clergy Broils.

THREE Years after, King *Sebastian* dispatched a certain Bishop (called Don *Antonio de Gliova*, a *Castilian*) to the Island of *St. Thomas*, with a Commission to visit the Kingdom of *Kongo*. Being arrived at *St. Thomas*, he fell at Variance with the Captain there, and so sailed into *Kongo*, where he was also persecuted by the said Commander and his Friends. They informed the King, that he was a Man of an ambitious, haughty Spirit, and very obstinate: By which Means they prejudiced the whole Court so much against him, that his Majesty at first forbad him to enter within his Realm; but afterwards received him with great Honour, and sent his Son to meet and accompany him to the City. There he staid about eight Months, and then departed again, leaving behind him two Friars and four Priests. Soon after this, Don *Sebastian* being overthrown in *Africa*, and Don *Henrico*, the Cardinal, exalted to the Throne, the King of *Kongo* wrote to him for Divines; but the Cardinal's Death prevented an Answer. *Philip* of *Castile* succeeded, and sent Notice by Letters to the King of *Kongo*, who dispatched *Sebastian da Costa* as Embassador

[a] This, sure, was barbarous and unlawful Traffic.

[b] *Pigafetta*'s Relation of *Kongo*, p. 156, *& seqq.*

to

Kongo. Angola.

to *Philip*: But *da Coſta* being caſt away on the Coaſt of *Portugal*, the King of *Kongo*, as ſoon as he heard of it, in his Place diſpatched the Author *Lopez* [a], who had no better Succeſs than his Predeceſſors in that Office, as hath been before related [b].

Firſt Miſſion to Kongo.

THE Accounts we have from other Authors of the Introduction and Progreſs of the *Romiſh* Religion in *Kongo*, is very ſcanty and imperfect. *Merolla* obſerves from *Maffeus*, that the firſt religious Perſons, who ſet Footing in *Kongo*, were three *Dominican* Friars, two of whom died ſoon after their Arrival of the Heat of the Climate. The third, who was Chaplain to the *Kongo* Army, was killed by the *Jaggas* at the Time when they over-ran the Kingdom, under the Conduct of their General *Zimbo*. This Conqueror amongſt other Spoils having ſeized upon the Veſtments and Utenſils of the unhappy Friar, would needs turn them into Ridicule, by putting them on, and appearing at the Head of his Followers, with the Chalice in his Hand [c].

Succeeding Miſſions.

TO theſe ſucceeded twelve *Franciſcans* of the Order of *Obſervants*, who were carried hither by Don *Diego Cano* in his third Voyage. Some attribute the whole Converſion of this Country to theſe Friars; though it does not ſeem probable but that the firſt three ſhould have made ſome Progreſs, notwithſtanding the Shortneſs of their Continuance there. Theſe were followed by ſeveral other Miſſioners, and at length, at the Requeſt of Don *Alvaro*, ſixth King of *Kongo*, for more *Capuchin* Miſſioners, Pope *Urban* the Eighth ſent others in 1640 with Letters Patent. Although through the many Rubs and Difficulties they met with, occaſioned partly by the Death of *Philip* the Third, King of *Spain*, and the Duke of *Braganza* ſeizing on the Crown of *Portugal*, they did not arrive till the Year 1645, in the Reign of Don *Garcia* the Second, Don *Alvaro*'s Succeſſor. Theſe Fathers entering the River *Zaire*, landed at the River of *Sogno*, where they were received with extraordinary Demonſtrations of Joy; eſpecially by the Count, who went out many Miles to meet them, and aſſiſted at Maſs in the Church of *Pinda*, a Town near the Mouth of *Zaire*, adorning their Altars with the richeſt Furniture in his Wardrobe [d].

The firſt to Sogno.

DAPPER obſerves, that in the Year 1604, and again in 1647, at the Entreaty of the ſame Don *Alvaro* the Second to the Pope, fourteen *Capuchins* from *Sicily* and *Cadiz* landed in *Sogno*, from whence with Licence they travelled to *Kongo*, only leaving ſome of their Number to propagate and preach there [e].

Religion, Religion.

SECT. IV.

Miſſions *of* Sogno *and* Loango, *with the* Sufferings *of the* Miſſioners.

Miſſioners ill uſed. Capuchins *expelled* Sogno *by the Count: Their Adventure: One of them dies. The Count depoſed. New Miſſion to* Sogno. *Prieſts and Churches there: Their Inſtruction and Charity. The Count's Devotion. Method of propagating the* Romiſh *Superſtitions. Miſſion of* Loango: *Begun, but miſcarries. Miſſion of* Angoy. *Sufferings of Miſſioners. Bold Attempt of two Friars; ſeverely puniſhed. Miſſioners, how ſupported. Bad Example of ſome. A very odd Story of a Friar.*

IT hath been obſerved in the two former Sections, that *Sogno* was the firſt Territory in *Kongo*, where the *Romiſh* Faith was planted; and from the Voyages of *Carli* and *Merolla* it appears to have thriven better there than in any other Part, by the more frequent Supply of Miſſioners, and the Encouragement given by the Counts, who ſeem to be moſt firmly attached to the new Religion of all the Princes or provincial Lords of that Kingdom: Yet their Zeal hath not been always ſo great, but that from Time to Time they have ſhewn the greateſt Contempt for the Miſſioners; whom they have frequently treated very roughly, or rather puniſhed for their Arrogance and Intrigues. Of this *Merolla* furniſhes a remarkable Inſtance.

Miſſioners ill treated.

WE have already taken Notice of the Attempt of the *Portugueze* to conquer *Sogno* [f], about the Year 1680. This Action incenſed the Count againſt them to ſuch a Degree, that he reſolved for the future to have no more Dealings either with them or the *Capuchins*, whom he looked upon to belong to them [g]: Hereupon he wrote by ſome *Flemiſh* Merchants, then ready to ſail for *Flanders*, to the Pope's Nuncio there, to furniſh his Dominions with new Prieſts. The Biſhop accordingly ſent him two *Franciſcans*, and one lay Brother, with ſtrict Orders to ſubmit to the *Capuchins* as their Superiors, in caſe there were any in the Country. Theſe Friars were received with all the Courteſy imaginable, and conducted

Capuchins expelled Sogno.

[a] *Pigafetta*'s Relation of *Kongo*, p. 162, *& ſeqq.* [b] See before, *p.* 134. [c] It is ſtrange we hear of no Judgment lighting on him for this Action. [d] *Merolla*'s Voyage, *p.* 609. [e] *Ogilby*'s *Africa*, p. 545. [f] See before, *p.* 242. [g] Why belong to the *Portugueze* more than any other Order of Friars? This looks like a lame Excuſe. Doubtleſs, the Count found they encouraged the *Portugueze* to undertake that unjuſt Enterprize; for they imagine, or, at leaſt, pretend, that the Intereſt of their Religion ſanctifies the moſt villanous Actions: Such are Perſecution, Rebellion, Invaſions, Conqueſts, *&c.*

Kongo. Angola.

to the Convent of the *Capuchins*, whom now the Count, under several Pretexts, contrived to send away: But not being able (if you will believe the Author) to prove any Crimes against them, he had Recourse to the most barbarous and arbitrary Usage that could be thought on; commanding, that they should be dragged out of his Dominions for the Space of two Miles together [a]. This was forthwith executed with the greatest Rigour by his Officers, who not only tore them along in their own Cords, with their Faces grating downwards upon the Sands, but likewise reviled them all the Way with Reproaches and Calumnies. All this they bore with great Chearfulness (to be sure) yet they suffered so much, that not long after one of them died; and the other, who was Friar *Thomas da Sistola*, hardly recovered.

By the Count.

THEY were left on the Confines of the Count's Dominions, in a little uninhabited Island of the River *Zaire*. Here they made Shift to support themselves for two or three Days; *Thomas*, who was the least hurt, going-out to hunt for their Subsistence: But at length they were unexpectedly delivered by some Pagan Fishermen, who carried them to the City of *Bombangoy* [b], in the Kingdom of *Angoy*. Here they were very courteously entertained by an infidel Black, who gave them a Supper, and assigned them an House, with three Women to wait on them, after that Country Manner. But the Friars not caring to trust themselves among these People, soon after they had supped, sent away their Women; and *Thomas* taking his lame Companion on his Back, marched-out of the House: He had not gone far before he was forced, through Weakness, to set-down his Burden under a great shady Tree, which, at Day-break, they made a Shift to climb into, for fear of Discovery. Their Patron in the Morning much wondered to find them gone, but knowing they could not be gotten far, immediately went in Quest of them.

Their Adventure.

COMING at last near the Place where they were, without having yet found them, he imagined that they might have been carried away by some Spirits; whereupon he said to himself, *If the Devil has carried them away, I suppose he did it that they might make me no Recompense for my Kindness.* The Friars hearing this, could not forbear laughing, and putting-down their Heads from the Tree, cried-out, *We are here, Friend, never doubt our Gratitude, for we only went-out of the House to refresh ourselves with the Rays of the rising Sun* [c]. The old Man, exceedingly rejoiced to find them, took them down, and sent them away in two Nets to the Port of *Kapinda*, about two Days Journey from *Bombangoy*. Mean Time, one of the three *Franciscans* left in *Sogno* went for *Angola*; and another being afflicted (or, perhaps, terrified) at the ill Usage these two *Capuchins* had received, pretending that he was obliged in Charity to go in Quest of his banished Brethren, the Count gave him Leave to go, but he never returned to *Sogno*: For repairing to *Kapinda*, he thought it more advisable to sail for *Loanda* with Friar *Thomas*. The lay Brother soon after, under Pretence of going to find the other three, got Leave to follow them, and never appeared in *Sogno* any more. The Convent being thus deprived of all its Inhabitants, excepting one other lay Brother, called *Leonard*, the Count kept him locked-up, for fear he should serve him the same slippery Trick [d].

Religion, Romish.

One of them dies.

WHAT our Author relates afterwards on this Occasion, is scarce credible: He says the People rose in great Fury for depriving them of the Mission [e]; and that nothing being able to appease the Multitude, they at last went so far as to seize the Count, and having sent him bound to an Island in the *Zaire*, chose a new Sovereign. The deposed Prince, impatient of his Confinement, intrigued incessantly with the neighbouring Nations to get himself restored; which coming timely to his Subjects Ears, they once more seized-on him, and tying a huge Weight about his Neck, threw him in a Rage into the *Zaire*, with these Words, *Over this River you made the poor innocent* Capuchins *to pass into Banishment for no Offence, and into the same you go, barbarous and inhuman Monster, for so doing.* Thus ended the Life of a Persecutor of poor harmless Men [f].

The Count deposed.

SOME Time after, Friar *Joseph Maria* went from *Loanda* to *Sogno* to sound the Minds of the People. On his Arrival at Cape *Padron*, at the Mouth of the *Zaire*, he sent a Messenger to acquaint the Count therewith. As soon as the People heard of it, they hurried in great Numbers to see him; acquainting him how they had drowned the Enemy of the *Capuchins* in that River, and that for the future they would defend them to the last Drop of their Blood: Which

New Mission to Sogno.

[f] Promise they afterwards confirmed by Oath at

[a] Is this credible, unless there was some Cause for such Severity? Would he not, without some great Provocation, have been content to banish them, especially if Missioners are so much reverenced here, as the Author pretends? [b] Or, *Bomangoy*, the Capital of *Angoy*. [c] You see Friars make no Scruple to tell Lies upon Occasion. [d] *Merolla*'s Voyage, *p.* 622, *&c seq.* [e] Doubtless, it was for some other Cause, which the Friars, out of Malice, stifle, that they may revenge their Quarrel with a Judgment on the Count. [f] May the Lives of all Persecutors so end, say we; but it does not appear that the Count was a Persecutor.

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the Altar. They at the same Time entreated *Joseph* to continue among them. This Friar pretended, that his Commission extended no farther than to bring away *Leonard*, and the Church Goods; but was at length, by their Importunity, and at the Desire of the Count himself, prevailed-on to stay. He likewise procured Friar *Thomas* to return; and from thence forward, says the Author, our Order has lived in that Country without the least Molestation.

Priests and Churches here.

THIS Earldom, which is very large, requires many Missioners. It had formerly about six, but of late there are not above one or two. The Author says, his Companion used to baptize of all Sorts five hundred in a Day; and that he has known Mothers to come four or five Days Journey with their Infants in their Arms, either to have them christened, or else to confess themselves.

To preserve as much as possible this new-planted Religion, it has been ordered, that there should be one Church at least in every City, or Place of any Note; and in the Author's Time there were about eighteen throughout the Count's Dominions. Each of these is provided with some Person bred-up in the *Capuchin* Convent, who three Times a Week is to say over the Rosary to the People, and withal to teach every *Sunday*. On all Holidays, instead of Mass, the Litany only is sung, and the *Romish* Doctrine expounded; likewise, on the first *Sunday* of every Month, there is to be a Procession of the Rosary [a].

Instruction and Charity.

DAPPER says there are, among the *Sognese*, many Schoolmasters, who, besides Reading and Writing, teach the Catechism, wherein they make their Scholars perfect: But he adds, that although most of them at present, in some Measure, profess the *Romish* Religion, many still retain their ancient Idolatry; and others, who boast themselves Christians, practise nothing agreeable thereto, except in Presence of the Whites, and in a Place where it may redound to their Profit [b].

ACCORDING to *Merolla*, every City and Province in *Sogno* has a peculiar Place with a Cross in the Middle; where those who have not satisfied the *Easter* Command, or that die before they are confessed, are buried by themselves, without the Missioners concerning themselves therein: But those who have received all the Sacraments, and religiously observed the last *Lent*, are allowed Christian Burial without any Charge: Also during their Sickness, and after they are confessed, the Missioners frequently furnish them with Refreshments out of Charity, such as Confections of Tamarinds, and the like; also cooling and cordial Juleps. Besides this, they have several Slaves belonging to their Church skilled in Surgery and Physic, who tend the People when sick, or out of Order. This is done for them *gratis*, that they may have no Occasion to run to the Wizards for Help. For those who are poor and old, fartherless, lame, blind, or the like, there is an Hospital built near to the Convent; which Charity has not a little promoted the new Religion in these Parts [c].

Religion, Romish.

THE Count, who governed in *Merolla*'s Time, was a devout Son of the Church [d]. While Mass was saying, at the reading of the Gospel he had a lighted Torch presented to him, which he gave one of his Pages to hold till the Consummation was over; and when the Gospel was done, he had the Mass-Book given him to kiss. On Festival Days he was twice incensed with the Censer, and at the End of the Mass he went-up to the Altar to receive, kneeling, the Benediction of the Priest; who laying his Hands upon his Head, repeated some devout Ejaculations. Whilst the officiating Priest went-out to put-off his Vestment, the Count retired to his private Orisons; after which he entered the Vestry to pay his Respects to the Missioner, who receiving him courteously, accompanied him back as far as the Door of the Church [e]. As soon as he came-out, he fell on his Knees again, and the People standing round him gave themselves several Cuffs on the Ear as a Token of their Fidelity, according to the Custom of that Country; then having made them a Sign with his Fingers, to signify his Satisfaction, he retired to his Palace. The Captain-General and the Governors, or *Mani's*, have all their Places severally assigned them in the Church, to prevent Disputes: The Noblemen have Carpets allowed them to kneel on, but no Cushions, the Honour of sitting on one being wholly reserved for the Countess [f].

Count's Devotion.

THE Method in propagating is this: As soon as a Missioner is arrived in any City, the *Mani*, or Governor, at Night, when all the Inhabitants are retired to their Houses, publishes a Proclamation to acquaint the People, that a Missioner is come thither, and that they must all appear before him to have their spiritual Necessities relieved. If the *Mani* himself appear negligent in this, or occasion any Manner of Disturbance, the Missioners make it their Business to get such a Person removed from his Employment, even within his Year [g].

Method of propagating.

As many of their old Customs, especially relating to Marriages and Charms, are retained chiefly by the Women and People of no Consi-

[a] *Merolla*'s Voyage, *p.* 623. [b] *Ogilby*'s *Africa*, p. 545. [c] *Merolla*, as before, *p.* 675, & *seq.* [d] See what a Tool these saucy Friars made of him! [e] What a Heap of Farce and Priest-craft is here! [f] *Merolla*, as before, *p.* 632. [g] The same, *p.* 630.

deration

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deration among the black Catholics, the Missioners, who have great Authority, it seems, in *Sogno*, have issued several Ordinances, the principal of which are: First, That all the *Mani's*, or Governors, either of Provinces or Cities, who are not lawfully married, shall be forthwith deprived of their Government. To get this the better observed, they drew over to their Side all the principal Courtiers, whom they persuaded to marry their Wives, without any previous Experience of them: That all pregnant Women should wear religious Relicks instead of the Wizards Mats; and that all Mothers should make the Cords they bound their Infants with of Palm-Leaves that had been consecrated on *Palm Sunday*; and, moreover, guard them well with other such Relicks [a] as the Missioners make use of at the Time of Baptism: That all Parents should, at certain Times, offer up their Children to God in the Church before some Image of Christ; and that all Mothers, carrying their first-born to the Church, should perform the Ceremony called *Entering into the holy Place*; and if it was sick, make some Sort of Vow: That the Parents should enjoin their Children to observe some particular Devotion; such as to repeat, so many Times a Day, the Rosary, or the Crown, in Honour of the Virgin; to fast on *Saturdays*; to eat no Flesh on *Wednesdays*; and such Things used among Christians [b]: That all such as should rob, or otherwise do Damage in any Field, should be whipped; and that instead of the magic Guard planted to preserve their Corn, and to render it fertile, they should make use of consecrated Palm Branches [c], and here and there set the Sign of the Cross [d].

The Romish Superstitions.

Mission of Loango

THE *Romish* Religion was first planted in the Kingdom of *Loango* in 1663, by one *Barnardino Ungaro*, a *Capuchin*. This Friar coming to *Sogno*, after he had run-through divers Countries, entertained a *Portugueze* Traveller in the Convent, who afterwards being at *Loango*, recommended that Missioner to the King. Hereupon, his Majesty sent two of his younger Sons to *Sogno*, to be instructed by him in the Principles of the *Romish* Faith. On their Return, the King being desirous to have *Ungaro* near him, wrote to the Governor of *Angola*, who obtained Leave of the Superior for him to go to *Loango*. Thither he went, and having instructed the King and Queen for some few Days, he first baptized, and then married them after the Manner of the Church. He next baptized the King's eldest Son, and after him successively the whole Court, which consisted of above three hundred Persons; in a Word, within the Year that he lived there, he baptized upwards of twelve thousand People.

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AT last, falling dangerously ill, he sent for *Leonard* above-mentioned: But died the same Morning he arrived. The King, in order to keep up the Mission, sent *Leonard* to the Superior to send him another Missioner; but his Intentions were frustrated by the Rebellion of a Kinsman, who being assisted by some apostate Catholics, deprived the King of his Life. The Usurper dying suddenly not long after, his Successor endeavoured, by Help of one *Capuchin*, to promote what had been begun by Friar *Ungaro*: But, for want of more Missioners, this Kingdom remains at present, as formerly, buried in (its old) Idolatry. In *Merolla*'s Time, several Attempts were made to recover Interest there, though to no Purpose; yet he imagined there was then a greater Probability of succeeding in it than ever; in regard the King had prohibited the Heretics (meaning the *English* and *Dutch*) to traffic within his Dominions, for having sold his Subjects Fire-Arms.

Begun, but miscarries.

Mission of Angoy.

As to the Kingdom of *Angoy*, the Author never heard of any Christian Prince who reigned there; that Country (he says) having been always inhabited by a Sort of People extremely given to Sorcery and Magic, as well as professed Enemies to those of *Sogno* and *Kakongo*. Before he left those Countries, these Missioners from *Sogno* wrote him Word, that the Count had conquered the King of *Angoy*, and taken all his Guns, Arms, and Ammunition; vowing withal never to suffer any Person to enjoy either Office or Dignity in that Kingdom, unless he was a *Romanist*. Our *Capuchin* believes, that the chiefest Motive of the King of *Kakongo*'s seeking the Count's Friendship, was to have the People of *Angoy* kept-under, he being a Kind of Check upon them [e].

Suffering Missioners.

ALL the Missioners complain much of the Hardships they suffer in those Countries, of which the Reader will meet with Instances occasionally in the foregoing Voyages. But none laments their Condition more than *Merolla*: Grievous, no doubt, (says he) are the Sufferings of the Missioners in those Parts, whether you consider the Length of their Travels; their frequent Want of Necessaries; the various Climates of the Countries they pass through; the suffocating and insupportable Heats, especially to us *Europeans*, who fry within our Woollen Cloths; the travelling over Rocks and frightful Preci-

[a] You see it is only one Charm, one wicked Imposition, for another. [b] And of the very same Nature with those practised by the Blacks themselves. [c] Still only one magic Guard instead of another. How nearly Popery and Paganism agree! [d] *Merolla*'s Voyage, *p.* 627. [e] The same, *p.* 651, & *seq.*

pices;

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pices; the often sleeping upon the bare Ground; the being persecuted by Wizards and such Sort of Wretches, and sometimes by bad Christians; or lastly, the losing so much Blood as we are fain to do to preserve our Healths, besides a thousand other Inconveniencies [a].

Religion, Romish.

WITH regard to the Persecutions they undergo from Wizards, (as they call them) and other Natives, they have no Right to complain, considering they are the professed Persecutors of such People themselves. They often likewise draw on the Resentment of the Blacks by their untimely Zeal, or rather Presumption, of which many Instances have been given, especially in *Merolla*'s Voyage. The most excusable Piece of Freedom for which any of them suffered, is that of two Missioners in the Kingdom of *Ouwerri*, or *Awerri* [b], the Circumstances whereof, related by the same Author, are as follows:

Bold Attempt of two Friars.

IN that Country there is a Sacrifice every Year performed, as they pretend, for the Benefit of their Ancestors. This Sacrifice consisted formerly of above three hundred Men, but at that Time there were only five to die, yet all of the better Sort. Friar *Francis da Romano*, Superior in that Country, and Friar *Philip da Figuar*, having a Mind to disturb that abominable Solemnity, were conducted by a Negro their Friend to the third Inclosure. Here perceiving a great Multitude dancing and singing to divers Instruments of Music, they, to observe what was doing, clapped themselves down in a private Place, which happened to be that where they kept the Knives destined to this Butchery. They were quickly discovered by these inhuman Wretches, who came towards them leaping with great Indignation, and drove the Friars out of their Hold: But *Francis*, far from being dismayed, crowded boldly through the thickest of the Negros, and reproached their King of unheard-of Cruelty. Some Courtiers hearing this, immediately flew upon him, and beating him very unmercifully, tore him out of the Crowd; then closing-up their Ranks again, they performed their inhuman Sacrifice.

Severely punished.

AFTERWARDS they gave the Missioners to understand, that it was their King's Pleasure they should forthwith depart his Kingdom; which Command they not obeying, next Morning the Blacks set upon them again, with Intention to have killed them. In this, however, they were prevented by two of the Courtiers, who said the King would have them brought before him: They accordingly went to the Palace, but were admitted to no other Audience, except Plenty of Stripes and Reproaches; after which they were ordered, in reviling Terms, to depart the Country: However, the Negros hurried them away to a noisome Prison, where they remained three Months under the same Kind of Discipline. Not contented with this ill Usage, they sold them for Slaves to the *Hollanders*; who, pitying their Condition, set them ashore in the *Prince*'s Island. From hence they wrote to the College *de propaganda* to inform them of what had happened: But were answered, that as the Church had already Martyrs enough, and there were only two Missioners in that Kingdom, therefore they should not for the future expose themselves so much in its Service, but proceed warily among those new Converts [c]. Methinks, a proper Reprimand.

Missioners, how supported.

BUT whatever Injuries the Missioners may receive from the Blacks, they are very kindly used by the *Portugueze* of *Loanda*; insomuch, that without carrying their Wallet at their Back [d], which is not here the Custom, they rather so abound with Necessaries, that he who has a Mind to bestow his Charity upon them, must send it betimes, or he will have it sent back again. These good Citizens, it seems, not only support the *Capuchin* Convent in this City, but likewise several other Missions into divers Kingdoms, otherwise they could not possibly subsist.

MEROLLA does not fail to speak in Praise of the *Italian Capuchins*, at the Expence of the Missioners of other Orders and Countries. He tells us, that Don *John de Sylva*, Governor of *Loanda*, when he was there, shewed so entire Affection towards them, that he granted all their Petitions. He adds, that Don *John* having once denied a Favour to a Priest of his own Nation, the latter broke-out into these Words, *You scarce read the Petitions of the* Capuchins, *who are Strangers, but bestow Favours on them; and to us, your Countrymen, you deny all we ask.* To this *Sylva* replied, *I do neither open nor read the* Capuchins *Petitions, because I am well assured they will ask nothing but what is fit for me to grant; and, besides, what they require of me, on the Account of other People, I know to be done merely out of Charity, and without any Expectation of a Return* [e].

Bad Example.

THE *Romish* Priests recommend to the Laity to conceal the Faults of their Clergy, yet those of different Communities are very ready to expose the Hypocrisy and Frauds of one another: However, the Author does not wholly excuse those of his own Order; for he informs us, that a Mission into those Parts some Years before was rendered ineffectual by the chief Man, who setting

[a] *Merolla*'s Voyage, *p.* 681. [b] Described before, *p.* 113. [c] *Merolla*, as before, *p.* 676.
[d] As is customary with those of the mendicant or begging Orders in *Europe*. [e] *Merolla*, as before, *p.* 670.

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no good Example himſelf, but few of the Blacks were converted, and thoſe who were, gave but little Attention to what was taught them; alledging, that if the Law of God was ſo negligently obſerved by the Whites, it could not be expected that they ſhould practiſe it more devoutly. He adds, that the two laſt of the Friars employed at that Time died Martyrs to their Lenity; for they chuſing rather to admoniſh than correct, to exhort than reprove, a certain great Man of a ſcandalous Life, in about eight Days Time died of Poiſon [a]. But perhaps they had been ſent out of the World ſooner, if they had gone the more rigid Way to work.

A very odd Story.

We ſhall conclude this Account of the Miſſion in *Kongo* with a very odd Story, related by *Merolla*, of one *Francis Lycodia*, a barefoot Friar. Two Fellows going to be hanged, it ſeems *Francis*, moved by mere Charity, (as the Author ſays) told the Governor, that in caſe he would pardon one of them, he would ſuffer Death in his Stead. The Governor anſwered, that if he would be as good as his Word, one of them ſhould be preſently ſet free; and that if he could find another who would do the like good Office for the ſecond Fellow, they ſhould both be diſcharged, though they were great Offenders; but none appeared ſo zealous in his Relief. When they came to the Place of Execution, the Governor ſent to take the Halter off the Neck of Friar *Francis*, who knew nothing of any Mercy deſigned him [b]; and if *Leonard da Nardo*, his Companion, would have done the ſame [c], both the Malefactors had eſcaped, but for want of it, one was hanged.

Natural Hiſtory.

This Friar *Lycodia*, who died at *Loanda* a little before *Merolla* arrived there, was very zealous in breeding-up Children: For he had gotten a great Company of white Boys, whom he habited like *Capuchins*; and what he taught them in the Day, he made them repeat and ſing over at Night. Of theſe the Author found to the Number of ſixty [d].

CHAP. VIII.

The NATURAL HISTORY *of* Kongo, Angola, *and* Benguela.

SECT. I.

The Air, Foſſils, Roots, *and* Grain.

1. *The* Weather, Seaſons, Mines, *and* Quarries.

The Air temperate. Seaſons of the Year. Weather. Regular Winds. Mines of Gold, Copper, and Silver. Quarries of Marble, Jaſper, and Jacinth.

Air temperate.

The Air of *Kongo*, according to *Lopez*, is, beyond all Credit, temperate, and the Winter, far from being rough, is rather like Autumn at *Rome*; ſo that they never have Occaſion to put-on more Cloaths, or go near the Fire, neither is the Cold greater on the Tops of the Mountains, than in the Plains: But generally Winter is more hot than Summer, by reaſon of their continual Rains, and eſpecially about two Hours before and after Noon, when it is hardly to be endured.

Their Nights and Days differ but by one Quarter of an Hour throughout the Year.

Seaſons.

The Winter in this Country beginneth in *March*, when the Sun entereth into the Northern Signs; and their Summer in *September*, when the Sun entereth the Southern Signs. It never rains in Summer, but almoſt continually during five Months of their Winter, *viz. April*, *May*, *June*, *July*, and *Auguſt*, wherein they have but few fair Days. It is ſurprizing to ſee with what Force the Rain pours down, and how big the Drops are. When the Ground is thoroughly ſoaked, the Rivers ſwell prodigiouſly, and overflow the adjacent Country, the firſt Rain ſometimes beginning on the fifteenth Day, and ſometimes after. Hence it is that the new Waters of *Nile*, which are ſo greatly deſired and expected by the Inhabitants of *Egypt*, do arrive there ſometimes ſooner, ſometimes later.

Weather.

The Winds in Winter, through all this Region, blow from North to Weſt, and from North to North-Eaſt. They are called by the *Portugueze*, *General Winds*, the ſame with *Cæſar's Etæſii*, which in *Italy* blow in Summer. Theſe drive the Clouds towards the huge Mountains with great Violence, where being gathered and

[a] *Merolla*'s Voyage, *p.* 606. [b] In caſe he had been hanged, muſt he not have been conſidered as a *Felo de ſe?* [c] The Auther does not ſay what he would have done himſelf in the like Circumſtance, though he ſeems to cenſure *da Nardo*. [d] *Merolla*, as before, *p.* 670, *&c. ſeq.*

compreſſed,

Kongo. Angola. compreſſed, they at length condenſe into Water: So that when it is likely to rain, you ſhall ſee the Clouds ſtanding (as it were) upon the Tops of their higheſt Hills; and hence proceeds the Increaſe of the *Nile*, *Sanaga*, and other Rivers, that diſcharge themſelves into the Eaſtern and Weſtern Oceans.

Regular Winds. IN their Summer, which is Winter in *Italy*, the Winds blow from the South to the South-Eaſt; and as they clear the Southern Skies, ſo they drive the Rain into theſe Northern Regions. b Theſe Winds cool the Air to a great Degree, otherwiſe there would be no enduring the Heat in *Kongo*, and the neighbouring Countries; conſidering, that even in the Night they are conſtrained to hang two Coverings over them to keep-off the Heat.

IT is remarkable alſo, that there falleth no Snow in theſe Countries, nor is any to be ſeen on Tops of Mountains, excepting towards the *Cape of Good Hope*, and certain other Hills, which c the *Portugueze* for that Reaſon call *Sierra Nevada*, or *The ſnowy Mountains:* But this is not mentioned as an Advantage, for Snow or Ice would be of more Value than Gold in *Kongo* for cooling their Liquors [a].

Mines of Gold. THERE are in *Kongo* Mines of ſeveral Metals, not excepting thoſe of Gold and Silver. *Dapper* owns, that ſome place Gold Mines about *St. Salvador*, but ſays it is without any Ground of Probability, becauſe the *Portugueze*, who have d converſed ſo long in the Country, and are very greedy of that Metal, would not have left them undiſcovered [b]. But *Carli* ſays, there are Gold Mines near an Iron Mine [c] in the Province of *Bamba*, but that the Natives do not work in them at preſent, leſt the *Portugueze* ſhould make War upon them [d]; which is the Reaſon given by *Lopez*, why the Kings never would ſuffer the Diſcovery to be made by thoſe Foreigners. The ſame Author affirms, that *Angola* is very rich in e Mines of Silver and moſt excellent Copper; and that it produces more of other Kinds of Metal than any Country in the World beſides [e].

Copper, and Silver. HOWEVER this be, they find Copper Mines in many Parts of *Kongo*, eſpecially in *Pemba*, near the ſame City, whoſe Metal ſhews ſo deep a Tincture of Yellow, that Artiſts have miſtaken it for Gold. The like Mines are found in *Sogno*, yielding better Copper than that of *Pemba*, where-of in *Loanda* the purple Armlets are commonly f made, which the *Portugueze* carry to *Kalabar*, *Rio del Rey*, and other Places. *Linſchoten* ſays, that *Bamba* produces Mines of Silver and other Metals; and *Sunda*, on the Eaſt Side, thoſe of

Natural Hiſtory. a Cryſtal and Iron; the laſt bearing the higheſt Value, becauſe it makes Knives, Swords, and other Weapons [f].

Quarries of Marble. THE Mountains of *Kongo* in many Places yield Quarries of moſt exquiſite Stone of divers Kinds; from whence whole Pillars, Capitals, Baſes, and the like may be dug of ſuch a Size, that it is affirmed an intire Church may be cut out of one Piece, and of the ſame Kind of Stone with the Obeliſk erected before *Porta del Popolo* in *Rome*.

Jaſper. THERE are whole Mountains of Porphyry, Jaſper, and Marble, of divers Colours, which in *Rome* are called *Marbles of Numidia*, *Africa*, and *Ethiopia*; certain Pillars whereof may be ſeen in the Chapel of Pope *Gregory*.

Jacinth. THERE is likewiſe Stone ſpeckled with Grains or Streaks, ſome containing fair Jacinths: For the Streaks, which are diſperſed like Veins through the Body of the Stone, may be plucked-out like c the Kernels of a Pomegranate, falling into Grains and little Pieces of perfect Jacinth. Beautiful Pillars may be made of the whole Maſs, which is very ſparkling.

THERE are other Kinds of rare Stones, which make a Shew of Copper and other Metals. Theſe are very fair, and take a fine Poliſh, being fit for Images, and any carved Work [g].

2. *Their* Agriculture, Grain, *and* Roots.

Their Harveſts. Agriculture. Soil and Fertility. Grain Luko. *White Millet. Pulſe, divers Kinds.* Mandioka, *or* Maniok-*Root: How ground to Meal. Roots, Plants. Ananas. Bananas. Melons.*

Their Harveſts. IN the Kingdom of *Kongo* there are two Harveſts every Year. They begin to ſow in *January*, and reap in *April:* After that follows their e Winter; but this Winter is like a Spring or Autumn in *Italy*. The Heat begins again in *September*, when they ſow a ſecond Time, reaping in *December* [h]. *Merolla* ſays, that in *Sogno* they ſow in *March*, and if favoured with Rain, may reap in *June*.

Agriculture. THE ſame Author obſerves, that in cultivating the Earth, they make uſe of neither Plough nor Spade. As ſoon as the Clouds begin to afford the leaſt Moiſture, the Women prepare for the Rain, f by gathering-up the ſcorching Herbs and Roots into Heaps, and then ſetting them on Fire upon the Land: After the firſt Shower is fallen, they proceed to turn-up the Ground with a ſlight Hoe, called by them *Lezegu* [i], which is fixed to an Handle

[a] *Pigafetta*'s Relation of *Kongo*, p. 13, *& ſeqq.* [b] *Ogilby*'s *Africa*, p. 532. [c] See before, p. 153. e. [d] *Carli*'s Voyage, *p.* 572. [e] *Pigafetta*, as before, *p.* 55. [f] *Ogilby*, as before. [g] *Pigafetta*, as before, *p.* 116, *&c.* [h] *Carli*, as before, *p.* 568. [i] Or, *Elzegu*. In the Original, *Lzegu*.

Kongo. Angola. about two Spans long: With this they cut into the Earth with one Hand, and with the other ſcatter the Seed, which they have always ready in a Bag by their Sides. In this Exerciſe they are almoſt always forced to carry their Children upon their Backs in ſwathing Rolls, to prevent their being either infeſted with or devoured by the great Number of Inſects that come out of the Earth upon this Occaſion. They do the ſame when they carry any Burden, having a Sort of Hamock which comes about one Shoulder, wherein they ſecure their Children, whoſe Feet come round their Mother's Waiſt [a].

Soil and Fertility. THE Earth is fruitful and black, like the People. At *Bamba*, when Harveſt is over, the Women put all the Kidney-Beans into one Heap, the *Indian*-Wheat into another, and ſo of other Grain. Then giving the *Makolonte* enough for his Maintenance, and laying aſide what they deſign for ſowing, the reſt is divided among the Cottages, according to the Number of People each contains. In theſe Parts the Country is always green, and when the Ground is burnt any where, the Graſs ſprings-up again immediately [b]. The Dukedom of *Batta*, and the other Territories lying round about it, hath fat and fertile Ground, affording all Manner of Proviſion. The Territory of *Pemba*, eſpecially about *St. Salvador*, becauſe of the freſh and ſerene Air, abounds with rich Paſtures and flouriſhing Trees [c].

Grain. *Luko.* As to Grain, here is a Sort which the Inhabitants call *Luko*, very like Muſtard-Seed [d], but ſomewhat bigger. It is ground with Hand-Mills, yields a very white Meal, and makes fine, well-taſted Bread, being no Way inferior to Wheat. Of this Grain (which came lately from that Part of the *Nile*, near its Fall into the ſecond Lake) there is now great Plenty all over *Kongo*. There *White Millet.* is alſo a white Kind of Millet, called the *Mazza*, or *Corn of Kongo*, alſo *Mazza Manputo*, or *Portugueze Corn*. They have likewiſe what they call *Maiz* [e]; but they give it to their Hogs: Neither do they greatly eſteem Rice [f], of which they have ſuch Plenty that it hardly bears any Price at all [g].

Pulſe. *Nkaſhe.* ACCORDING to *Merolla*, they have various Sorts of Pulſe, for the moſt Part unknown to *Europeans*, excepting the *Indian*-Wheat, and a Kind of little Kidney-Beans, called *Nkaſhe* [h]: *Dapper*, who names them *Enkoſſa*, ſays, they are of the Colour of Cheſnuts, a fatning and delicate Food; yet that too much eating of them cauſes a Pain in the Belly [i].

Natural Hiſtory. THE *Ouvanda*, a Sort of Pulſe not unlike Rice, grows upon a Shrub, and will laſt two or three Years, propagating itſelf every ſix Months in great Abundance. *Ouvanda.*

THE Pulſe *Nkanza*, brought from *Brazil*, is exceeding white, and bears great Similitude with the *Indian* Beans, whence the *Portugueze* gave it the Name of *Brazil Beans*. *Nkanza.*

KANGULA, another Sort of Pulſe, is greatly eſteemed by the Blacks, but little valued by *Europeans*. *Kangula.*

MASSA-MAMBALLA ſhoots-up in Stalks about the Height of *Italian*-Wheat, which it is not unlike both in Ears and Whiteneſs. It yields a white Flower, and is leſs offenſive to ſome Stomachs than others. *Maſſamam balla.*

THE Seed of the Herb *Maſſango* greatly reſembles that of our Hemp [k]: *Battel* deſcribes it as a Kind of Corn in *Loango*. *Maſſanga. Aſeli.*

THE Plant *Aſely* runs-up as high as an Halbert, its Ears not unlike our Millet. It gives the Gripes, or Colic, to thoſe who are not accuſtomed to eat of it.

THE *Eluvo* may be preſerved many Years. Its Ear is triangular; its Grain like Millet, red, and wholeſome. *Eluvo Grain.*

AMONGST many other Sorts of Pulſe, they eſteem, are the *Mandois*, which grow three or four together, like Vetches, but under-Ground, and are about the Thickneſs of an ordinary Olive. From theſe Milk is extracted, like to that drawn from Almonds (in *Italian*, *Mandole*) from whence the Author thinks they might have had their Name. There is another Sort of Ground-Pulſe, called *Inkumbe*, which is like a Muſket-Ball, very wholeſome and well-taſted. Amongſt theſe, *Merolla* and others have often found Nutmegs, perhaps fallen from the Trees, the Uſe of which is altogether unknown to the Natives. There are ſome wild ones, which they call *Newbanzampuni* [l]. *Mandois.* *Inkumbos.* *Nutmegs.*

DAPPER ſays, that in *Angola* they make Bread of the Root of *Mandioka*, as the Natives call it, reduced to Meal; and that it is moſt Plenty in the Neighbourhood of *Loanda*, the Soil being fruitful and the Vent for it great at that Place. *Mandioka, or Manjok Root.*

THIS Plant is of divers Sorts, which ſeem all one at a Diſtance, yet differ in the Roots, Colour and Quality. The Leaves reſemble thoſe of an Oak, of a deep Green, with many Veins and Prickles. The Stem, or Body, ſhoots upright ten or twelve Foot high, ſpreading with many Branches: But the Wood is weak, like a Wil-

[a] *Merolla*'s Voyage, *p.* 633. [b] *Carli*'s Voyage, *p.* 570, and 572. [c] *Ogilby*'s *Africa*, p. 529. [d] *Dapper* ſays, it is like Rye, but ſmaller. [e] *Merolla* ſays, the *Mampunni*, or Maiz, is much like *Indian*-Wheat. [f] *Pigafetta*'s Relation of *Kongo*, p. 110, *& ſeq.* [g] *Ogilby*, as before, *p.* 529. [h] *Merolla*, as before, *p.* 633. [i] *Ogilby*, as before, *p.* 556. [k] See before, *p.* 219. d. [l] *Merolla*, as before, *p.* 633.

low,

Kongo. Angola.

low, the Bloſſoms ſmall, and the Seed like *Palma Chriſti*, but of no Value.

AFTER the Earth is prepared, by being well-wrought, beaten ſmall, and thrown-up into Heaps, they lop-off Twigs, or Slips, about a Foot long and an Inch thick, which are ſet ſloaping one againſt another, two or three in each Heap, with the Ends ſticking-out four or five Inches above the Earth. Theſe immediately take Root, and in nine, ten, or twelve Months, ſhoot-up to the Height of twelve Foot, with many Branches, and a Body as thick as a Man's Thigh. Then, to make the Root grow large, the Ground muſt be weeded two or three Times, and kept clean; and when come to its perfect Maturity, they cut the Stem cloſe to the Earth, being good for nothing but Fewel; but the ſmall Boughs they fit for the next Planting. Afterwards the Root being digged-up, and the Shell taken from it, they reduce it to *Farina*, by grinding it in a Mill made like the Wheel of a Waggon. The Soal of the Wheel is a Span broad, and ſhod with Copper, ſet with ſharp Points in Manner of a Grater, and underneath a Trough into which the Meal falls. He who holds the Root to the Wheel, is attended by ſeveral little Boys to bring him Roots. There are Slaves alſo to take the grinded Meal out of the Trough, and dry it in Copper Pans, like Furnaces, over the Fire.

How ground to Meal.

FOR this Work many Houſes are built, above an hundred Foot long, and thirty or forty broad, with ten Furnaces on each Side, and three Mills unfixt, and moveable upon Occaſion from Place to Place. Every Huſbandman may make as much *Farina*, or Meal, as he thinks fit, and if he hath a Houſe with twenty Furnaces, uſeth commonly, for weeding, hoeing, grinding, and drying, fifty or ſixty Slaves. An *Alquer* of Meal, or two *Aroben* [a], ſell, in *Loanda St. Paulo*, ſometimes for two hundred and fifty, or three hundred Rees [b].

ACCORDING to *Merolla*, the *Mandioka* Root is not made into Bread in *Sogno*, but being bruiſed as ſmall as Rice, is either eaten raw, or elſe ſoftened in Broth. As this Plant caſts no Seed, they propagate it by burying a Branch in the Ground, where it will ſoon ſpread. This Sort of Food is more uſed by the *Portugueze* than Blacks, either becauſe they have a better Way of planting thoſe Roots, or that they will laſt ſeveral Years.

THEIR *Gnamm*, made with ſodden Roots, and uſed inſtead of Bread, is a very different Sort of Food from the former.

THE *Bataras* Roots, when roaſted, taſte much like Cheſnuts [c].

Natural Hiſtory.

BOTH Garden and Field-Fruits ſpring here with little Labour, *viz.* Turnips, Potatos, Radiſhes, Cabbages, but more open than thoſe with us; Colliflowers, Carrots, Purſlane, Spinage, Sage, Hyſſop, Thyme, Sweet-Marjoram, Coriander Seed, and ſuch like, beſides others unknown in *Europe*. Their Plant-Fruits are Ananas, Anones, Bananas, Aroſſes, Pompions, Melons, Cucumbers, *&c.*

Roots. Plants.

OF thoſe Plants which grow but little above-Ground, the moſt in Eſteem is the Ananas, whoſe Leaves are like thoſe of Aloes; and its Fruit greatly reſembles Pine-Apples, from which they differ, only in that theſe are yellow, and when ripe all Pulp. On the Top of this Fruit there grows a Tuft of Leaves, which being taken-off and planted, produces a new Plant. When this Fruit is ripe, it exceeds the Melon in Luſciouſneſs; but if cut green, it preſently dries and conſumes [d].

Ananas and Anones.

ANONES, ſo called by the *Portugueze*, ſays *Dapper*, from a Duke who carried this Fruit firſt thither, is a pleaſant Fruit, very delightful in Taſte, aſh-coloured, as big as one's Hand, and almoſt round, like a Pine-Apple [e].

LOPEZ takes the Banana to be the *Muſes* of *Egypt* and *Syria*, ſaving that in thoſe Countries they grow to be as big as Trees; but here they cut them yearly that they may bear the better [f].

Bananas and Melons.

ACCORDING to *Dapper*, their Melons, Cucumbers, and Citrons are of an extraordinary Bigneſs, and pleaſant Taſte [g].

SECT. II.

Timber *and* Fruit-Trees.

The Enſada-*Tree.* Mirrone-*Tree.* *The* Moſuma. *Cotton-Tree. Cedars. Oranges. Lemons. The Count's-Tree.* Kaſhiu-*Fruit.* Kola-*Fruit.* Guaiavas. Aroſes *and* Gegos. Kikeri. *Sugar-Canes. Pepper. Oil and Wine, Palm: Bread of the Stone.* Embetta-*Wine.* Tamgra-*Palm. Palm-Thread. Date-Trees. Vines.* Ogheghe. Angariaria. Khiſekko, Khikongo. Migna-migna. Donno *and Garlic-Tree. Tree* Nkaſſa. Embotta, *and other Trees.* Kaſſia. *Tamarinds.*

THERE are Trees here of an unmeaſurable Length and Thickneſs, that an infinite Number of Ships and Houſes may be built of

[a] One *Aroben* is thirty Pounds. [b] *Ogilby's Africa*, p. 556, *& ſeq.* [c] *Merolla's* Voyage, *p.* 633.
[d] The ſame, *p.* 634. [e] *Ogilby*, as before, *p.* 556. [f] *Pigafetta's* Relation of *Kongo*, p. 111.
[g] *Ogilby*, as before, *p.* 529.

them.

Kongo. Angola. Enſada-Tree.

them. Of theſe the chief is called by the Natives, *Enſada*; by *Cluſius*, the *Indian Fig-Tree*; by *Linſchot*, *Arbor de Raiz*, that is, the *Tree of Roots*. It is found in the Iſland of *Loanda*. It ſprings-up commonly, with one thick Body, to a great Height, at the Top ſhooting-forth many Branches, from which deſcend ſeveral ſmall Strings of a golden Colour. Theſe touching the Ground, take Root, and ſpring-up again like new Plants; and in a ſhort Time increaſe to a large Bulk, from whence fall new Pendulums, which rooting again, ſpring-up as before: So that ſometimes one ſingle Tree will extend its Boughs above a thouſand Paces, and form of itſelf a little Wood, large enough for three thouſand Men to take Shelter under it.

THE Boughs are ſo cloſe, that the Sun-Beams cannot enter the Cavities or Arbours which are made by the Branches, and yield three and four-fold Echos.

THE Leaves of the young Boughs reſemble c thoſe of the Quince-Tree, being of a whitiſh Green, and woolly. The Fruit, which is red both within and without, ſprings between the Leaves of the young Branches, like an ordinary Fig. Under its outermoſt Bark they find ſomething like a Thread or Yarn, which being beaten, cleanſed, and drawn-out at Length, the common People make Cloth of.

THIS Tree grows alſo in *Goa*, and the *Indies*, where the Inhabitants, by cutting away the thin d Boughs, make Arbours under them for Coolneſs and Shade [a].

Mirrone-Tree.

NOT unlike this ſeems to be the *Mirrone*, whoſe Wood is very hard, the Leaves like thoſe of the Orange-Tree, and every Bough ſends down Abundance of Roots to the Ground. It is generally planted near the Houſes, as if it were the tutelar God of the Dwelling, the *Gentiles* adoring it as one of their Idols, and in ſome Places leave Kalabaſhes full of Palm-Wine at e the Foot of them, for them to drink when they are thirſty. Nor dare they tread upon its Leaves, any more than the Papiſts on the Croſs: But if they perceive any Branch broken, they no longer worſhip it, but preſently take-off the Bark or Rind, whereof the Women with Child make their Aprons; which they receive at the Hands of the Wizards, who tell them they will procure them an eaſy Delivery. It is not to be imagined how careful the Females are of this Tree, believing it delivers them from all the Dangers that attend Child-bearing. Nevertheleſs, the Author underſtanding there was one within the Liberty of their Miſſion, went well attended and cut it a down. The Woman it belonged to aſked, why it was cut down? The Miſſioner told her, he wanted it to cut into Planks; and ſhe went into her Houſe without ſpeaking one Word more [b]. An extraordinary Inſtance, methinks, of Patience!

Natural Hiſtory.

THERE is, beſides the two former, another remarkable Tree, called the *Alikonde*, *Alekundi*, or *Likonde*, which has been already deſcribed [c].

BY the River *Zaire* grow the *Moſuma*-Trees, *The Moſuma. Cotton-Tree.* b of which all the Canoas are made. This Wood has ſome ſimilitude of Cork, and ſinks not, though it be full of Water. On theſe Trees grows the *Kapok*, (or Silk-Cotton) a woolly and ſoft Stuff, which by Seafaring People is uſed in Cuſhions and Bolſters, inſtead of Feathers. Cotton grows wild here, and if it were manured, might be had in great Abundance. It bloſſoms in *June* and *July*, and is ripe in *December* [d].

THE Shore of the River *Lelunde*, going to *Cedars.* *St. Salvador*, ſtands beautified with Abundance of Cedars, which the Natives put to no other Uſe than to make Canoas and Fuel [e].

THERE are divers Sorts of Fruit-Trees in *Oranges, Lemons.* *Kongo*. In *Pemba* the greater Part of the People feed upon Fruit; as, Citrons, Lemons, and eſpecially Oranges, very juicy, and neither ſweet nor ſour, which are ordinarily eaten without any Harm at all. What ſhews the Fruitfulneſs of this Country, *Lopez* ſaw a pretty tall Sprig ſpring-d up in four Days from a Kernel of the Fruit of a Citron [f].

MEROLLA obſerves, that within the Dominions of *Sogno*, there are many excellent Lemons, wherewith one particular Iſland ſo abounds, that there are no other Trees to be found in it, except here and there an Orange-Tree. In the Way to *Singa* you meet with vaſt Woods of Orange-Trees, which go by the Name of *Portugal*, but rather deſerve that of *China*, for e their thin Rinds, and luſcious Pulps.

THE Fruit of the Tree called *Mabokkhe* is Mabokkhe. not unlike our Oranges; they are exceeding round, and have very tough Rinds. Within they have ſeveral Seeds reſembling thoſe in Pomegranates, but placed more confuſedly: The Taſte of them is ſo very pleaſant and delightful, being ſomewhat inclined to the ſharp, that they are commonly given to Perſons lying ſick of Fevers, to rectify and refreſh their Palates. Of theſe f there are two Sorts, the greater and the leſſer; but by how much the latter muſt yield in Bulk, by ſo much it, for the moſt Part, gains in Perfection.

THERE are, beſides the *Nicheſi*, *Banana*, and *The Count's Tree.*

[a] *Ogilby's Africa*, p. 570. [b] *Merolla's* Voyage, *p.* 625. [c] See before, *p.* 219. [d] *Ogilby*, as before, *p.* 556, and 557.
[e] *Pigafetta's* Relation of *Kongo*, p. 117; and *Ogilby*, as before, *p.* 529.
[f] *Pigafetta*, as before, *p.* 111.

Mamai,

Kongo. Angola. *Mamai*, which are found in *Brazil*, ſeveral other Sorts of Fruit-Trees, whereof the moſt valued is that which bears the Name of the *Count*. The Fruit of this Tree is not unlike the Giant-Pear, and has but an ordinary Outſide, though inwards it is as white as Milk. Its Seed is like a Bean, and its Juice ſo exceeding pleaſant, that it is commonly given to ſick People to recover their Taſte. The Author had ſeen ſeveral of theſe Trees growing wild in the Mountains of *Kongo*.

Kaſhiu-Fruit. THE *Kaſhiu*-Fruit is much larger than an Apple, and when ripe is plentifully beautified with Yellow and Crimſon. From its Core it throws-out another Fruit of a duſky Colour, which being roaſted, taſtes like a Cheſnut, and is naturally hot, though the firſt be mild and refreſhing [a].

Kola-Fruit. THE *Kola*-Fruit is as big as a Pine-Apple, incloſing other Fruit like Cheſnuts within its Huſk. They are, beſides their other Qualities, ſingular good againſt the Diſeaſes of the Liver; and it is ſaid, that the putrified Liver of a Hen, or of any other like Bird, being ſprinkled over with the Pulp of this Fruit, becometh freſh and ſound again. Of this Food, which is commonly in Uſe among them, there is very great Abundance, and cheap. *Lopez* reckons it a Kind of Palm [b].

MEROLLA ſays, the Plant *Kolas* affords various Kinds of Fruit, incloſed in a crimſon Purſe, (its Huſk.) It is much valued by the *Portugueze*; inſomuch, that whenever they meet any Lady in the Street whom they deſign to honour, they preſently offer her ſome of theſe Fruit [c]. *Dapper* ſays, the Huſk contains ten or twelve of the Fruit, and bears once a Year, but that eaten in the Evening, it hinders Sleep [d].

Guaiavas. THE *Guaiavas* are a Fruit not unlike Pears: They have ſhort Stalks, are yellow without, and Carnation within; and they would be more in Requeſt, were their Seeds, which ſtick cloſe to the Pulp, not quite ſo hard [e]. *Dapper* ſays, that the *Guajaves*, or *Gojava*, ſo called by the *Portugueze*; by the Natives, *Sienka*; and by the *Dutch*, *Granate Pears*, is a Fruit very delicious in Taſte, but the Coldneſs of its Quality makes it unwholſome.

Aroſſes and Gegos. *AROSSES*, or Granate-Plums, a Fruit almoſt like *Guajaves*, but ſmaller, wholſome to eat, and of a pleaſing ſharp Taſte.

GEGOS grows on high Trees, in Shape like a Prune, but of a greeniſh yellow Colour, having great Stones within, with ſome Pulp, ſharp of Taſte, cooling and wholſome; given to the Sick inſtead of refrigerative Juleps [f].

Natural Hiſtory.

Kikere. THE *Kikere* are a Sort of Plums like to thoſe the *Italians* call *Caſcavelle*, which being a little ſharp, are given to People in Fevers [g].

Sugar-Canes. IN marſhy Places grow many Sugar-Canes, but by Report of the Inhabitants unfit for Uſe, and therefore not much planted. The Extract of the Cane is brown, yet better than *St. Thomas* to make Sugar-Loaves [h].

Pepper. *MAGINETTE*, (*Manighetta*) a Sort of Grain like Pepper, but bigger, grows on Bunches, within which are Seeds like thoſe of a Pomegranate. Theſe, taken-out, ſhew of a purple or dark-red Colour; but afterwards, by drying them in the Sun, they grow black, and have a biting Taſte like Pepper.

THERE grows alſo a ſmall Tree to the Height of three or four Foot, with ſmall and narrow Leaves, whoſe Fruit reſemble the Coriander; at firſt appearing in green Knots, afterwards in Bloſſoms, and, laſtly, in a Kind of ſmall Grain. Theſe Berries grown ripe, and dried in the Sun, ſhrink like *Eaſt India* Pepper, turning black and hard, and little differing from it in Taſte, only not ſo hot, which makes it pleaſant to eat, and fit to be uſed in all Food. It grows much in *Benin*, and many other Places of nether *Ethiopia* [i]. *Merolla* being grievouſly tormented with Wind, was relieved by Pepper preſcribed by a Black, who ſaid it was brought from a Wood juſt out of the Count's Dominions: And doubtleſs, ſays the Author, there are many other excellent Products in theſe Parts, which for want of being ſufficiently known, loſe their Eſteem [k].

Oil and Wine, Palm. ONE meets with here ſundry Kinds of Palm-Trees, as, the Date and the Coco; the latter ſo called, becauſe the Shell is like an Ape, with which they frighten their Children. A third Sort yieldeth Oil, Wine, Vinegar, Fruit, and Bread. The Oil is made of the Shell (or Skin) of the Fruit, preſſed and boiled to preſerve it. It is of the Colour and Subſtance of Butter, ſaving that it is ſomewhat greeniſh, and is uſed as Oil and Butter: They likewiſe anoint their Bodies with it. The Bread is made of the Stone of the Fruit itſelf, which is like to an Almond, but ſomewhat harder. It has within a certain Kernel, or Pith, which is wholſome and nouriſhing. The whole Fruit together with the outer Shell, is green, and they uſe to eat it both raw and roaſted. The Wine is drawn from the Tree by Inciſion [l], as elſewhere.

Bread of the Stone.

[a] *Merolla*'s Voyage, *p.* 634, *& ſeq.* [b] *Pigafetta*'s Relation of *Kongo*, p. 112. [c] *Merolla*, as before. [d] *Ogilby*'s *Africa*, p. 494. [e] *Merolla*, as before. [f] *Ogilby*, as before, *p.* 556. [g] *Merolla*, as before. [h] *Ogilby*, as before, *p.* 558. [i] The ſame, *p.* 556. [k] *Merolla*, as before, *p.* 635. [l] *Pigafetta*, as before, *p.* 111, *& ſeq.*

THE

Kongo. Angola.

THE moſt eſteemed Kinds of Palm-Trees are thoſe which produce both Oil and Wine: Theſe are to be ſeen thinly planted up and down in the Fields. The Fruit grows in Cluſters, but ſo cloſe, that they ſeem to be all one Piece; and the Cluſters ſo large, that a very ſtrong Man muſt not pretend to carry above one or two of them. In the Language of the Country they have the Name of *Khakhey*, and their Seeds, or Stones, whereof they have a great Number, are called *Embe*. From theſe, which are like a Date, being pounded ſmall with hot Water, they extract an oily Liquor, which they make uſe of as Oil. Out of theſe Trees they take the Wine as uſual.

Embetta-Wine.

THERE is another Sort of Wine called *Embetta*, of a colder Nature, drawn much after the ſame Manner from another Sort of Palm-Tree; but this generally yields a greater Quantity, and is planted on the Side of a River, and no-where elſe. The Tree is called *Matome*.

IN thoſe Countries where theſe Plam-Trees, that produce Wine, do not grow, the People have artificial Ways of procuring it: For this End they let *Indian* Wheat ſoak in Water for ſome Time, as the *Europeans* do Wheat to make Starch of. This they afterwards take-out, and having well beaten and preſſed it, put the Liquor into a Pot; whence it is, after a-while, drawn-off into another, and then they drink it with a great deal of Pleaſure. This Liquor they call *Guallo* [a].

Tambra-Palm.

THERE is another Kind of Palm, called *Tamgra*, which bears a Fruit like Olives; but theſe having little or no Taſte, generally fall to the Share of the Apes and Monkeys. The *Metaba* is another Sort, whoſe Fruit are like Strings of little Balls, extremely hard; which, nevertheleſs, after they are pounded and mixed with the Powder of *Engalla*, or wild Boars Teeth, compoſe a wonderful Cordial.

Palm-Thread.

THAT Palm, which is very like the *Matome*, if it be not the ſame, affords a Sort of Thread from its Leaves, whereof the Natives weave Cloth. Its ſmalleſt Branches being both ſmooth and pliant, ſerve to make travelling Nets, uſed by the Whites and better Sort of Blacks. Of the greater Branches they build their Houſes.

Date-Trees, Vines.

THE firſt Thing the Author obſerved on landing in *Benguela*, was Abundance of Date-Trees, which flouriſh more in theſe than any other Parts of Southern *Africa*, though in Goodneſs far inferior to thoſe of the Eaſt. He likewiſe took Notice of many Arbours and Walks of Vines, which by reaſon of the Moiſtneſs of the Earth, produce Grapes twice a Year in great Plenty; yet no Wine is made, becauſe the exceſſive Heat would rather putrify than purge it. Every Houſe hereabouts has Spring-Water, it lying not above two Foot deep; which is the more ſurprizing, as the Part is ſo near the Sea [b].

Natural Hiſtory.

Ogheghe.

THE Tree called *Ogheghe* yields Fruit like yellow Plums, delightful in Smell, and delicious in Taſte; and with the Branches they make Fences, Paliſados, and Arbours, to ſhelter them from the ſcorching Heat of the Sun [c].

Angariaria.

THERE are many Sorts of Trees in theſe Countries endued with aromatic and medicinal Qualities. Amongſt the latter the Tree *Angaria-ria* has the firſt Place: Either the Wood or Root of this Tree, but eſpecially the firſt, is ſaid to be good againſt Pains in the Side, occaſioned by the Stone, Gravel, or the like; whence it is, that none of thoſe Diſeaſes were ever known to have continued long in theſe Parts.

Khiſekko. Khikongo.

ANOTHER Tree of medicinal Virtue is the *Khiſekko*, any Part of which being reduced to Powder, and mixed with Water, is good againſt Fevers; and being applied either to the Forehead or Temples of the Patient, infallibly prevents his fainting.

THE *Khikongo*, a Tree likewiſe, has a purgative Power attributed to it.

Mignamig

BUT the moſt ſurprizing Tree of all, is the *Mignamigna*, which produces Poiſon in one Part, and its Antidote in another. If any Perſon be poiſoned either by the Wood or Fruit, (which latter is like a ſmall Lemon) then the Leaves ſerve to cure him; and if by the Leaves, then he muſt have Recourſe either to the Fruit or Wood.

Donno an Garlic-T

THE *Donno*-Tree has its Bark only to boaſt of, being, in Virtue and Fragrancy, not much unlike to our Cinnamon.

ALTHOUGH this Country does not produce Garlic itſelf, yet it has a Tree, whoſe Wood ſerves inſtead of it, as being like it both in Smell and Taſte [d].

Tree Nkaſ

THE *Nkaſſa* [e] Tree, which is pretty tall, and of a red Colour, has a wonderful Virtue for curing the Tooth-Ach and ſore Gums. It is likewiſe exceeding pernicious to Birds; for if they once ſettle on its Boughs, they immediately fall dead [f].

Embotta and other Trees.

THE *Embotta*-Tree, whoſe Wood being ſtrong and tough, they make Bows of it. The Root is good in the *Embaſſer*, a common Diſtemper here.

THE Tree called in *Portugueze*, *Poa del Cobra*, that is, *Serpents Wood*, hath a powerful Opera-

[a] *Merolla*'s Voyage, *p.* 634. [b] The ſame, *p.* 634, *& ſeqq.* [c] *Pigafetta*'s Relation of *Kongo*, *p.* 115; *Ogilby*'s *Africa*, p. 529. Theſe ſeem to be the *Gegos*-Prunes before mentioned. [d] *Merolla*, as before, *p.* 635. [e] This ſeems to be the *Inkaſſa*. [f] *Merolla*, as before, *p.* 615.

tion

Kongo. Angola. tion againſt Fevers, as the *Moſroſſoſonho* prevails againſt Poiſon.

THE Gum-*Almeſiga* diſtills from a Tree, and ſmells like Gum-*Elemi*, being a wholſome Medicine for many Diſtempers, eſpecially Colds, and bruiſed Limbs.

FROM another Plant they extract Aloes, found to be as good as that which comes from the Iſland *Sokotorina*.

ORORE DE BITIOS, an Herb ſo called for its curing the Diſeaſe *Bitios* [a].

Caſſia. Tamarinds. *CASSIA FISTULA*, Tamarinds, and other Drugs, fit for the Uſe of Apothecaries, grow plentifully, and are reputed good in Fevers [b].

LEONARD the lay Brother, often mentioned before, who lived in this Country many Years, told *Merolla*, that he had ſeen there Plants of *Storax*, Gum-*Benjamin*, and *Caſſia*; but that neither of them were held in any Eſteem by the Blacks [c].

SECT. III.

Birds *and* Fowl, *wild and tame.*

Herons. Cranes. Storks. Eagles. Hawks. Parrots. Owls. Pheaſants. Partridges. The Oſtrich. Peacock. Pelican. Dancing Birds. Birds Neſts. Birds of Muſic. Strange ſinging Bird: Another Sort. Bees and Piſmires.

Herons, Cranes, Storks. THEY have in *Kongo* and *Angola* many Kinds of *European* Birds as well as others. *Lopez* obſerves, that their Pools are full of white Herons, and grey Bittours, which are called *Royal Birds*. There is a Fowl like a Crane, with a red Bill and red Feet, as big as Storks: Their Feathers are, for the moſt Part, red and white, ſome dark Grey. It is a beautiful Bird, and good to eat. The Natives call them *Flemmingos*, becauſe they much reſemble them.

Domeſtic Fowl. THERE are alſo *India* Cocks, Hens, Geeſe, and Ducks of all Sorts, both wild and tame: Partridges ſo many, that Children take them with Gins. Pheaſants, which they call *Gallignoles*, Pigeons, Turtles; and of thoſe ſmall Birds, called *Becca Fichi*, an infinite Number.

Eagles, Hawks, Parrots, Owls. THEY have Store of Eagles, Falcons, Gerfalcons, Sparrow-Hawks, and other Birds of Prey, but never hawk with them.

THEY have grey and green Parrots: The firſt large and very talkative; the latter ſmall, and not ſo full of Prate [d].

To theſe *Dapper* adds, *Canary*-Birds, Magpies, Bats, and Owls, which laſt they call *Kari-ampemba*, that is, *Devils*, becauſe their Appearing preſages ill Luck. He adds, that there are two Sorts of Partridges and Pheaſants, wild and tame, with very fine coloured Feathers. The firſt Sort have a Cap of Feathers on their Heads; the ſecond are callow or bald, but have blue and black Plumage upon their Bodies, with ſome white intermixed [e].

Birds and Fowl. Pheaſants, Partridges.

MEROLLA takes Notice, that the wild Hens here are much better taſted and more beautiful than the tame ones; and that it is the ſame with the Partridges, which are much like the *European*, but neither Sort of Birds are eſteemed by the Natives [f].

The Oſtrich. OSTRICHES are found in the Parts of *Sundi* and *Batta*, towards the *Muzambi*. Their Feathers mixed with thoſe of the Peacock, and made in Form of an Umbrella, are uſed inſtead of Enſigns and Banners in War.

Peacocks. IN the Borders of *Angola* there is a Wood encompaſſed with Walls, where Peacocks are bred for the Uſe of the King, who ſuffers none elſe to keep them, becauſe they are for the royal Enſigns. When *Alexander the Great* firſt ſaw this Bird in *Europe*, he made it likewiſe the royal Bird.

Pelicans. HERE are alſo great white Pelicans, which ſwim under Water, and ſwallow a whole Fiſh at once, which it eaſily digeſts by the Heat of its Stomach; and the Skin of it is ſo hot, that the People wear them to keep their Stomachs warm [g].

MEROLLA ſays, that theſe Birds, which are often to be met with on the Road to *Singa*, are all over black; except on their Breaſts, which is a Kind of fleſh Colour, like the Neck of a Turkey: But the Author knows not if this be the true Pelican, which Naturaliſts ſay feeds her Young with her Blood [h].

THE ſame Writer obſerves, that there is a great Variety of Birds and Fowl in this Country; among the reſt, two Sorts like thoſe of *Europe*, which are Sparrows and Turtles. That the Feathers of the firſt Sort, in Time of Rain, change to Red, but afterwards return to their former Colour, which is uſual with other Sorts of Fowl: That the Eagles are not ſo large as he has ſeen elſewhere: That the divers Kinds of Parrots differ much from thoſe of *Brazil*; and that the Crows are white upon their Breaſts, and on the Top of their Wings, but black every-where elſe.

Dancing Birds. *FRANCIS DA PAVIA* informed the Author, that in his Way to *Singa*, he obſerved certain large white Birds, with long Beaks, Necks, and Feet; which, whenever they heard the leaſt

[a] *Ogilby's Africa*, p. 555. [b] *Pigafetta's* Relation of *Kongo*, p. 117. [c] *Merolla's* Voyage, *p.* 635. [d] *Pigafetta*, as before, *p.* 92, & *ſeq.* [e] *Ogilby*, as before, *p.* 532, and 558, & *ſeq.* [f] *Merolla*, as before, *p.* 636. [g] *Pigafetta*, as before. [h] *Merolla*, as before.

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Sound of an Instrument, began immediately to dance and leap about in the Rivers, where they always reside: This, he said, he often took great Pleasure to behold.

THERE is another Sort of Birds so exceeding white and fine, especially their Tails, that the white Ladies buy them up at any Rate to adorn themselves with.

Birds Nests. THE Author observed, that Sparrows and such little Birds built their Nests after the Manner of Swallows in *Italy*, for the most Part with the Thread of Palm-Leaves, which they draw-out with their Beaks. They build them round a slender Bough, so that when the Wind blows, their Young are rocked like Children in their Cradles.

THE greater Sort of Birds build either on the Top, in the Trunk, or on the thorny Boughs of the Tree called *Masuma*, (or Silk-Cotton Tree, before described) whose Prickles are exceeding hard, and Fruit something resembles a green Citron [a].

Birds of Music. HERE are Birds which they call Birds of Music. They are somewhat larger than *Canary*-Birds: Some are all over red, others green, with their Feet and Bill only black: Some all white, grey, dun, or black. These last have the sweetest Note of all, and seem to talk in their singing. They are kept in Cages by the chief Lords of those Countries [b].

Singing Bird. BUT among all the winged Inhabitants of this Climate, none pleased *Merolla* so much as that little Bird described by *Cavazzi* [c]. This Bird, not much unlike a Sparrow, is a Kind of blue, so deep, that at first Sight it seems wholly black. As soon as Day breaks, he sets-up his Throat; but the Excellency of his Song, it seems, is, that it almost articulately pronounces the Name of *Jesus Christ*; yet neither this nor several other natural Incitements, which the Author mentions on the Occasion, are able to move the hardened Hearts of the Natives to renounce their own Religion, and embrace the *Romish*.

Another Sort. FRIAR *Coprani* [d] mentions a wonderful Bird, whose Song consists of these plain Words, *Va dritto*, that is, *Go right*. Another Bird in these Parts, particularly the Kingdom of *Matamba*, sings *Vuikhi*, *Vuikhi*, which, in the Language of the Blacks, signifies, *Honey*, *Honey*; and skipping from one Place to another, rests upon the Tree where the Honey is, that the Passengers may take it, and the Bird feed on what remains. But the Mischief of it is, that following the Cry of the Bird, the Passenger sometimes falls into the Clutches of some lurking Lion, and so meets his Death instead of Honey; therefore when the Bird cries, if he sees not the Honey, they are aware of the hidden Lion, and fly in Time [e]. Much of the same Kind is that small Bird in *Loango*, mentioned by *Dapper*, whose Whistling or Singing being heard by the Blacks, as they journey, is by them taken for a certain Sign of the Approach of some wild Beast [f].

Wild Beasts.

THE same Author observes, that this Region produces two Sorts of Bees; one that hive in the Woods in hollow Trees, and the other in the Roofs of Houses.

Bees and Pismires.

THE Pismires, by them stiled *Ingingie*, are of four Sorts: The biggest have sharp Stings, which raise Swellings on those they pierce; the other three are somwhat smaller [g].

SECT. IV.

Beasts, *wild and tame.*

1. *Remarkable and uncommon* Animals.

Kinds of Animals. The Elephant: Manner of feeding: The Tail and its Hairs: Nature of the Elephant: Their Teeth: How taken, and killed: Its Generosity. Abada, *or Rhinoceros. The* Empakasse, *or Buffalo. Wild Cows. The* Empalanga. Goulongo, *or wild Goats. Medicinal Stone. The* Nekoko, *or Elk. The* Zebra, *or* Zevera, *swift and bold: A beautiful Animal. Cattle and Sheep.*

Kinds of Animals.

THE Kinds of Beasts, wild and tame, are much the same both in *Kongo* and *Angola*, as Elephants, Rhinoceros, Tygers, Leopards, Lions, red Buffles, Bears, Wolves, Foxes, very great wild Cats, and Catamountains, the Beast *Makako*, *Empalanga*, Civet-Cats, wild Bears, *Emgalla*, and Cameleons: Besides Cattle for Provision, as Oxen, Cows, Sheep, Goats, Hogs, and the like, of which there is Plenty, especially in *Bamba*, a Province of *Kongo* [h]. The same Territory affords an innumerable Quantity of Game, as Stags, fallow Deer, Roebucks, and *Gazellas*, whereof *Lopez* had seen exceeding great Herds; also Foxes, Hares, and Rabbits, because there are no Hunters to destroy them [i].

The Elephant.

ELEPHANTS are found all over *Kongo*, but principally in the Country of *Bamba*; because it aboundeth in Woods, Pastures, and Rivers, more

[a] *Merolla*'s Voyage, *p.* 635, *& seq.* [b] *Pigafetta*'s Relation of *Kongo*, p. 93, *& seq.* [c] In his Historical Description, *p.* 50. N° 153. [d] In his *Cambr. Illust.* [e] *Merolla*, as before, *p.* 636. [f] *Ogilby*'s *Africa*, p. 559. [g] The same, *p.* 552. [h] The same, *p.* 559. [i] *Pigafetta*, as before, *p.* 89.

than

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than any of the rest. *Lopez*, who often took the Measure of the *Malo Manzao*, or *Elephant's Foot* [a], in the Dust, found one of them four Spans broad.

THEY say this Animal lives an hundred and fifty Years, and continues growing till the Middle of its Age. *Lopez* weighed divers of their Teeth, which were each two hundred Pound Weight, at the Rate of twelve Ounces to the Pound.

THE same Author affirms, contrary to the Opinion of the Ancients [b], that the Elephant lies down upon the Ground. He adds, that they kneel, and with their fore Feet leap upon the Trees to feed on the Leaves. They use to shake and root-up the great Trees with their Shoulders and Backs; but the smaller they take between their Teeth, and so bow them down to come at the Leaves: By this Means sometimes they break their Teeth, and hence it is that many are found which have lost them.

Manner of feeding.

THE Female conceives but once in seven Years, and goes with Young two Years and no more.

THE Skin is hard beyond all Credit, being four Inches thick. *Lopez* reported, that one of them being shot with a Paterero, the Ball did not pierce his Skin; but he was so grievously bruised, that having fled in a Rage the Space of three Days Journey, he died, after he had slain several Slaves whom he met by the Way.

The Tail and its Hairs.

THEY have in their Tail certain Hairs or Bristles as thick as Rushes, or Broom-Sprigs, of a shining black Colour. The older the Beast is, the fairer and stronger these Hairs are. One of them sells for two or three Slaves, because the Noblemen and Women of *Angola*, and of the *Ambundi* their Neighbours, adorn their Necks with them. They are so very strong, that a Man cannot break one with both his Hands. For Sake of these Hairs, many venture to cut-off the Elephant's Tail, coming behind him when he is going up some steep and narrow Way, in which he is not able to turn to revenge himself with his Trunk: Others, while they are feeding, at one Blow attempt to cut-off their Tails, and escape by running in a Circle: For the Beast is so bulky, that it loseth much Time in turning; although it runs swifter than any Horse when moving strait forwards, because it maketh large but slow Strides [c].

MEROLLA observes, that some of the Pagans of these Parts, particularly the *Jaggas*, have a Kind of Devotion for the Tail of this Beast; for when any of their Captains or chief Lords comes to die, they commonly preserve one of these Tails in Memory of him, to which they pay a Sort of Adoration, out of an Opinion they have of its great Strength. For Sake of cutting-off these Tails only, they often undertake this Hunting; but the Amputation must be performed at one Blow, and from a living Elephant, otherwise their Superstition will allow it no Virtue [d].

Nature of the Elephants.

b THE Elephant is a very gentle Beast, and trusteth greatly in his natural Strength. He feareth nothing, nor hurteth any Man who doth not molest him, approaching their Houses without doing any Kind of Harm. If he meets with any in his Walk, he will not meddle with them, unless they provoke him; only sometimes he will gently hoist them up in the Air with his Snout, and let them down again. These Animals greatly delight to frequent the Rivers and Lakes about

c Noon to drink and bathe, where they will stand up to their Bellies and wash the rest of their Body over with the Water that they snuff-up in their Snout. *Lopez* thinks it is owing to the many Fords and Pastures in *Kongo* that there are such Numbers of Elephants in that Country. He affirms, that in the Way between *Kasanze* and *Loanda*, in a little Grass Valley, he had seen about an hundred of them in a Company, old and young, who followed their Dams: For these

d Creatures chuse to go in Herds like Kine and Camels, and not alone like Lions and other wild Beasts.

Their Teeth.

BEFORE the Arrival of the *Portugueze*, the Blacks made no Account of the Elephants Teeth, but gathered them for several Ages without disposing of them in Traffic; and hence it is that *Kongo* abounded so vastly with Ivory in and before the Time of *Lopez* [e]: But that Commodity was so exhausted by the infinite Quantities brought

e from thence afterwards, that towards the Middle of the last Century the Natives were obliged to fetch it from other Countries to carry-on Trade [f].

BATTEL asked the *Maramba*s, whether the Elephant sheds his Teeth; and was told, not, but that they found them in the Woods with the rest of the Bones [g]. This agrees with the Account of others; and *Dapper* adds, that many are found scurfed or hollow, which become so by lying many Years in the Rain and Wind [h].

How taken.

f THE People of *Bamba* not having Skill to tame these Beasts, take them by digging deep Trenches in the Places where they use to feed,

[a] The Elephant's Tooth is called *Mene Manzao*; and the young Elephant, *Moana Manzao*. [b] They pretend that they were caught by leaning against Trees sawed almost asunder, which giving Way the Beasts tumbled down with them. [c] *Pigafetta*'s Relation of *Kongo*, p. 63, & *seqq*. [d] *Merolla*'s Voyage, p. 637. [e] *Pigafetta*, as before, p. 68, & *seq*. [f] *Ogilby*'s *Africa*, p. 529. [g] *Purchas*'s Pilgrims, vol. 2. p. 983. [h] *Ogilby*, as before.

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very narrow at the Bottom, and broad above, to prevent his getting-out again [a]. These Trenches they cover with Sods of Earth, Grass, and Leaves, to conceal the Snare. In *Koanza* (or *Quanza*) *Lopez* saw a young Elephant fall into one of these Pits: Where the Dam, after she had in vain tried all her Skill and Strength from Morning till Night to draw him out, buried him therein, filling the Pit with Earth, Branches, and Boughs; chusing rather to kill her Calf herself, than that the Hunters should enjoy it. This she did in Spite of the People, who stood round her shouting, threatning her with their Weapons, and casting Fire to affright her [b].

And killed. THE Way the Blacks kill the Elephants is thus related by *Merolla*: When they are gathered in an Herd, the Hunter anointing himself all over with their Dung, gets in among them slily with his Lance, where he creeps under their Bellies from one to the other, till he sees an Opportunity to strike any of them under the Ear, which brings him easily to the Ground. After the Stroke is given, the Black takes Care to make-off before the Beast can well turn about to revenge himself: The rest of the Herd, deceived by the Smell of their Dung, take no Notice of his crying-out, and flouncing; but supposing it only to be one of their Young, walk on and leave their falling Companion a Prey to the successful Hunter. If the wounded Elephant happens to pursue his Assaulter, he can easily baffle him by wheeling: For it is very difficult for this Animal in his Flight to turn his Body so often as the Occasion might require [c].

Its Generosity. *DAPPER* observes, that the Elephant being wounded, uses all Means to kill his Enemy, but neither eats the Body nor insults over it; instead of that, making a Hole with his Teeth in the Ground, he lays it therein, and covers the Place again with Earth and Boughs of Trees: Therefore such as go to hunt after a Wound given, hide themselves at first, and then follow at a Distance; till the Beast growing faint through Loss of Blood, they draw near to accelerate his Death. The same Author reports, that some of these Beasts have in their Head a Sort of Bezoar-Stone of a purple Colour, supposed by many to have a medicinal Quality [d]; and *Merolla* tells us, that the Negros are wont to distil a Water by the Sun from the Bones of this Animal's Legs, which is held to be good against Asthmas, Sciaticas, or any cold Humours [e].

Wild Beasts.

RHINOCEROS Horns are brought into the Countries of the *Anzikos*. They are of great Value, and used for a Remedy in divers Diseases; but it is not known whether the Animal itself (which is called *Bada* in the *Indies* [f]) is found in *Kongo* [g].

Abada, or Rhinoceros.

HOWEVER, *Merolla* informs us, that the *Abada*, as he says the People of *Kongo* call it, is a Native of *Benguela*. These Unicorns (for he takes them for such) are very different from those commonly mentioned by Writers; and the Author had been told, that there are none of the latter Sort now to be found [h]. A *Theatine* Missioner to the *East Indies* informed him at his Return from *Goa*, that he had endeavoured in vain to get one of them. He added, that he had heard several of the Eastern People, especially the *Chinese* Astrologers, say, that, according to their Computations, those Unicorns all died the same Day that Christ died [i]. The Unicorn, or *Abada*, of this Country, continues *Merolla*, commonly arrives to the Bigness of an Ox; and the Male only has an Horn in his Forehead. These have the same Virtue as the other Sort, if taken young, and before they have coupled; for the old ones lose much of their Virtue by Coupling [k].

The Empakasse.

THERE is a Beast in this Country called *Empakasse* [l], which some affirm to be the Buffalo, others only like that Animal. *Lopez* says, it is called in *Germany*, *Dante*; that it is somewhat less than an Ox, resembling it both in the Head and Hair, which is red; that its Horns are like a Goat's, smooth, shining, and inclining to Black; that they make several pretty Knicknacks of them, as they do also of the Buffalos; that the Hides are exported to *Portugal*, and from thence to *Flanders*; where being dressed, they make Jerkins of them, as good as Breast-Plates and Corselets, which they call *Jackets of Dante* [m]. Their Head and Hair, which is red, are like those of Oxen. The Natives use the Skins for Shields and Targets, but know not how to dress them. They are Proof against the Stroke of a Weapon, especially Arrows, which, however, they employ as well as Muskets to kill this Animal: But if they spy the Huntsman, they will set upon him, and thump him with their Feet and Muzzle (because they cannot hurt him with their Horns) till they

[a] *Dapper* says, the Blacks here have not the Art of taking them alive. [b] *Pigafetta*'s Relation of *Kongo*, p. 67. [c] *Merolla*'s Voyage, *p.* 636, *& seq.* [d] *Ogilby*'s *Africa*, p. 529, *& seq.* [e] *Merolla*, as before, *p.* 637. [f] Or, *Abada*. See Vol. I. *p.* 239. [g] *Pigafetta*, as before, *p.* 69. [h] Possibly there never was any other Sort besides the Rhinoceros, which is properly called the Monoceros, or Unicorn. [i] Observe this ridiculous Lie! [k] *Merolla*, as before, *p.* 606. [l] *Pigafetta* calls it *Empakhas*; *Dapper*, *Empakasse*; *Carli*, *Pakasse*; and *Merolla*, *Impanguezze*. [m] *Pigafetta*, as before, *p.* 31, and 87.

kill

Kongo. Angola. kill him, or leave him for dead. The ſame Author ſays, that in the Deſerts of the Kingdom of the *Anzikos* there are an infinite Number of Buffalos and wild Aſſes [a].

Or Buffalo. *DAPPER* affirms, that the Buffalo in *Kongo* is called *Empakaſſa*; that it hath a red Skin, and black Horns, of which the Inhabitants make muſical Inſtruments. He adds, that it is a miſchievous Beaſt; and by Report, if a Cow happens to eat where a Buffalo paſtures, it will inſtantly die; for that its Breath proves mortal Poiſon to other Cattle. The Fleſh of it is very groſs and ſlimy, yet the Slaves eat very freely of it, cut in Slices and dried [b].

CARLI, in his Journey to *Bamba*, ſaw ſeveral *Pakaſſes* (or *Empakaſſes*) which, he ſays, ſomewhat reſemble Buffalos, but roar like Lions. They are white, ſtrowed with black and red Spots; have Ears half an Ell long, and ſtrait Horns. They look on ſuch as paſs-by them without doing any Harm. The Male and Female go always together [c].

Wild Cows. BUT *Merolla* ſeems to have ſeen only the wild Cows: He ſays, they are called in *Benguela*, *Impanguezza* [d]. Some are red, others Aſh-colour, and ſome quite black. They are all very ſwift footed, and have a Pair of exceeding long Horns in their Foreheads. When they are wounded, like wild Bulls, or Buffalos, they immediately face and kill the Aſſaulter, if he does not inſtantly ſecure himſelf in ſome Tree. The Fleſh is very well reliſhed, and ſubſtantial; its Marrow an infallible Remedy againſt cold Humours and Aches. Of its Skin the Negros make Targets, which will reſiſt the Force of the ſwifteſt Arrows; ſo that if a Man ſtands bowing behind his Shield, he is altogether ſafe [e].

The Empalanga. THE *Empalanga*, are in Bigneſs and Shape like Oxen, ſaving that they hold their Neck and Head aloft, and have broad and crooked Horns, three Hands Breadth long, divided into Knots, and ſharp at the Ends. Of theſe they make very handſome Blowing-Horns. Theſe Creatures are harmleſs, although they inhabit the Foreſts. The Skins of their Necks are uſed for Shoe-Soles, and their Fleſh for Meat. They might likewiſe be brought to draw the Plough, and do good Service in any other Labour, and tilling of Ground [f]. *Dapper* ſays, the *Empalanga* is like an Ox, and of different Colours, ſome brown, others red, and ſome white [g].

THE *Impalankhe*, according to *Merolla*, is about the Bigneſs of the *Impanguezza*, and in Colour much like to what we call in Horſes a Sorrel. He ſaw them in *Benguela*. They have ſtrait, twiſted Horns, by the ſeveral Degrees of which wreathing, their Age comes to be known. They have, in like Manner, ſome Reſemblance of a Mule. Their Fleſh is white, and would be more in Eſteem, were it not ſpongy and inſipid; but in Rutting-Time, the Natives ſay it ought by no Means to be eaten, for fear of doing Harm. *Wild Beaſts.*

THE ſame is reported of their wild Goat, which if then eaten they ſay infallibly cauſes ſuch a Rot in the Feet that the Toe-Nails drop-off. Some Hunters having taken one of theſe Goats, ſuſpected of being in the aforeſaid Condition, brought it to the Monaſtery at *Sogno* to ſell: The *Capuchins* not knowing the Nature of it, eat Part of it, reſerving the reſt for another Time. This coming to the Count's Ears, he came in mighty Haſte, with a numerous Attendance; and going directly into the Kitchen, commanded all the Fleſh to be thrown away, and the Veſſels that it had touched to be broken. He would have ſet Fire to the Houſe itſelf as infectious, had not they humbly remonſtrated, that they were ſenſible of no Harm it had done them, and that they verily believed there was none to be feared from it; adding, that whatever Miſchief had formerly happened, was rather to be attributed to ſome Accident, than to any peſtilential Quality in the Goat. *Goulongo, or wild Goats.*

WHEN theſe wild Goats are old, there are certain Stones to be found in their Bellies not unlike Bezoars: Thoſe produced by the Male are beſt, being experienced Remedies in ſeveral Caſes, eſpecially that of Poiſon. They will quickly diſſolve, if not taken out of the Beaſt as ſoon as ever it is killed: At firſt they are ſoft and tender, but having been a while in the Air, they begin to harden, and in a ſhort Time become perfect Stone [h]. *Medicinal Stone.*

THIS muſt be the ſame Animal which *Dapper* names *Golungo* and *Goulongo*. He ſays, it is very common here, is of a brown Colour, with ſome white Spots, and two ſharp, little Horns. He calls it the Roebuck, though no bigger than a Sheep or Goat, which it reſembles, and its Fleſh hath the ſame Taſte. This Author adds, that ſeveral of the Blacks kill and eat them, but that the People of *Kongo* and the *Ambondos* will by no Means taſte their Fleſh: Nay, they will not touch any Thing that comes out of the Pot where it hath been boiled, nor come into the Place where the Fire was that dreſſed it, nor lay their Hands on the Weapon wherewith it was ſlain: In ſhort,

[a] *Pigafetta*'s Relation of *Kongo*, *p.* 87. [b] *Ogilby*'s *Africa*, p. 530. [c] *Carli*'s Voyage, *p.* 564.
[d] Perhaps it ſhould be *Impaguezza*, which brings it nearer to *Empakaſſe*; being, without Doubt, the ſame Word differently ſpelled. [e] *Merolla*'s Voyage, *p.* 607. [f] *Pigafetta*, as before, *p.* 88. [g] *Ogilby*, as before. [h] *Merolla*, as before.

it

Kongo. Angola. it is their *Quiſtilla*, or *prohibited Food*; and they firmly believe, that if they ſhould violate the ſame, they ſhould not only become lame in their Limbs, but that their Fingers and Toes would rot-off [a].

The Nekoko, *or Elk.* THE Elk likewiſe, that ſo much deſired and ſalutiferous Beaſt, is frequently to be met with in theſe Parts [b]; which, for the Virtue of one of his Feet, has deſervedly obtained, in *Kongo*, the Name of *Nekoko* [c], ſignifying *The excellent Beaſt*. It is only called in *Spain*, *la gran Beſtia*, or *The great Beaſt*. The Way to find in which Foot the Virtue lies, is to knock him down; when, to recover himſelf of the Blow, he will immediately lift-up that Leg which is moſt efficacious, and ſcratch his Ear: Then muſt you be ready with a ſharp Simetar to lop-off the medicinal Limb, and you ſhall find an infallible Remedy in his Claws againſt the Falling-Sickneſs. *Pedro Gobero Sebaſtian* ſays, in his Travels, that he has ſeen many of theſe Beaſts in *Poland*. Thoſe ſeen by the Author were about the Bigneſs of little Aſſes, of a browniſh Colour, with long, broad Ears hanging down like thoſe of *Engliſh* Spaniels [d].

THIS ſeems to be the *Makoko* of *Dapper*, who ſays it differs little from a Horſe in Bigneſs, but hath long and ſlender Legs, a long and grey Neck, with many white, ſmall Stripes, and upon his Head long, ſharp Horns, wreathed below. The Dung of this Creature reſembles that of a Sheep [e].

THE *Envoeri* alſo is a great horned Beaſt, like a Stag.

The Zebra, *or* Zevera. BUT the uncommon Creature, here moſt remarkable for its Beauty, is the *Zebra*, or *Zevera*. *Lopez* ſays, this Animal is frequently found alſo in certain Provinces of *Barbary*: He adds, that it is ſhaped like a Mule; but is not a Mule, for it propagates [f]. Its Skin differs from that of all other Creatures; for the whole Body and Head is girt with circular Stripes, which are interchangeably white, black, and brown, each about three Inches broad. The Head, the Ears, the Neck, the Mane (which is not great) and the Legs, are marked in the ſame Manner and Order. The Feet, Hoofs, and Tail are like thoſe of a Mule: The laſt is of a fine Morel Colour, and very gloſſy. In other Qualities it reſembles a Horſe, in Place of which it might ſerve, if tamed, being very ſtrong and mettleſome. They breed once a Year, and are numberleſs. They go and run ſo ſwift, that it is become a Proverb in *Spain* and *Portugal*, *As ſwift as a* Zebra [g]. *Wild Beaſts.*

BATTEL ſays, the *Zevera*, or *Zebra*, is like a Horſe, excepting his Tail, his Mane, and the Streaks of various Colours down his Sides and Legs. Theſe Animals, which march in great Droves, are wild, yet will ſuffer a Man to come within Shot of them, and let them ſhoot three or four Times before they run away [h]. *Swift and bold.*

ACCORDING to *Dapper*, the *Zebro*, or *Zebra*, breeds in the Woods of *Angola*, and is ſeldom found in other Countries; ſo very wild and ſwift, they are hard to be taken alive; and if taken, more difficult to tame. However, the *Portugueze* ſay, that ſome Years ſince they ſent four of theſe *Azebras* to *Liſbon*, for a Preſent to the King, who uſed them to draw his Coach; and that he rewarded the Perſon who brought them over with a Grant of the Notaryſhip of *Angola*, to him and his Heirs [i].

CARLI ſays, the *Zebra* is in Shape and Strength like a Mule; but that its Hair is diſtinguiſhed by white, black, and yellow Streaks, which go round the Body, from the Back-Bone under the Belly; that it looks very beautiful, and ſeems as if done by Art [k]. *Beautiful Animals.*

MEROLLA declares, that the Skin of the *Zerba* [l], or *Zebra*, is ſo beautiful, that one would rather take it for a fine woven Silk than a Hide, ſtriped with ſeveral equidiſtant Streaks, four Inches broad, of white and black, bordered on both Sides with Ruffet. This Animal is ſo ſwift, that if the Natives can but tame one of them, no Price is thought too great for it. The *Capuchin* Superior, *da Romana*, amongſt other Things, ſent ſeveral Skins of this Beaſt, as a Preſent, to the Great Duke of *Tuſcany* [m].

IN the Time of *Lopez*, *Kongo* abounded with great Herds of Kine, tame Oxen and Hogs, Flocks of Sheep and Goats, which bring forth three and four Lambs, or Kids, at a Time, and never fewer than two [n]. *Cattle and Sheep.*

MEROLLA ſays the ſame of the Goats. He adds, that the Sheep here do not produce Wool, but Hair; neither are the Rams furniſhed with Horns, as in *Europe*, nor are the Ewes ſo fruitful as the Goats, whoſe Fleſh is in much greater Eſteem in theſe Parts than Mutton, and therefore the Natives chuſe rather to geld their young Goats than their Lambs [o].

[a] *Ogilby*'s *Africa*, p. 531, and 558. [b] He ſaw it in *Benguela*. [c] In the *Engliſh* Tranſlation, *Ncoco*. [d] *Merolla*'s Voyage, *p.* 606. [e] *Ogilby*, as before, *p.* 530. [f] The Jeſuits met with a Race of Mules in *Tartary* which propagate, and theſe may be of the ſame Kind. [g] *Pigafetta*'s Relation of *Kongo*, p. 73. [h] *Purchas*'s Pilgrims, vol. 2. *p.* 984. [i] *Ogilby*, as before. [k] *Carli*'s Voyage, *p.* 564. [l] He ſaw it in *Benguela*. See the Figure. [m] *Merolla*, as before, *p.* 606, *&c ſeq.* [n] *Pigafetta*, as before, *p.* 88. [o] *Merolla*, as before, *p.* 637.

Kongo, Angola.

2. Beasts of Prey, Man-Ape, Serpents.

Lions and Tygers. Luumbengo, *or Wolves. No wild Beasts in* Sogno. *Wild Dogs.* Engallo, *or wild Boars. Civet-Cats. Sables. Martens.* Ensingie. Entiengio. *Wild Cats. Monkeys. The* Pongo, *or Man-Ape: Kills Men and Beasts: Its Description: Is fond of Women. The* Embambe, *a monstrous Snake: Swallows a Sheep, or Buck, whole: Story of one.* Copras *Serpents. The Bell-Tail Serpent. Vipers. Dragons. Cameleons.*

Lions and Tygers.

LIONS are found in the Country of the *Anzikos*, but not in *Bamba*; yet this Province abounds with Tygers, called *Engoy*. These will set upon the Blacks, but not Whites; and it hath been found, that when they came upon both in the Night, they have slain the Black and spared the White. They are as fierce and cruel as the Lion, and roar like him. They take them by laying poisoned Flesh for them, or by tying a young Goat to a Tree, with a Noose before it. *Lopez* brought-up a young one with Goats Milk, which would follow him tamely like a Dog, yet it would not willingly suffer any body else to touch it. He would also roar mightily, and when angry his Eyes would look very terribly. At length, having killed him a Dog and a *Zebra*, he, to prevent farther Mischief, shot him with a Musket. The Hairs of the Tyger's Lips are held in this Country to be mortal Poison; for being given mixed with the Victuals of any Person, it causeth him to die, as it were, mad; and therefore the King punisheth those who bring him a Tyger's Skin without the Whiskers [a].

Luumbengo, or Wolves.

THE *Luumbengo*, or Wolves, are very numerous, have a thick Head and Neck, almost like Wolves in *Europe*, but much bigger, grey headed, speckled with black Spots like the Tyger, but much more ill-favoured [b].

THESE Wolves are insatiably fond of Palm-Oil, which they smell at a great Distance, and steal in the Night out of their Houses of Straw, or from the Carriers while asleep by the Way. One of them will take-up a Bottle of it with his Teeth, and fling it over his Shoulder as he would a Sheep, and scour-off with it [c].

MEROLLA observes, that the Wolves, which sometimes infest these Parts, are so very subtil that they will scratch through the Palm-Leaf Walls of the Houses to come at the People, whom they immediately devour or tear to Pieces: Yet it once happened, that a certain Woman having gone-out and left her Child asleep, a Wolf broke-in, and lay-down close by the Infant without hurting it. The Mother coming home soon after, went-in to feed her Child, and espied the Wolf, who seeing himself discovered, immediately fled.

Beasts of Prey.

None in Sogno.

IN the Country of *Sogno*, where this happened, there are no Lions, Tygers, nor Wolves to be met with, though common enough in other Parts. When any of these Beasts, especially a Tyger, happens to enter the Count's Dominions, he who first discovers it, is obliged immediately to acquaint some *Mani*, or Governor, therewith. Upon this, an Alarm is presently beaten to raise the Country; who endeavour by Shouts, Drums, and other martial Instruments, to force the Animal into the open Field. When they have gotten him there, they pitch on one from among them to assault him. This he performs with a sharp, long Knife in one Hand, and a light, manageable Shield in the other, on which he receives the Tyger's Attack as often as the Beast leaps at him; till at last taking his Opportunity, he whips-off one or more of his Legs with his Knife, whereby the Beast being disabled, easily becomes a Victim. This Author adds, that the Royal Lions, so called for their Generosity, carry themselves with Majesty, and do not hurt unless provoked by some Accident.

Wild Dogs.

IN the same Province, there are a Sort of wild Dogs, who go-out to hunt in great Numbers, and whenever they meet with any Lion, Tyger, or Elephant in their Way, set upon him with such Fury, that they commonly bring him to the Ground, though they lose never so many of their Company by the Attempt; yet these Dogs do little or no Damage to the Inhabitants. They are red-haired, have small, slender Bodies, and their Tails turn-up upon their Backs like a Grey-hound's [d].

Engallo, or Wild Boars.

DAPPER says, there are Bears here as well as wild Boars. These latter are called *Engallo*, and have two great Tusks, with which they tear whatever they attack. The Blacks stand more in Fear of this, than any other Beast, flying in a Fright if they do but hear him. The Filings of their Teeth (highly esteemed by the *Portugueze*, but hard to be procured) taken in some Liquor, are reputed a powerful Medicine against Poison; as the Water in which a Stone, rubbed against the Teeth themselves, is infused, proves a Specific for the Ague. They say, this Beast, when sick, recovers his Health by rubbing his Teeth upon a Stone, or with his Tongue [e]. The *Engallo*, which, *Merolla* informs us, is found in

[a] *Pigafetta*'s Relation of *Kongo*, p. 69, *& seqq.*
[b] *Ogilby*'s *Africa*, p. 531.
[c] *Pigafetta*, as before, *p.* 88.
[d] *Merolla*'s Voyage, *p.* 637.
[e] *Ogilby*, as before, *p.* 531.

the

Kongo. Angola. the Woods of *Benguela*, is, according to him, a much like a wild Boar. He adds, that the Tusks reduced to Powder, expel Fevers by Way of Sweat; and that being made-up with the Juice of the Palm-Tree, called *Mateba*, it composes an admirable Antidote. The same Author says elsewhere, that great Numbers of wild Boars are found in the Woods [a]; by which we presume the *Engallos* are to be understood.

Civit-Cats. Sables. IN *Pemba* there are wild Civet-Cats, called *Algazia* by the *Portugueze*, before whose Arrival b from the Rain, living upon what Fruit or Nuts the Natives tamed them to keep, for Sake of the Civet, in the Smell whereof they do greatly delight.

BATTA affords Plenty of exceeding fine, white Sables [b], called *Insire*, which are in such Esteem, that no Person can wear them without Laave of the Prince, and every Sable is worth a Slave. Towards the *Anzikos* they catch Martens also, with whose Skins they clothe themselves [c].

Ensingie *and* Entiengio. THE *Ensingie* is a little Beast, with a Skin speckled black and grey.

THE *Entiengio* is a small Creature, very curiously streaked, slender-bodied, with a fine Tail and Legs. It keeps continually in Trees, and never descends to the Earth; for the very Touch thereof proves mortal to it. It has always twenty black-haired Creatures, called *Ambis*, attending it, ten before and ten behind. When the first ten are taken in the Snare, the hinder ten immediately fly; and thus the *Entiengio* being bereaved of its Life-Guards, is easily seized. The Skin of this little Animal is so highly valued, that the King only may wear it, and such great Lords as he has a Mind to honour, among whom are the Kings of *Loango*, *Kakongo*, and *Angoy*.

Wild Cats. Monkeys. APES and wild Cats grow troublesome by their Numbers, especially in *Sogno*, by the River *Zaire* [d]. *Merolla* mentions three Sorts of Monkeys, such as the Baboons, which are the largest; e another Kind, particoloured, as big as a Cat; and a third Sort, still less. All these Kinds have Tails longer than their Bodies [e]. *Lopez* says, People of Condition keep them for their diverting Tricks.

The Pongo, *or Man-Ape.* IN *Kongo* are found those large Animals, called *Orang Outang* in the *East-Indies*, which are a middle Species between the human and the Baboon. *Battel* informs us, that in the Woods about *Mayomba*, in the Kingdom of *Loango*, there f are two Sorts of Monsters; the greater called *Pongo* [f], and the lesser, *Enjeko*. The former is proportioned exactly like a Man, but of a larger Size, and very tall. The Face is like that of a Man, but hollow-eyed. There is no Hair on his Hands, Ears, or Face, except his Brows, where it is very long. His Body is covered with Hair, though not thick, of a dun Colour. He differs only from a Man by his Legs, which have no Calf. He always goes erect, and carries his Hands on the Nape of his Neck when he walks. They sleep in Trees, and build Shelters the Woods yield, for they eat no Flesh. The Natives, when they travel through the Woods, always make Fires where they sleep at Nights; and in the Mornings when they remove, these *Pongos* will come and sit round the same till it goes-out, for they have no Sense to lay the Wood together.

Beasts of Prey.

THEY often go in Troops, and kill the Ne- *Kills Men and Beasts.* gros in their Passage through the Forests. They c also fall-on the Elephants, who come to feed where they are; and beat them so with their Fists or Stakes, that they run roaring away. The *Pongos* are never taken alive, being so strong, that ten Men cannot hold one of them; but the Natives take many of their Young, by killing the Dam, on whose Belly they cling very close. When any of these Animals die, the rest cover the Body with Heaps of Boughs and Sticks. *Purchas* adds, (by Way of Note) that *Battel* in d Conversation told him, one of the *Pongo*'s took a Negro Boy of his, who lived a Month with them; for they hurt not those whom they surprize unawares, except they look on them, which the Boy avoided. He said their Height was like a Man's, but their Bulk twice as great. What the other Monster should be, *Battel* forgot to relate; and his Papers not coming to the Editor's Hands till after his Death, he had no Opportunity of informing himself, but thought he might e mean the Pigmy *Pongo* Killers [g] mentioned elsewhere [h].

Its Description. ACCORDING to *Dapper*, *Kongo* is full of these Animals, called by the *Indians*, *Orang-Outang*, that is, a *Woodman*; and by the *Africans*, *Quojas Morrow* [i]. This Beast in Shape so much resembles a Man, that some hold it to be engendered between an Ape and a Woman; which Fancy, nevertheless, the Blacks themselves explode. Such a Creature was some Years ago brought from f hence into *Holland*, and presented to *Frederick Henry*, Prince of *Orange* [k]. It was as tall as a Child of three Years old, neither fat nor slender,

[a] *Merolla*'s Voyage, *p.* 636, *& seq.* [b] *Dapper* calls them *Beavers.* [c] *Pigafetta*'s Relation of *Kongo*, p. 89. [d] *Ogilby*'s *Africa*, p. 531, *& seq.* [e] *Merolla*, as before, *p.* 637. [f] Or, *Pango.* [g] *Purchas*'s Pilgrims, vol. 2. *p.* 982. He seems to mean another Kind of Baboon. [h] See before, *p.* 215. c. [i] That Name seems to be used only in the Country of *Quoja*, on the *Grain-Coast*, and the neighbouring Countries. [k] For a Description of it, see before, Vol. II. *p.* 350, and 718, under the Name of *Boggo*, or *Mandril*.

but

Man Ape from Angola, presented to Fredric Henry Prince of Orange, from N. Tulpius M.D.
Chimpanzi 21 Months Old brought from Angola in 1738, 2 f. 4 In. high: the Dam was more than 5 foot from the Life.

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N. Parr Sculp

Vol. 3. pl. 28. p. 312. also Vol. 2. p. 350. & 718.

Kongo. Angola.

but ſquare ſet, and well proportioned, very nimble and quick, with ſtrong and brawny Limbs: The fore Part was all over naked, but the back Part overgrown with black Hair. The Face reſembled that of a Man at firſt Sight, but the Noſe was flat and crooked: It had Ears alſo like the human, with plump Breaſts, (for it was a Female) and the Navel ſunk-in: The Elbows were well jointed: The Hands alſo had orderly Fingers and Thumbs: The Calves of the Legs and the Feet behind the Heel-Bone were plump and brawny [a]. It would often go upright, could lift and carry heavy Weights. When it went to drink, it would lift-up the Cover of the Can with one Hand, and hold the other under the Bottom, wiping its Lips afterwards in a very comely Manner. It laid itſelf ſuddenly down to ſleep, with its Head upon a Cuſhion, and covered its Body with Clothes ſo dexterouſly, that any one would think a Man lay there.

Is fond of Women.

THE Blacks report ſtrange Things of this Animal, averring, that it not only ſets upon and over-powers Women and Maids, but alſo dares attempt armed Men: In ſhort, it ſeems to be the Satyr of the Ancients [b]. Of theſe Creatures, poſſibly, *Merolla* is to be underſtood, when he ſays, that at ſome Huntings in this Country wild Men and Women have been taken. *Leonard* once told him, that a *Capuchin* had a Preſent made him of one, which he beſtowed on the *Portugueze* Governor of *Loanda* [c].

The Embambe, huge Snake.

THE Houſes in theſe Countries are much infeſted with Scorpions, Millepedes, and Serpents. There is one Kind of Snakes of an exceſſive Greatneſs, ſome twenty-five Spans long, and five broad; with the Belly and the Mouth ſo large, that they can ſwallow a whole Stag: They call it *The great Water Adder*, it lives in the Rivers, but goes to prey on Land, where it gets-up the Trees to lie in Wait for the Cattle at Paſture. As ſoon as any come near enough, it falls upon them, and winding itſelf about them, claps his Tail on their hinder Parts. Having thus ſecured them, ſo that they cannot help themſelves, it bites them to Death: After this, it draggeth them into ſome Wood, or other ſolitary Place, where it devoureth them at Pleaſure, Skin, Horns, Bones and all. When it is thus gorged, it becometh almoſt ſtupid, and very ſleepy, ſo that a Child may kill it. It remains in this Condition for five or ſix Days, and then comes to itſelf again. Theſe Adders change their Skins in their ordinary Seaſons, ſometimes after they have eaten ſo monſtrouſly, which, when found, are reſerved for a Shew. They are reckoned more delicious a Meat than Fowl by the Pagan Negros; who, after burning their thick Woods, find great Numbers of them ready roaſted to their Hands [d].

Beaſts. Serpent.

THIS Account is confirmed by *Carli*, who ſays, that one Day as they were walking under the Trees near *Kolumbo*, they diſcovered a great Serpent croſſing the River *Koanza*. They endeavoured to make it turn back by ſhouting, and throwing Clods of Earth, for there are no Stones to be found; but in Spite of them it came over, b and went to take-up its Poſt in a little Thicket of Greens near the Houſe. Some of them are twenty-five Foot long, and as thick as a good Colt. Theſe make but a Mouthful of a Sheep, and when they have ſwallowed one, go into the Sun to digeſt it: The Blacks, who know their Cuſtom, watch and kill them for Sake of their Fleſh, for they are as fat as Pork; and ſkeaing them, throw away nothing but the Head, the Tail, and Entrails [e].

Swallows a Sheep.

c THIS muſt be the ſame which, according to *Dapper*, is called in *Angola*, *Embamma*, and by the Negros of *Quoja*, *Minia*. That Author ſays, it hath a Mouth wide enough to ſwallow a whole Buck or Hart. It lies in the Ways like a dead Trunk of a Tree, but ſprings upon tranſient Beaſts or Men with great Nimbleneſs.

Or Buck whole.

ANOTHER Sort of poiſonous Serpents breed there, whoſe Back-Bone they wear about their Necks as an infallible Remedy againſt the King's d Evil [f].

MEROLLA was told, that the *Embambe*, when moleſted by any Traveller, will leap upon him, and twining round his Body, fix a ſharp Sting, which it has in the Tail, into his Breaſt; whereby he quickly burſts and expires, unleſs he immediately cuts the Reptile in two with a Knife (which the Blacks carry about them for that Purpoſe) as ſoon as ever he has entered his Sting, which is the only Way to cure the Wound, and e ſave their Lives [g].

IT ſeems to be the ſame Kind of Serpent which the Author ſays is found in the Road to *Singa*. He writes, that it is as big as a Beam, and that by only looking on People, it kills and conſumes them. A Perſon who was aſſaulted by one of theſe prodigious Serpents, happened, by the Stroke of a Scimitar, to cut him in two. The Monſter thus cruelly maimed, yet not killed, lay upon the Catch among the thick Buſhes to revenge itf ſelf; and ſoon after, two Travellers happening to come by, it crawled-out, and ſeizing upon both, devoured them almoſt whole. The Blacks in the Neighbourhood hearing of this, went-out in numerous Bodies to deſtroy the Serpent, but

Story of one.

[a] In this it differs from the Account of *Battel*. See the Figure. [b] *Ogilby*'s *Africa*, p. 558. [c] *Merolla*'s Voyage, *p.* 637. [d] *Pigafetta*'s Relation of *Kongo*, p. 90, *& ſeq.* [e] *Carli*'s Voyage, *p.* 576. [f] *Ogilby*, as before, *p.* 559. [g] *Merolla*, as before, *p.* 638.

Kongo. Angola.

could never meet with it. At last a *Portugueze* a Captain taking a considerable Number of Men along with him, armed with Muskets, undertook the Task, but not discovering it presently, he let all the Company march-on before. The Serpent perceiving him alone, crept-out of his Hole to leap on him: But the affrighted *Portugueze* crying-out at the Sight of it, his People returned in Haste and soon dispatched it with their Fire-Arms [a].

The Copra *Serpent.*

THE most remarkable Serpent, seen by *Merolla* himself, was the *Copra* [b], a Sort of Serpents whose Poison is in their Foam; which, though at a great Distance, they spit into the Eyes, and cause such grievous Pains, that unless there be some Woman by to assuage the same with her Milk, the Party will become immediately blind. These enter the Houses and climb the Trees in the Day as well as Night [c].

Bell-Tail Serpent.

LOPEZ mentions another Sort of Serpent, having at the End of its Tail a little Knob like a Bell, which ringeth as they go, set there by Nature, as it were, to warn Passengers. The Bellies and Heads of these Serpents are very good against an Ague, and the Palpitation of the Heart.

Vipers. Dragons.

THE same Author says, there are Vipers so venomous, that their Bite brings Death in twenty-four Hours; but the Negros are acquainted with Herbs that will cure their Wounds. He says, there are other Creatures also as big as Rams, with Wings like Dragons. These have long Tails and long Mouths, furnished with divers Rows of Teeth, feeding upon raw Flesh. They have but two Feet: Their Colour is blue and green, the Skin appearing like Scales. The Pagan Negros worship them. There were many of them to be seen in the Time of *Lopez*; for being very rare, the chief Lords carefully preserve them, and suffer the People to worship them, for Sake of the Offerings which they make to them.

Cameleons.

WE must not forget to mention, that there are Cameleons here which dwell on Rocks and Trees, having a sharp Head and Tail like a Saw [d].

SECT. V.

Salt-Water *and* River Fish.

Salt-Water Fish. Shell-Fish: The Lumakhe, *or* Zimbos. *Rock Oysters. Whales. River Fish: The Mermaid: Head, Hands, and Breasts. Medicinal Bone: Farther described: How taken. River Fish. The* Kakongo. *A voracious Crocodile. The River Horse: How taken: Medicinal Virtues.*

Salt-Water Fish.

THE Sea along the Coasts of *Kongo* and *Angola* is very full of Fish, especially about *Loanda*. *Lopez* says, that Sardinias and Anchovies are so numerous there, that in Winter they leap ashore. He adds, that there is Plenty of Sturgeons, Soles, Barbels, Trouts, Tench, and other excellent Fish [e].

DAPPER mentions several other Sorts, particularly *Pergomoulatos*, which the *Portugueze* call *Pelledo*, almost like a Roach, *Esquilones*, *Quikousses*, *Kussones*, *Syopos*, *Dorados*, *Bonitas*, *Albakores*, *Pergos de Morochermes*, *Roukadores*, *Koruines*, and *Mokerel* [f].

MEROLLA says, it is not to be imagined what a great Quantity of Fish they have in the Seas about *Loanda*, and how cheap they are to be bought. This seems to be intended by Providence, for otherwise it would be almost impossible to subsist here, especially in that City. The Blacks live almost wholly on Fish, which the Whites eat sometimes, especially at Night, because of lighter Digestion than Flesh; but they are not so well tasted as the Fish in *Italy* [g]. The same Author observes elsewhere, that the Pilchards are as fat and large as Herrings [h].

Shell-Fish. Lumakhe.

THE Shell-Fish here, especially about *Loanda*, are Crabs, Oysters, Muscles, and *Lumakhe*, or *Zimbos*. *Lopez* says, the *Lumakhe* are found throughout the Coast of *Kongo*, but that those of *Loanda* are the best, on account of their shining Gloss. They are of various Colours, but the grey is preferred. These pass for Money, as hath often been before observed. They are taken-up by Women on the Shores of the Island *Loanda*, who diving above two Yards deep, fill their Baskets with Sand: Afterwards they separate the Gravel from the Fish, and then they pick-out the Males from the Females; which are easily distinguished by their Brightness and Beauty of their Colour.

Rock Oysters.

THE same Author observes, that there is another Sort of Shell-Fish found at the Foot of Trees when the Tide is out, on that Side of the Island which faces the Continent. The Blacks call them *Ambizi amatare*, that is, *The Fish of the Rock* [i]. It is as large as a Man's Hand, and very good to eat. They make very good Lime of the Shells, which they burn; and

[a] *Merolla*'s Voyage, *p.* 685. [b] Or, *Cobra*, which is a *Portugueze* Word for a Snake. [c] *Merolla*, as before, *p.* 637. [d] *Pigafetta*'s Relation of *Kongo*, p. 91, *&c seq.* [e] The same, *p.* 26. [f] *Ogilby*'s *Africa*, p. 560. [g] *Merolla*, as before, *p.* 673. [h] The same, *p.* 611. [i] Probably, Rock Oysters.

Kongo. Angola. being like the Cork or Bark of the Tree called *Manghi*, they with it dreſs their Ox-Hides, of which they make their Shoe-Soles [a].

DAPPER ſays, that Oyſters, Muſcles, and great Crabs are found at the Mouths of the Rivers *Quanza*, *Lukala*, and *Bengo* [b]. *Lopez* ſaw Abundance of Shell Fiſhes like Snails, Cockles, and Whelkes ſticking to the Backs of Whales. *Whales.* Of this laſt Sort of Fiſh there are innumerable in the Sea off the Iſland of *Loanda*, where they often fight and kill one another. When that happens, the Blacks go-out with their Boats and fetch-in the floating Bodies to take-out the Oil, which mingled with Pitch they uſe in trimming their Boats. The ſame Author obſerves, that neither Amber nor Ambergreeſe is to be found on all that Coaſt, though ſo much frequented by Whales; whence he was of Opinion, that it did not proceed from that Creature.

River Fiſh. Mermaid. THE Rivers of *Kongo* and *Angola* abound with Fiſh of ſeveral Kinds: Among which there is one very remarkable found in the *Zaire*, called *Ambize Angulo* [c], that is to ſay, *The Hog-Fiſh*, becauſe it is as fat as Pork, and affords them Lard. It has two Hands and a Tail like a Target [d]: The Fleſh of it is very good, but has not the Taſte of Fiſh. It is mouthed like an Ox, and feedeth upon the Graſs that groweth on the Banks of the River without ever going on Shore. Some of theſe Fiſhes weigh five hundred Pound. The Fiſhermen marking the Places where they feed in their little Boats, catch them with Hooks, or pierce them with Forks; then cutting them in Pieces, they carry them to the King, which they are obliged to do under Pain of Death [e].

DAPPER ſays, that theſe Animals are found in the Lakes [f], eſpecially thoſe of *Angola*, *Quihite*, and *Angolm*, in the Province of *Maſſingan*: *Head, Hands, and Breaſts.* They are full eight Foot long, having two ſhort Arms, and Hands which they bend a little, but cannot ſhut them cloſe like Men. Their Fingers, which are long, are joined by Fleſh that grows between them, like the Feet of Ducks; the Head is of an oval Shape, the Eyes ſmall, the Noſe flat, the Mouth wide, but hath neither Chin nor Ears viſible.

THE Males have Genitals like Horſes, and the Females two full Breaſts, yet not diſtinguiſhable one from the other in the Water, being both of a dark-grey Colour: They neither hurt any a body, nor go upon Land. The upper Part of their Body taſtes like Pork, but downwards the Fleſh is ſomewhat leaner, yet it affords the Inhabitants pleaſant Food, eſpecially if boiled. They take them with Nets, and afterwards kill them with Harping-Irons and Lances. *River Fiſh.*

IN the Heads of theſe Monſters is a certain Bone, which beaten ſmall and taken in Wine, helps the Gravel in the Reins or Bladder: That of the Male is beſt. The *Portugueze* wear a b Bone, which is about the Ear, as a ſovereign Remedy againſt the Infections cauſed by bad Air. Of the Ribs in *Angola* they make Bead Bracelets, held very good for ſtenching Blood, eſpecially thoſe made of the left Rib, lying next the Heart. *Medicinal Bone*

THESE Creatures are alſo caught about *Sofala*, on the Eaſt Coaſt of *Africa*, and being ſalted, make good Food at Sea, provided they are quickly ſpent; but if kept ſtale, it grows rank and dangerous for thoſe infected with the Pox, or c other foul Diſeaſes [g].

WHILST *Carli* was at *Kolombo*, the Fiſhermen took a great Fiſh as round as a Coach-Wheel, in the Middle it had two Teats, and upon it ſeveral Holes through which it ſees, hears, and eats, the Mouth being a Span long: The Fleſh is delicious, and like white Veal. Of the Ribs they make Beads to ſtop bleeding, but they did the Author no good. It is eaſy to ſee that this *Capuchin* ſpeaks of the Mermaid, though he d does not name it ſuch [h].

BUT *Merolla* ſpeaks more plain: He ſays, that the Mermaid is found throughout the *Zaire*, which has ſome Reſemblance of a Woman in its Breaſts, Nipples, Hands, and Arms, but that downwards it is a perfect Fiſh, ending in a long forked Tail [i]: Its Head is round, and Face like that of a Calf; has a large ugly Mouth, little Ears, and round full Eyes: Its Back is covered with a large Hide, perforated in ſeveral Places, e deſigned by Nature, as it were, for a Mantle to cover it, being contrived either to open or ſhut. The Ribs are proper to ſtench Blood, but its greateſt Virtue lies in two little Bones in the Ears. The Author had often eaten of this Fiſh, which was well reliſhed, and not unlike Swines Fleſh; its Entrails likewiſe reſemble that Animal's, whence the Blacks name it *Ngulla u maſa*, (or *The Water-Sow*) but the *Portugueze*, *Piexe Molker*, (that is, *The Woman-Fiſh.*) In feeding *Farther deſcribed.*

[a] *Pigafetta*'s Relation of *Kongo*, p. 22, & *ſeqq.* [b] *Ogilby*'s *Africa*, p. 560. [c] *Dapper* ſays, the Natives call it *Ambiſangulo*, and *Peſiengoni*; the *Portugueze*, *Pezze Mouller*; but other *Europeans*, *Mermen*, and *Mermaids*. *Merolla* more diſtinctly ſays, the Blacks name it *Ngulla Umaſa*, or *The Water Sow*; and the *Portugueze*, *Piexe Molker*, or *The Woman Fiſh*. [d] There ſeems to be ſome Omiſſion here in the Tranſlation, for the Back is ſhaped ſomewhat like a Target, but the Tail has no Reſemblance that Way. [e] *Pigafetta*, as before, p. 25, & *ſeqq.* [f] They are found alſo in the Lake whence the *Zaire* iſſues. See before, p. 236. b. [g] *Ogilby*, as before, p. 559, & *ſeq.* [h] *Carli*'s Voyage, p. 577. [i] See the Figure.

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on the Herbs along the River Side, it only holds its Head out of the Water without going aſhore.

How taken.

THE Fiſhermen ſeldom take them but when it rains; for then the Water being diſturbed, it cannot ſo well diſcern their Approach. They paddle-up ſoftly in a little Boat for that Purpoſe, till they come to the Place where the Fiſh lies, which they know by its Motion in the Water, and then dart a Lance into her with all their Force. In caſe they cannot hold her, they let her go, knowing that the Lance, being exceeding long, will diſcover where ſhe flies with it. Theſe Lances have a very long round Staff made of Wood, but hard as Iron, and ſo thick, that the End is ſtuck with as many Darts at a ſmall Diſtance from one another, as take-up ſix or ſeven Spans in Compaſs [a].

The Kakongo.

THE *Kakongo* is another Fiſh of this River, ſhaped like a Salmon. It is not red, but ſo fat, that it puts-out the Fire whilſt it is roaſted or boiled. This Fiſh is alſo carried to the King. Our Author *Lopez* ſays, that Crocodiles, which the Natives call *Kayman*, breed in the *Zaire* [b]: But *Merolla* expreſsly affirms, that there are no Crocodiles there as in other Rivers. He adds, that it yields ſeveral Kinds of excellent Fiſh, which the Inhabitants take after various Manners, though never in any great Number, they being Enemies to all Sorts of hard Labour. The Right of fiſhing with Nets is wholly reſerved to the Prince of *Sogno*, who, nevertheleſs, uſually gives Leave to any who will aſk it; and when he wants Fiſh himſelf, ſends his Servants with his own Nets to take them [c].

Voracious Crocodile.

BUT if the *Zaire* does not produce Crocodiles, there are enough to be met with in other Rivers. *Battel* tells us of one in *Loango*, which was ſo large and greedy, that he devoured a whole *Alilamba*, or Company of eight or nine Slaves chained together: But the indigeſtible Iron killed the Devourer, and was found afterwards in his Belly. The ſame Author has ſeen them watch their Prey, and hawl a Horſe, Man, or other Animal into the Water. But once a Soldier, thus ſeized, drew his Knife, and ſtabbing it in the Belly of the Crocodile, killed him [d].

River Horſe.

IN the Rivers of *Kongo*, particularly the *Zaire*, there is to be met with the Water or River Horſe [e]. *Merolla* ſays it is as large as two Land Horſes, has ſhort, thick Legs, round Feet, and a large, wide Mouth, with a double Row of hooked Teeth, beſides long Tuſks in the lower Jaw like thoſe of a large, wild Boar, with which, when he is in Fury, he tears whatever comes near him. The Author once ſaw one of them on the *Zaire* ſwimming near their Boat, and neighing like an Horſe, of which he has a great Reſemblance: He generally keeps in the Water all Day, and goes aſhore to feed at Night. Wherever the Male is, the Female is always at Hand, in whoſe Defence he fights deſperately; and when ſhe is with Young, or has newly dropped her Colt, (which ſhe generally does in the Fens where there is but little Water) he is moſt furious, and being exceeding jealous, will aſſault the Barks, and ſometimes, if they be ſmall, overturn them with his Heels: This makes thoſe who know his Nature to avoid the Marſhes at that Time, and go more about.

River Fiſh.

How taken.

THE Hunters take them by blocking-up their Way back to the River with Boats, while they are feeding. On their Return, they let-fly their Arrows at them like Hail, but woe be to them who happen to be in the Way of one after being wounded, for they will be certainly torn to Pieces if they have not Trees to ſave themſelves on. Sometimes theſe Creatures, after they are wounded, not finding a Paſſage open to the River, will run to the next Precipice, and leap from thence into the Water, whereby they break their Legs, and then are eaſily taken. The Fleſh, which is little valued, makes Food for the meaner Sort of People, being allowed by Divines to be Fiſh.

Medicinal Virtues.

THE Yard of the Male, and the two Stones found in his Ears, as large as Hen-Eggs, are good to diſſolve the Stone both in the Kidneys and the Bladder. A Spoonful at a Time of theſe Stones, pulverized and diſſolved in fair Water, is a Remedy for the Stoppage of Urine. The Author once obſerved, in a low Iſland in the *Zaire*, ſeveral ſmall Houſes raiſed upon Stakes, about ten Foot from the Ground, with a Ladder at the Door to draw-up and let down, which were built in that Manner to prevent the Inhabitants from being injured by the Sea Horſes that always feed thereabouts. The like Sort of Houſes he had ſeen near Foreſts, to prevent the Ravage of Lions and Tygers [f].

BATTEL ſays, theſe Animals are the biggeſt Creatures in this Country, next the Elephant: That each Foot has four Claws like an Ox, and that the Claws of the left Foot are reckoned to have great Virtues. He adds, that the *Portugueze* make Rings of them, which are a preſent Remedy for the Flux [g].

[a] *Merolla*'s Voyage, *p.* 610, *& ſeq.* [b] *Pigafetta*'s Relation of *Kongo*, p. 28, *& ſeq.* [c] *Merolla*, as before, *p.* 611. [d] *Purchas*'s Pilgrims, vol. 2. *p.* 985. [e] *Merolla* calls it the *Sea Horſe*, and wonders why that Name ſhould be given this Animal, which cannot live in Salt Water. [f] *Merolla*, as before. [g] *Purchas*, as before, *p.* 984.

SECT.

Bordering Countries.

SECT. VI.

ACCOUNT *of the* Countries *and* Nations *bordering on* Kongo *and* Angola.

1. *The* Kingdoms *of* Anziko, Matamba, *and the* Jagga Kaſſanji.

The neighbouring Countries. Kingdom of Anziko, *or* Makokko. *Copper Mines. Red and white Sanders. The* Anzikos, *their Weapons. Skilful Archers. Their Characters. Canibals, or Man-eaters. Their Dreſs and Language. Kingdom of* Matamba. *Territories of the* Jagga Kaſſanji: *His Birth-Day, how celebrated.*

Neighbouring Countries.

BEFORE we finiſh our Deſcription of *Kongo*, it may be proper to give ſome Account of the neighbouring Nations, particularly the *Anziki* and *Jaggas*, who almoſt incloſe *Kongo* at large on the Eaſt, and have made themſelves formidable by their frequent Invaſions.

THESE People have erected ſeveral Kingdoms, or Sovereignties, *viz. Bokka Meala*, *Anziko*, *Matamba*, and *Kaſanji*. Theſe Countries lie from North to South, and are very little known to *Europeans*. *Bokka Meala*, or *Buka Meala*, according to the Geographers, lies to the Eaſt of *Loango*, and the Kingdom of *Gabon*, or *Pongo*, and North of *Anziko*. Its chief City is of the ſame Name, ſituate near the Borders of *Loango*. It is two hundred and eighty-five Miles long from Weſt to Eaſt, and an hundred and eighty from North to South. It is inhabited by the *Jaggas*.

Anziko Kingdom.

THE Kingdom of *Anziko* is ſix hundred and thirty Miles long from Weſt to Eaſt, and five hundred and forty from North to South. According to *Lopez*, the Country of the *Anzigos*, *Anzikos*, or *Anziki*, bordereth Weſtward on the People of *Ambus*; Northwards on other Nations of *Africa*, and the Wilderneſs of *Nubia*; and towards the Eaſt, upon the ſecond great Lake, from whence the River of *Kongo* ſpringeth, in that Part which is called *Anzikana* [a]; and from the Kingdom of *Kongo* it is divided by the River *Zaire*, ſome of whoſe Iſles belong to the *Anzikos*, who, by that River, traffic with the People of *Kongo* [b].

WE find here the Provinces of *Pombo*, *Vamba*, *Mopenda*, and *Moſongo*; beſides the Countries of the *Bakka-bakka*, (ſuppoſed to be a Kind of Pigmies [c], dwelling in the Woods to the North) and the Kingdom of *Funjeno*. The Inhabitants of *Anziko* at preſent are called *Metikas*, or *Monſols*, perhaps from the Capital *Monſol*, ſituate towards the Borders of *Bakka Meala*. This City lies juſt under the Equator, but is of no Note, except for the royal Palace, which is reckoned ſtately. The King is ſaid to have thirteen others ſubject to him. He is ſtiled the *Great Makokko*, or *Makoko*, and from thence the Kingdom alſo bears that Name, as appears from the preceding Voyages.

Anzikos. Jaggas.

IN this Kingdom of the *Anzikos* there are, according to *Lopez*, many Mines of Copper, and great Quantity of red and grey Sanders: The red is called *Tavilla*, and the grey (which is beſt) *Khikongo*, whereof they make a very odoriferous Powder, and divers Medicines: Mingling it alſo with Palm-Oil, they anoint their Bodies all over with it, as a Preſervative to Health; but the *Portugueze* uſe it tempered with Vinegar, and cure the *Khitangas*, or Pox, by rubbing their Joints [d] with it.

Copper Mines. Sanders.

THEY uſe it likewiſe as a Remedy for the Head-Ach, by receiving the Fumes of it laid on Coals. The Pith and inner Part of the Tree is the beſt, the outer Part being in no Eſteem.

THE *Anzikos* make Abundance of Linen of the Palm-Tree Threads, and likewiſe Silks, as hath been already obſerved [e].

THEY are very active and warlike, fighting on Foot. Their Weapons are different from thoſe of their Neighbours, for their Bows are ſmall and ſhort. They are wrapped about with Serpents Skins of divers Colours, ſo neatly, that one would take them for the Wood itſelf. This makes the Bows ſtronger, and fitter to hold. Their Strings are of little Twigs like Reeds, but ſolid and pliable, ſuch as the *Portugueze* whip their Horſes with. They are of an Aſh and dark-brown Colour. The ſame Kind of Reeds grow alſo in *Bengal* in the *Eaſt Indies*. Their Arrows, which they carry in their Bow-Hand, are ſhort and ſlender, but of very hard Wood. They are ſo quick in ſhooting, that they will diſcharge twenty-eight Shafts or more before the firſt Arrow falls to the Ground, and ſometimes kill Birds flying.

Weapons of the Anzikos.

Skilful Archers.

THEY make uſe alſo of Axes and Hatchets, which are ſtrangely ſhaped, for the Handle is ſhorter by half than the Iron. It is covered with a Serpent's Skin, and has at the End a Knob for better holding of it. The Iron is very bright, and faſtened to the Wood with Plates of Copper as long as the Handle. The Back of the Hatchet ſerves for a Hammer. In an Engagement they ward-off the Enemies Arrows by whirling their Hatchets ſo ſwiftly as to intercept them; after

[a] This is a Part of *Kongo*, poſſeſſed by the *Anzikos*. [b] *Pigafetta*'s Relation of *Kongo*, p. 32. [c] Theſe ſeem to be the *Matimbas* mentioned by *Battel*. See before, *p.* 215. [d] In the Tranſlation, they are ſaid to lay it on their Pulſes. [e] See before, *p.* 251.

which

Bordering Countries. which they hang them on their Shoulders, and begin to ſhoot themſelves. They have alſo certain ſhort Daggers in Serpent-Skin Sheaths, made like Knives, with an Haſt to them, which they wear acroſs.

THEIR Girdles are of divers Sorts, but military Men have them of Elephants Skins, three Inches broad. As theſe Girdles are very ſtubborn at firſt, the Skin being two Inches thick, they bend them round by the Heat of the Fire, and ſo button them on.

Their Character. THE Men are very nimble, running over the Mountains like Goats; courageous and inoffenſive; loyal and faithful; ſo that the *Portugueze* confide in them more than any other People; yet, being ſavage and brutal, there is no converſing with them. They come and traffic in *Kongo*, bringing Slaves both of their own Nation and of *Nubia* (on which they border [a]) Linen Cloth, and Elephants Teeth; in Exchange of which they carry home Salt and *Lumakhe* (or *Zimbos*) which they uſe for Money; beſides another greater Kind which comes from the Iſle of *St. Thomas*, and is worn by them for Ornament; alſo Silks, Linen, Glaſſes, and the like Merchandize brought from *Portugal*.

THEY uſe Circumciſion, and both Sexes from their Childhood, mark or flaſh their Faces with a Knife.

Canibals, or Man-eaters. HUMAN Fleſh is ſold in their Markets like Beef elſewhere; for they eat thoſe whom they take in War. They alſo kill their Slaves, to eat, when they are fat; or if they cannot get a good Market for them, they ſell them to the Butchers to be ſlaughtered for the Shambles. What is very ſurprizing, ſome being weary of living, and others to ſhew their Contempt of Life, will offer themſelves and their Slaves as Victims to be devoured by their Princes. Many Nations (ſays our Author *Lopez*) feed upon the Fleſh of Strangers; but to eat the Fleſh of one another, and even their Relations, is found no where but among the *Anziki*.

Dreſs and Language. THE common Sort go bare-headed, naked from the Girdle upwards, having their Hair tied up and curled. The Noblemen dreſs in Silks and Linen: On their Heads they wear blue, red, or black Hats, and Hoods of *Portugueze* Velvet, with other Kinds of Caps, uſual in that Country. They all like to appear well in Cloaths, according to their Ability. The Women are covered from Head to Foot, but the poorer Sort only from the Girdle downwards. The noble and wealthy Females wear certain Mantles, which they caſt over their Heads, but keep their Faces open: They have Shoes alſo, but the Poor go bareſoot. They walk very quick and light; their Stature is comely, and their Carriage commendable. *Anzikos, Jaggas.*

THEIR Language is quite different from that of *Kongo*; yet they quickly learn the latter, becauſe it is eaſily pronounced; but the *Kongo* Blacks find it very difficult to maſter theirs. *Lopez* having once aſked ſome of them what their Religion was, all the Satisfaction he could get from them was, that they were Gentiles [b].

Kingdom of Matamba. THE Kingdom of *Matamba* lies to the South of *Anziko*, and North of *Kaſſanji*. It is about four hundred and fifty Miles long from North to South, and two hundred and forty from Weſt to Eaſt. The Rivers *Quanga* and *Quanza* [c] are ſuppoſed to run through it, and the *Kuneni* to bound it on the South. In this Country, where reigned the famous Queen *Singa*, or *Shinga*, ſo often mentioned before, is placed the Lake *Aquelunda*, or *Akhelunda* [d], on the Borders of *Kongo* and *Angola*; frequently mentioned by *Lopez* and *Battel*, but looked upon as doubtful by *de l'Iſle*.

And the Jagga Kaſſanji. *MATAMBA* is inhabited by the *Jaggas*, and to the Eaſt and South of it lie the Territories of the *Jaggas* of *Kaſſanji*. This Country extends, from North-Eaſt to South-Weſt, along *Matamba* and *Benguela*, about nine hundred Miles, but is very narrow in Proportion, being in ſome Parts an hundred and ninety Miles broad, in others ſcarce an hundred. It is incloſed between the Kingdoms of *Matamba* and *Benguela*, from whence it is ſeparated by the great River *Kuneni* on one Side, and by the Empire of *Mono Muji*, with the Kingdoms of *Chikova* and *Abutua*, or *Toroa*, on the other. The Maps mention no diſtinct Countries here, except in the South Part, where we meet with the Lands of the *Jagga Kokoque*, the Province of *Ohila*, and the Territories of the *Muzumbo Akalunga*, that is, *The Mouth of the Sea*. The chief Town, and indeed the only one that is come to the Knowledge of Geographers, is ſituate in the very North Part of all this great Dominion, near the Frontiers of *Matamba*, and is called *Kaſſanji*, or *Kaſanji*, being the Reſidence of the great *Jagga Kaſſanji*. *Merolla* obſerves, that the *Jaggas* of the Dominions of the *Kaſſanji*, which border on the Kingdom of *Matamba*, were at continual Enmity with the Queen of *Singa*, who was a Friend to the *Portugueze*, and formerly very ſerviceable to the Whites; but that in his Time they generally made uſe of the Aſſiſtance of ano-

[a] So far from it, that ſeveral large Countries lie between. [b] *Pigafetta*'s Relation of *Kongo*, p. 32, *& ſeqq.* [c] Written by the *Portugueze*, *Coanga* and *Coanza*. [d] *Battel*, in *Purchas*, vol. 5. *p.* 766, ſpeaks of a Country, called *Quizama*, lying near this Lake, in the ſame Manner as hath been already related from *Lopez*. See before, *p.* 237. b. and 239. a.

ther

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ther Prince of the *Jaggas*, called *Galangola*. The same Author calls the *Kassanji* (which seems to be a Title) the most potent Emperor of the *Jaggas* [a]; and *Carli* says, he is called *Great Lord* [b].

His Birth-Day.

THIS Prince celebrates his Birth-Day annually by a grand Feast, which both *Carli* and *Merolla* give an Account of, as they had it from *John Baptist de Salesano*, a *Capuchin*; who was at *Kassanji* [c], and saw the whole. According to *Carli*'s Relation, the *Great Lord*, on this Occasion, obliges all the People of his Country, who b can travel, to meet in a great Plain. In a Spot of Ground set apart for the Purpose, there are several Trees, on which Huts are built for the *Great Lord* and principal Men of his Kingdom, who retire thither, attended by several musical Instruments. Meantime, one of the most furious Lions in the Country is tied to a Tree, standing at some Distance from the rest. At length, the Signal being given, the String is cut, and the Lion let loose, who, after roaring a while, falls c upon the first he meets. The People, instead of flying, press forwards unarmed to kill him, being obliged not to use any Weapon, and they think themselves happy in dying [d] in Presence of their Prince. The Lion kills several of them before he is killed himself, being, at last, borne-down by the Multitude. After that, the Survivors eat the Dead, and accompany their King, with abundance of joyful Acclamations, to his Palace, making all Parts resound, *Long live the Great* d *Lord of* Kassanji [e].

How celebrated.

MEROLLA, who gives us the same Account with some little Variation, says, they cry, *Long live our* Kassanji, twice. According to his Narrative also, the People, when they meet, gather in a Ring, leaving a large Void in the Middle, where there are several Trees; on the Top of one of which they erect a Sort of Scaffold to hold the *Kassanji*, with his chief Lords: That when the King is seated and the Lion chained, e the People begin to shout and the Music to play; after which, a sudden Sign being given for Silence, the Lion is loosed, by cutting-off his Tail to make him the more furious [f].

2. *An* Account *of the* Jaggas, Agagi, *or* Jindes.

Their Dominions far extended. Their Name, Persons, and Character. Their Weapons. They invade Kongo. *Their Encampments. Way of drawing Palm-Wine. Live on Rapine. The general Dress: Dress of the Women. They kill their Children: How recruit. Their War Sacrifice. Their Burials.* Anzikos. Jaggas.

THE *Jaggas* are spread through many of the inland Parts of *Africa*, from the Borders of *Abissinia* North, to the Countries of the *Hottentots* on the South; for besides their Dominions already mentioned, they possess a great Part of the Dominions of the *Mono Muji*. *De l'Isle* places them in the North Part of that Empire. *Lopez* describes their Habitation to be in the Borders of that vast Country along both Sides of the *Nile*, from its Source (supposed to be in Lakes to the East of *Kongo*) to the *Prester John's* Empire [g], meaning that of *Abissinia*, above-mentioned; and elsewhere, that they inhabit *Mono Muji* [h]. They must have spread very far Westward also, if what *Battel* affirms is true, That the *Jaggas*, or *Jindes*, who over-ran *Kongo* and *Angola* in his Time, came from *Sierra Leona* [i]. It must not be omitted, that the *Gallas*, who made such Ravages in *Abissinia*, in the same Age, are, by some Authors, reckoned to have been *Jaggas*.

Their Dominions.

THE Name of these People is not very certain: *Lopez* says, the *Kongo* Blacks call them *Jakki*; but that they stile themselves *Agag*, or *Agaghi* [k]. *Battel* writes them *Gagas*, which comes near *Agag*; but *Purchas* says, that in Discourse with him, he pronounced *Jaggas* [l]; and told him, that by the *Portugueze* they were called *Jaggas*, but by themselves, *Imbangolas* [m]: He names them likewise *Jindes* [n].

Their Name.

As to their Persons, they are black and deformed; have large Bodies and daring Countenances. They mark themselves on their Cheeks, above their Lip, with Lines made with hot Irons. They have likewise a Custom to shew the Whites of their Eyes, by turning the Lids backwards: So that they make a dreadful Figure [o].

Persons and Character.

THEY go quite naked, and are very savage in their Manners. They have no King, and live in the Forests in Huts, roving like the *Arabs*. They are exceeding fierce and courageous; much given to invade and plunder their Neighbours [p]. They attack their Enemies with horrible Shouts,

[a] *Merolla*'s Voyage, *p.* 630. [b] *Carli*'s Voyage, *p.* 576. [c] In the Original, *Kassangi*. This Country seems to be the same which *de l'Isle*, in his Maps, calls the Territories of the *Jaga Kassanji*, making them of great Extent. [d] In the *English* Translation, *flying*. [e] *Carli*, as before, *p.* 576, & *seq.* [f] *Merolla*, as before, *p.* 630. [g] *Pigafetta*'s Relation of *Kongo*, p. 103, 159, 206 [h] The same, *p.* 204. [i] *Purchas*'s Pilgrims, vol. 5, *p.* 773. [k] *Pigafetta*, as before, *p.* 103, and 204. [l] See before, *p.* 139. *Carli* and *Merolla* write *Giacchi* and *Giaglbi*; which, according to the *English* Orthography, will be *Jakki* and *Joghi*. [m] *Purchas*, as before, *p.* 772. [n] See before, *p.* 139. [o] *Pigafetta*, as before, *p.* 204. [p] The same, *p.* 159, & *seq.*

in

Bordering Countries.

in order to daunt them. If you will believe *Lopez*, their moſt formidable Adverſaries are the *Amazons*, a Race of Female Warriors, whom he places in *Mono Motapa*. They meet in the Borders of this laſt Empire, the *Jaggas* on the Part of *Mono Muji*, and there try their Strength, being almoſt continually at War.

Their Weapons.

THEIR Weapons are Darts, Daggers, and Shields of Leather that cover their whole Body. Sometimes encamping, they ſtick them in the Ground, which ſerve inſtead of a Trench: At other Times, covering themſelves therewith, they march-up to their Enemies, and annoy them with their Darts, in order to make them ſpend their Shot upon their Targets; which having done, the *Jaggas* renew the Battle afreſh, and putting them to flight, make a cruel Slaughter among them. The *Amazons*, on the other Side, overcome their Adverſaries by their Swiftneſs and military Skill: For the Apprehenſion of being devoured, in Caſe they ſhould be taken Priſoners, makes them fight with double Courage [a].

IF our Authors are to be credited, the *Jaggas* are Canibals. *Lopez* declares, that they feed on Man's Fleſh [b]: *Battel* ſays, they prefer it to Beef and Kid, although they have Plenty of both [c]. *Merolla* frequently affirms, that they are Man-eaters, and reckons them the moſt barbarous People in Nature, referring to a certain Author [d] for a Deſcription of them at large [e].

They invade Kongo.

BATTEL, who ſerved the *Jaggas* ſixteen Months in their Wars in *Kongo*, gives a particular Account of this People. He informs us, that *Elembe*, the *Great Jagga* (as he calls their Chief) brought with him twelve thouſand Canibals from *Sierra Leona*; and after much Depredation, ſettled in the Kingdom of *Benguela*. *Kalandula*, who ſucceeded this *Elembe* in the Command, had been his Page. Beſides this General, there were eleven other Captains, or Commanders, in their Camp [f]. This *Kalandula*, or *Imbe Kalandula*, as the Name occurs elſewhere, was a Man of great Courage. According to the Superſtition of his Age, the Author tells us, that he made War wholly by Inchantment, taking the Devil's Advice in all his Expeditions: That he was continually making Sacrifices, and often knew what was to happen to him. He believed he ſhould never die but in the Wars, and kept a ſtrict Diſcipline among his Soldiers. Thoſe who behaved ill in Time of Action were condemned to Death, and their Bodies eaten. He every Evening, to encourage his Soldiers, made a Speech to them from a high Scaffold erected for that Purpoſe.

Anziko. Jaggas.

THE *Jaggas*, wherever they pitch their Camp, though but for a Night, fortify themſelves with ſuch Wood or Trees as the Place yields, ſome cutting them down, others carrying them. Their Intrenchment conſiſts of a round Circle with twelve Gates; ſo that every Captain keeps his Gate. In the Center is the General's Houſe, which has its particular Fence, with a good Guard at the Gate. Their Huts ſtand cloſe together, and their Bows, Arrows, and Darts are placed at the Doors; ſo that on the leaſt Alarm they are all ready. They keep a good Watch all Night with their Drums and Tavales.

Their Encampments.

THE *Jaggas* told *Battel* of a River to the South of the Bay of *Vaccas*, that abounds in Gold, which they call Copper, having gathered a great Quantity of it on the Sands, as the Rains had waſhed it down. They had ſome of this Gold on the Handles of their Hatchets, which they alſo adorn with Copper, but eſteem neither of theſe Metals.

Way of drawing Palm-Wine.

THEY delight in no Country but where there is Plenty of Palm-Trees, being very fond both of the Wine and Fruit of the Palm, which laſt ſerves them to eat and to make Oil. They extract their Wine in a different Manner from the *Imbondas*, who have the Art of climbing the Tree without touching it with their Hands, and draw-off the Wine at Top in a Bottle: But the *Jaggas* cut-down the Trees by the Root, which will lie ten or twelve Days before they yield the Wine: Then they make a ſquare Hole in the Top and Heart of the Tree, out of each of which, at Morning and Night, they take a Quart of Liquor; ſo that each Tree yields two Quarts of Wine for twenty-ſix Days, and then dies, or dries-up. Wherever they ſettle, or make any Stay, they cut-down as many Palm-Trees as will ſerve them in Wine for a Month, and that Time expired, they fell as many more; ſo that in a ſhort Time they ruin the Country.

Live on Rapine.

THEY ſtay no longer in one Place than they can find Proviſions. In Harveſt-Time they move and ſettle themſelves in the fruitfuleſt Place they can find, reaping their Enemy's Corn, and taking their Cattle; for they will neither ſow nor plant, nor breed Cattle, but live wholly on Rapine and Plunder. When they enter any Country where they are likely to meet a ſtout Reſiſtance, their Method is to intrench themſelves, and remain a Month or two quiet, by which they harraſs the Inhabitants, by keeping them in continual Apprehenſions. If the Natives aſſault them, they keep on the Defenſive, and let them ſpend their

[a] *Pigafetta*'s Relation of *Kongo*, p. 204, *& ſeq.* [b] The ſame, *p.* 103, and 159. [c] *Purchas*'s Pilgrims, vol. 5. *p.* 773. [d] *Francis Moria Gioja* of *Naples*. [e] *Merolla*'s Voyage, *p.* 663. [f] *Purchas*, as before.

Fury

Bordering Countries. Fury two or three Days. Then the General sends-out at Night a large Body of Men to lie in Ambuscade at a Distance from the Fort; and the next Day, when the Attack is renewed, the Enemy being assaulted on both Hands, are soon routed; after which they over-run the Country.

The General's Dress. THE *Jagga Kalandola*, or General, under whom the Author served, had long Hair, set-off with many Knots of *Bamba* Shells. About his Neck he wore a Collar of *Masos*, which are a Sort of Shells found on the Coast, sold amongst them for the Value of twenty Shillings; and about his Middle, *Landes*, or Beads, made of Ostrich Eggs, with a Palm-Cloth as fine as Silk. On his Body he had Figures of various Kinds imprinted, and was every Day anointed with the Fat of Men. Acros his Nose he wore a Piece of Copper two Inches long, and two Pieces of the same Sort in his Ears. His Body was always painted red and white. He had twenty or thirty Wives who continually attended him; one carried his Bow and Arrows, and four others his drinking Cups. When he drank, they all kneeled down, clapped their Hands and sang [a].

The Womens Dress. THEIR Women wear their Hair with high Trampes full of *Bamba* Shells, and anoint themselves with Civet. They pull-out four of their Teeth, two above, and two below, as a Beauty, and they who want not these Teeth are disesteemed, and not suffered to eat or drink with them. They wear many Beads about their Arms, Legs, and Necks, and Silk Cloths round their Middle.

Kill their Children. THEIR Women are fruitful, but not suffered to multiply, for they bury all their Children as soon as born; so that this Generation of them has no Posterity [b]. The Reason is, because they will not be troubled with their Education, nor incumbered in their Marches. But when they take any Town, they keep all the Boys and Girls of twelve or thirteen as their own Children. The Men and Women they kill and eat [c]. These Boys they train-up in their Wars, hanging, by Way of Disgrace, a Collar round their Neck, which is never taken off, till they give Proof of their Courage, by bringing an Enemy's Head to the General. When the Youth does this, that Mark of Infamy is removed, and he is declared a *Gonso*, or Soldier. This makes them bold and desperate, being eager to be free and counted Men. In all their Camp there were but twelve natural *Jaggas*, who were their Captains, and fourteen or fifteen Women; for it was more than fifty Years since they left *Sierra de Lion*, their native Country. Their Camp was about sixteen thousand strong, and sometimes more. *Anzikos. Jaggas.*

WHEN the great *Jagga Kalandola* [d] undertook any considerable Enterprize, he made a Sacrifice to the Devil in the Morning before Sun-rise. He sat on a Stool in great Pomp, with a Cap adorned with Peacocks Feathers, having on each Side a Wizard, and round him forty or fifty Women, each of whom held a *Zeveras*, or wild Horse's Tail, which they flourished, singing at the same Time. Behind them were a great many *Petes*, *Ponges*, and Drums, which played; and in the Middle a great Fire, on which was an earthen Pot with white Powders. With these the Wizards painted the great *Jagga* on the Forehead, Temples, acros his Breast and Belly, using tedious Ceremonies and Incantations. Then they brought his *Kasengala*, (a Weapon much like a Hatchet) and put it into his Hands, bidding him be strong against his Enemies, for his *Mokisso* was with him. Immediately a Man Child was brought to him, whom he killed; then four Men came, two of whom (as he happened to strike) he slew. The other two he ordered to be slain without the Fort or Camp. *Their War Sacrifice.*

WHEN this Slaughter began, *Battel* was commanded by the Wizards to go away, because he was a Christian; for, as they say, the Devil then appears to them. Presently the *Jagga* commanded five Cows to be slaughtered within the Camp, and five without: Likewise the same Number of Goats and Dogs. The Blood was sprinkled on the Fire, and the Bodies feasted-on in great Joy. This Ceremony was often used by the other Captains of the Army.

Burials. WHEN they bury their Dead, they make a Vault in the Ground, and a Seat for the Body. The Deceased has his Hair nicely adorned, his Body washed and anointed with sweet Powders; after which, being dressed in his best Cloaths, he is brought by two Men, and seated in his Grave. He has two of his Wives set by him, with their Arms broken [e], and then they fill-up the Vault, or Grave. The Inhabitants, when they die, are buried in the same Manner, and have most of their household Goods interred with them. Every Month the Relations of the Deceased meet at the Grave for three Days, lamenting, and pour the Blood of Goats they kill and Palm-Wine on the Grave. This Ceremony is observed as long as any of the Relations of the Deceased are a-

[a] *Purchas*'s Pilgrims, vol. 2. *p.* 976. [b] This, sure, can never be true, for these Methods must have depopulated all these Countries long ago. [c] *Battel* lived long among them to know their Customs. If they are not Man-eaters, no Credit can be given to him; yet, we must confess, we doubt it. [d] Or, *Kalandula*. [e] The Author was then in *Angola*.

Introduction. live. These People are very kind to each other a in Health, but in Sickness they have no Humanity or Compassion [a].

BETWEEN *Benguela* and the Country of the *Hottentots*, Geographers place a very large Tract of Land bordering on the Sea, called the Kingdom of *Matama*, or *Mataman*, or the Country of the *Simbebas*: But *de l'Isle* in his Map affirms, the Situation of it is uncertain. *Lopez* says, it extends Southwards to the River *Bravagal* [b], and within a little Way of the Mountains of the *Moon*; b and that on the East it is divided from the Empire of *Monomotapa*, by the River *Bagamidri*, crossing over the River *Koari*.

THE Air of *Matama* is very good, and the Soil abounds with Provisions of all Kinds, besides Mines of Crystal and other Metals.

THE King, who is a *Gentile* in Religion, is sometimes in Amity, at other Times at War, with the King of *Angola*. Introduction.

TOWARDS the Coast there are several Lords, who take upon them the Title of Kings, but are exceeding poor and needy; nor are there any Ports of Note in the Rivers [c]. Those found in our Chart between Cape *Negro* in *Benguela*, and the Mouth of the *Bravagal*, (which is a Space of four hundred and ninety-five Miles) are *Golfo Frio*, *Angra de St. Ambrosio*, and *Angra de Ilheo*.

DE L'ISLE places in the North Part of *Mataman*, bordering on *Benguela*, a Nation of Savages without a Name, who are said to be distinguished from Brutes only by the Use of Speech.

BOOK V.

A DESCRIPTION *of the* Countries *along the Eastern Coast of* Africa, *from the Cape of* Good Hope *to Cape* Guarda Fuy.

Containing, more particularly,

An ACCOUNT *of the* Hottentots, *and the* Empire *of* Monomotapa.

INTRODUCTION.

THERE is scarce any Place in the World c more frequently described in Books of Voyages than the Cape of *Good Hope*, because all Ships must pass, and frequently touch at it, in their Way to the *East Indies*. Among the rest some have written particular Treatises of this famous Cape, and the *Hottentots*, who inhabit the adjacent Country. Of these the two most remarkable Authors are, *William Ten Rhyne*, and *Peter Kolben*.

THE first of these was a Native of *Daventry*, Physician in ordinary, and a Member of the Council of Justice to the *Dutch East India* Company. He made the Voyage in 1673, and his Remarks having been communicated to *Henry Screta S. a Zavorziz*, he published them in *Latin*, with Notes of his own [d], at *Schaffhausen* in *Switzerland*, 1686.

THIS little Tract contains seventy-six Pages in a small Twelves, and is divided into twenty-

[a] *Purchas*'s Pilgrims, vol. 2. *p.* 977; and vol. 5. *p.* 773.

[b] Which enters the Sea almost under the Tropic of *Capricorn*, in twenty four Degrees of Latitude.

[c] *Pigafetta*'s Relation of *Kongo*, p. 44.

[d] Under the Title of *V. Cl. Wilhelmi Ten Rhyne, Daventr. Ampliss. Soc. Indiæ Or. Medici, & à Conciliis Justitiæ, Schediasma de Promontorio Bonæ Spei; ejusve tractus incolis Hottentottis. Accurante, brevesque Notas addente, Henr. Screta S. à Zavorziz.*

seven

The People are very kind to each other a
ness, but in Sickness they have no Hums.

A MAP
of the Country of the
HOTTENTOTS,
towards the
CAPE of GOOD HOPE.
from Kolben.
The NAMAQUAS
The ODIQUAS
The HOSAAS
The SUSSAQUA QUA
The KOHA — QUA
The ODIQUA
The AMMAQUA
The HESIQUA
The MUCHESON
The DUNQUAS
LITTLE KAFRS
The SUSSIQUA
The ATTAQUAS
The KOHAQUAS
The HESSEQUAS
The SUSEQUAS
The KABUQUAS
The GORINGHAIKONAS
The GORAHUQUAS
The GORINHAIQUAS
The HORISONS
The KOOPMANS
The GONYEMASE
The GUNYEMANS
WAVEREN COLONY
STELLEN BOSH COLONY
HOTTENTOT HOLLAND
DRAKENSTEIN
CAPE COLONY
SALDANNA BAY
FALSO BAY
St. HELEN'S BAY
Barmudas I.
French I.
Foundlings I.
Taxen (Dassen or Rabits) Island
Robbin (or Pengwin) Island
Fish Isle
Fish corner
Pengwin Isles
Hang Up
Cabo Falso or Cape Falso
Cabo das Aguillas or Cape of Needles
CAPE of GOOD HOPE
Wood Bay
Table Bay
Lion Hill
Table Hill
Constantia
Hottentots Bay
Sheep Hills
Flesh Bay
Bay of St Sebastian
Fish Bay
Bay St Catherine
Mussel Bay or (St. Blas)
Hot Bath
(Black Hill)
Dutch Miles, 15 to a Degree
Long.d from y Pike of Teneriffe
REMARKS.
This Map is taken Partly from that in the English and partly from that in the French Edition, in which latter Endless River, the Hot Bath, at Black Hill, & other things, are omitted, the Hottentot Nations in large Upright Capitals are from y English those in Italick Capitals from the french, the Original seems to have been composed before Mr. Kolben made his Observations at the Cape, Viz. Lat.d 34.° 15.' Long.d (from y Pike of Teneriffe) 37.° 55.'
Endless River
Groote Gat
Elsen Bush
Elsen Valley
Boodman Kraal
the 24 Rivers
Hazenberg
Black River
Great Salt Pits
Green River
Green Cloof
Cow Hills
Riebecks Castle
Hurysjens Door drift
Songuas drift
Blue Mount.s
Dash R.
Paardenberg
Salt River
Wagon makers Valley
Babel Tower
Ginyeman Kraal
Lion Mountain
Table Mountain
Constantia Hill
Tygers Valley
Tyger Hills
Bodarie
Drakenstein
Songuas drift
Stellenbosch
Modderkraal
Lawrence River
Sirup Bay
Cape Mountains
Hottentots Bay
Great R.
Olifants R.
Berg R.
Misselbank R.
Roundtop
Hartebeest R.
Lake River
Kuil of Lake River
Mallemboek R.
Eerste R.
Tweede R.
Derde R.
Vierde R.
Vyfde R.
Zesde R.
Zeven R.
Agter R.
Saldanna Bay
Foundlings I.
Sutten I.
French Fort
Mouraven
Watering Place
Croft Kloof
Goreman Kraal
Honey Mount
Ruf Pool
Hafsagay Bush
Door drift Misverstand
Boonen Fountain
Uvermuys Port
Rhinoceros Kraal
Rongary Hill
Piked Hill
Elks Kraal
Martins Valley
Gregriquas Valley
Himibaly Kraal
Zuchoma River
Mountain River
Endless River
Mountain
Mountain
Mountain

seven Chapters (preceded by a brief Account of his Voyage) treating of the Situation of the Cape, the Beasts, Birds, Fishes, Insects, and venomous Animals; Plants, of the Seasons of the Year, and of the *Hottentots*, their Affinity with other Nations; their Persons, Dress, Houses, and Furniture; their Dispositions, Manners, Way of living, Wars, Traffic, Dancing, Religion, Government, Laws, Marriages, Education of Children, Trades, Art of Medicine; lastly, their Language, concluding with some few Words of it.

THIS Treatise has been translated into *English*, and inserted in one of our great Collections, but is very superficial and full of Errors.

KOLBEN, who had a University Education, became Secretary to the Baron *Van Krosick*, privy Councellor to *Frederic* late King of *Prussia*. That Lord having resolved to send a proper Person at his own Cost to reside for some Time at the Cape, in order to make Observations on the Stars for the Advancement of Astronomy, pitched on Mr. *Kolben* for that Purpose, and settled upon him a yearly Pension. Having collected proper Books and mathematical Instruments for the Occasion, he left *Berlin* with Letters from the Baron to several Persons of Distinction, who were his Friends in *Holland*, communicating his Design, and requesting them to introduce Mr. *Kolben* to the Directors of the *East India* Company at *Amsterdam*. By this Means he obtained their Warrant for a Passage to the Cape in one of their Ships, together with their Letters of Recommendation to the Company's Settlements and Factories there; whereby he was to be allowed a convenient Place in the Nature of an Observatory, the Use of a pendulum Clock, and the Choice of a Person out of the Garison there to assist him in his Design, and on his Return to continue his Observations for the public Benefit.

MR. *KOLBEN* staid eight Years at the Cape. After his Return he, in 1719, published *The present State of the Cape of* Good Hope *at* Nuremberg. It is written in *High Dutch*, and printed in Folio. Afterwards he published a second Volume, containing, *The natural History of the Cape*, illustrated with an accurate Map of the Country possessed there by the *Dutch*, besides Plans and Prospects of the Cape, and many other Cuts; but they are not so good as those of the late *Dutch* Edition of the Work. The Whole was translated into *English* by Mr. *Guido Medley*, and published at *London* in 1731, in two Volumes Octavo, with Cuts, under the foresaid Title. The first gives a particular Description of the several Nations of the *Hottentots*, their Religion, Governments, Laws, Customs, *&c.* with a short Account of the *Dutch* Settlement at the Cape, containing three hundred and sixty-seven Pages. The second comprizes the natural History of the Cape, in three hundred and sixty-three Pages. *Introduction.*

IN the Execution of this Work, the Author took a great deal of Pains, and discovers a great deal of Judgment. He examined with the greatest Precaution into all their Customs, Manners, and Opinions, nor lets scarce any thing escape his Inquiry which was worth Notice. In short, he sets the History of the *Hottentots* in quite a different Light from what it appears in former Authors, whom he frequently corrects and blames for the Falshoods they have wantonly told of that People. *Ten Rhyne*, however, has escaped his Notice, but in the following Description, extracted chiefly from *Kolben*'s Relation, we have taken Care to supply that small Defect.

CONTENTS *of the* FIRST VOLUME.

CHAP. 1. The Author's Voyage to the Cape of *Good Hope*, and the Occasion of it.
2. First Discovery of the Cape by the *Portugueze*, and Settlement by the *Dutch*.
3. The true Name of the Natives, their Origin and Language.
4. Character and Description of the *Hottentots*.
5. Alliance between them and the *Dutch*.
6. The several Nations of the *Hottentots*.
7. *Hottentot* Form of Government.
8. Religion of the *Hottentots*.
9. Certain principal Customs and Ceremonies.
10. Notions concerning Witchcraft.
11. Customs observed on the Delivery of Women.
12. Naming the Children.
13. Marriages of the *Hottentots*.
14. Œconomy of the *Hottentots*.
15. Management with regard to Cattle.
16. Apparel of the *Hottentots*.
17. Their Victuals, Drink, and other Refreshments.
18. Their *Kraals*, or Villages, Huts and Furniture.
19. Trades or Handicrafts.
20. Manner of hunting and fishing.
21. Their Traffic with Strangers, and among themselves.
22. *Hottentot* Music and Dancing.
23. Manner of making War.
24. Courts of Justice, and Form of Proceedings.
25. Their Practice of Physic and Surgery.
26. Funeral Ceremonies.
27. Review of their Vices and Virtues.
28. Account of the *Dutch* Government at the Cape, their Buildings, *&c.*

Introduction.

CONTENTS *of the* SECOND VOLUME, *divided into* Articles, *or* Paragraphs.

Topographical Account of the *Dutch* Colony at the Cape, *p.* 2.
Stellenbosh Colony, *p.* 25.
Colonies of *Drakenstein* and *Waveren*, *p.* 45.
The Cattle, Husbandry and Gardening of the Colonies, *p.* 62.
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Quadrupeds in the adjacent Country, *p.* 94.
Birds and Fowl, *p.* 135.
Serpents and Insects, *p.* 162.
Sea and River-Fish, *p.* 186.
Vegetable Productions, *p.* 216.
Exotics at the Cape, *p.* 261.
Brackish Waters and hot Springs, *p.* 284.
Production of Salt, *p.* 294.
Observations on the Sea, *p.* 304.
Earths, Stones, and Minerals, *p.* 310.
Winds and Air, *p.* 322.
Diseases incident to *Europeans* at the Cape, and the Method of Cure, *p.* 334.

MAPS, PLANS, *and* CUTS.

Those in the FIRST VOLUME.

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TAB. 2. A Buffalo, Lion, Baboon, Mouse-Dog, Roebuck, and *Javan* Hog.
TAB. 3. Method to destroy Moles, Elephants, and Rhinoceros.
TAB. 4. Sea-Cow, Porcupine, Sheep, Tyger-Wolf, Tortoise, and Rats.
TAB. 5. FIG. 1. Traps for Elks. Fig. 2. Wild Ass [or *Zebra*.]
TAB. 6. FIG. 1. Baboons robbing an Orchard. Fig. 2. Wild Goat.
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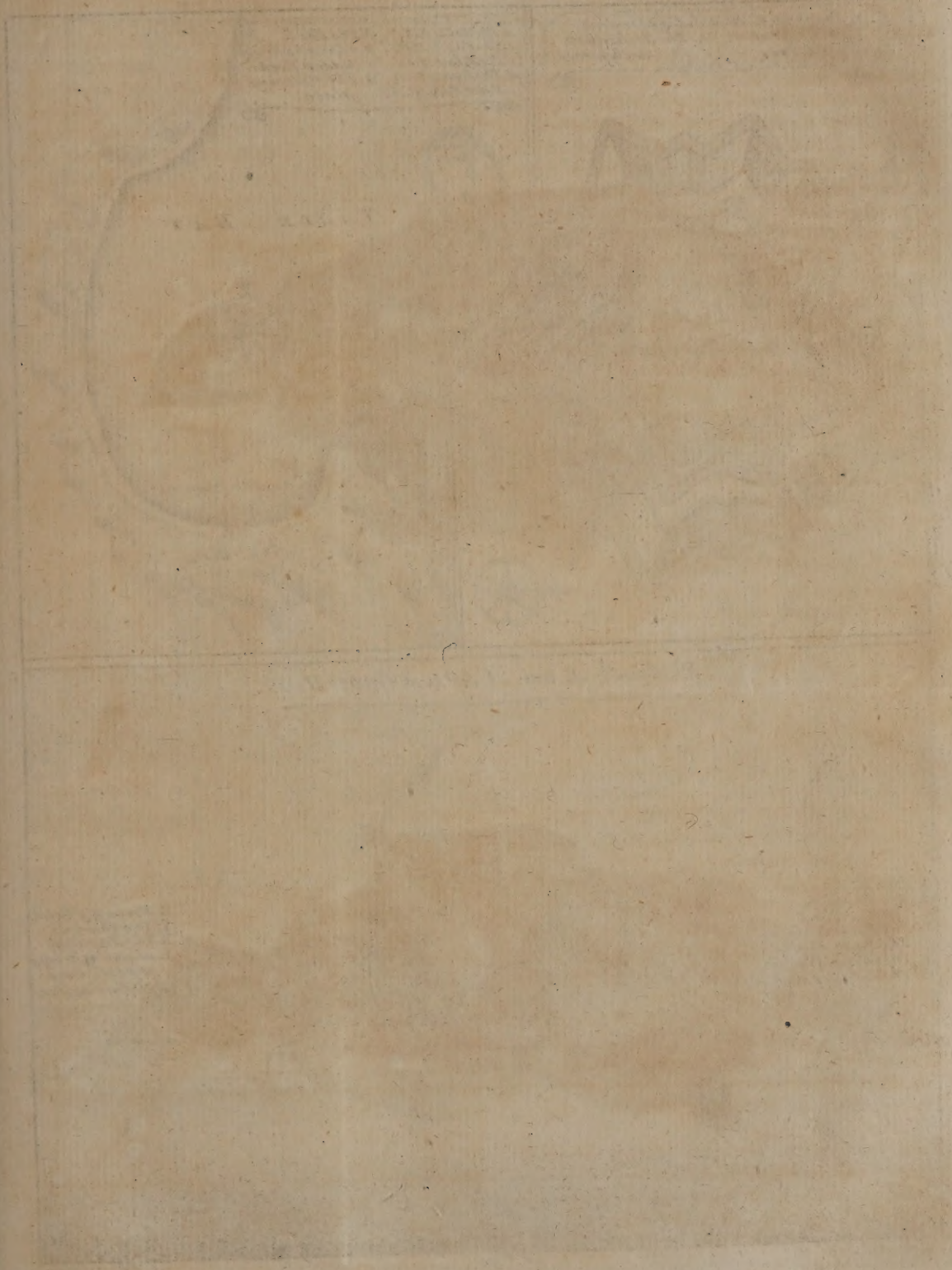
MR. *KOLBEN*'s Account of his Voyage is very short. He embarked at the *Texel* in the Company's Ship the *Union*, and with eight more bound for *India* set-sail the eighth of *January*, 1704-5. Being but a Novice in *Low Dutch*, and not caring to be grinned at by the rude Sailors, he betook himself to his Cabin, which threw him into a deep Melancholy. This, with the severe Cold he had suffered in the Northern Climates, brought-on such a Fit of Sickness, that his Life was despaired of. At length it dwindled into an intermitting Fever, which held him till the End of *February*, when the warm Air of the torrid Zone completed the Cure which the Surgeon had advanced. Kolben's *Voyage*.

THEY passed-by the Cape *de Verde* Islands, putting into the Harbour of *Praya*, about three Leagues from the City of *St. Jago*, before which being becalmed, they were in Danger of being dashed upon the Rocks by the Tide. Here they were visited by a *Portugueze* Gentleman, accompanied by a Negro Priest, called *Francisco Lombeer*, a Native of *Angola*, who was educated at *St. Jago*; but, says our Author, had neither the Faith nor Education of a Christian: For he eat at least two Pound of *Dutch* Cheese, and drank an astonishing Quantity of Brandy, which so cleared



a. Governors House. d. Leiutenants.
b. Sub Governors. e. The Arched Gate.
c. Captains. f. The Smiths Corner.
1.2.3.4.5. Bastions.

FORT

a. The Table Hill. f. The Fort.
b. The Devils Hill. g. a Landing Bridge.
c. The Lion Hill. x. hidden Rocks.
d. The Lyons Tail. h. The Watering
e. Dutch Habitations. place.

Robin Island

TABLE BAY

Anchor Place

Prospect of the CAPE of GOOD HOPE.

A. The Devils Hill.
B. The Table Hill.
C. The Lyon Hill.
D. The Lyons Tail.
E. The Dutch Fort.
F. The Companies Garden.
G. The Hottentot Huts.

H. Houses of y Dutch.
I. The Church.
K. The Hospital.
L. a Landing Bridge 50 paces long.
M. Watering place.

Plate XXII. Vol. II.

N°. 46.

A. Parr Sculp

1713. Kolben. cleared his Pipes, and lightened his Heels, that he fell a ſinging and dancing like mad; and ſhewed ſo many Monkey Tricks, as convinced them all, that though he turned-out a very bad Prieſt, he would have made an excellent Harlequin.

THEY paid a Viſit to the Governor, who introduced them to his Lady. She treated them with Bread of *Turkiſh* Wheat, Butter and Cheeſe. They returned this Civility with a Paper of Tobacco, which ſhe and the other Women ſmoked immediately before them all.

THEY left *Praya* [a] the nineteenth of *March*. Under the Line they were becalmed, which encreaſed the Scurvy, and brought-on burning Fevers, with raving Fits. At length a Ring was ſeen round the Moon for three Nights, preſaging Wind: Strong Gales ſucceeded, and the ninth of *April* a Sea-Swallow ſettling on the Steerage, (another Preſage of Storms) preſently after there came a great Flaſh of Lightning, followed with a roaring Clap of Thunder. The Captain imagining ſomebody had preſumed to fire a Gun, ran-out in a Rage and found his Fore-Maſt ſhattered, and three Splinters, each an Inch thick, and fifteen Foot long, carried away: But though no Hurt was done to the Crew who ſtood thick about, yet every one trembled to think of the Danger the Powder-Room was in, where there were more than three thouſand Quintals of that deadly Commodity. Hottentot *Nations.*

ON paſſing the Line, the Author loſt his Hair intirely. The twenty-third of *May*, at Night, there blew a moſt terrible Storm. The fifth of *June* they had a very thick Fog, ſaid to be a Sign of approaching the Cape; accordingly, the tenth, they diſcovered it, and the eleventh got ſafe into Harbour.

MR. *KOLBEN* having finiſhed his Obſervations at the Cape of *Good Hope*, on the ninth of *April*, 1713, embarked for *Holland*. He longed to ſee Home, having undergone many Fatigues and Diſappointments while abroad, and not a little ill Uſage. His Friends in *Europe* failed much in performing their Promiſes of Support and Encouragements while he remained there, ſo that he was reduced to very bad Circumſtances through their Neglect. Nothing extraordinary happened in the Voyage, till they arrived at *Amſterdam* the twenty-ſecond of *Auguſt* following.

CHAP. I.

An ACCOUNT *of the* Country *of the* Hottentots, *and the ſeveral* Nations *inhabiting the ſame.*

SECT. I.

Diſcovery of the Cape of Good Hope, *by the* Portugueze. *The* Dutch *ſettle there. Country of the* Hottentots. *Its Bounds: Situation: Extent. Bays and Rivers.* Hottentot *Nations: The* Gunyemans: *The* Kokhaquas: *The* Suſſaquas: *The* Odiquas: *The* Khirigriquas. *A large Wood. The* Namaquas, *greater and leſſer. The Soil. Spotted Deer. Caſtle cut in the Rock. The* Dutch *defeated by Stratagem. Politeneſs of the* Namaquas. *The* Attaquas *and* Khorogauquas. *The* Koopmans. *The* Heſſaquas. *A diverting Fray. Their* Kraals *or Villages. Proviſions ſcarce. The* Dunquas. *Salt-Pits.* Palamit *River. The* Gauros, *or* Gauriquas. *The* Houteniquas. *The* Khamtouers. *Cherries and Apricots. Defeated by the* Dutch. *The* Heykoms. *Their lamentable Loſs.*

THE Cape of *Good Hope*, the Southermoſt Point of *Africa*, (and moſt remarkable Place in the Country of the *Hottentots*) was firſt diſcovered by *Bartholomew Diaz*, a *Portugueze* Admiral, in 1493 [b], under the Reign of King *John* the Second. On account of the ſtormy Weather he met with there, he gave it the Name of *Cabo dos totos Tormentos* [c], or *The Cape of all Plagues*, which King *John* changed into that of *Cabo de Buena Eſperanza*, or *The Cape of Good Hope*, which it ſtill bears. *Diaz* did not land there, nor *Vaſco de Gama*, who ſucceeded him in the Command of the *Portugueze India* Fleet. *Rio del Infante* [d], a *Portugueze* Admiral, was the firſt who went aſhore there in 1498. On his Report, King *Emanuel*, who then reigned, ſent a Fleet ſome time after, with Orders to make a Settlement: But the *Portugueze* being frighted with Reports, that the Natives were Man-eaters, would *Diſcovery of the Cape, By the* Portugueze.

[a] In the Tranſlation, *Braya*. [b] It ſhould be 1486. See before, Vol. I. *p.* 18. f. [c] Rather, *Cabo Tormentoſo*. [d] Perhaps, he took that Addition of *Rio* from his having diſcovered the River to which he gave his Name, beyond the Cape of *Good Hope*, in the Voyage of *Diaz*, having been Captain of the ſecond Ship.

venture

1713. Kolben.

venture to do nothing, but kill Provision and take in Water at *Robben* Island, where there is a Cave in which they sheltered themselves from bad Weather; whence it is called *Portugal-Cave*.

FRANCISCO DE ALMAIDA, Vice-Roy of *Brazil*, in his Way back to *Portugal*, sent a Party on Shore to traffic for Cattle, who being repulsed by the Natives, he landed to revenge the Injury, but was unfortunately killed [a] by a poisoned Arrow. The *Portugueze*, to revenge this [b] Disgrace, two or three Years after landed at the Cape, and knowing the Fondness of the *Hottentots* for Brass, carried a large Cannon on Shore, under Pretence of making them a Present of it: But while they were joyfully dragging it away in two large Files, by Ropes fastened to the Muzzle for the Purpose, the Gun, loaden with heavy Balls, was suddenly discharged, and made a terrible Slaughter of them.

Dutch *settle here.*

AFTER this, it does not appear that the *Cape* [c] was visited by any *Europeans* [b] till the Year 1600, when the Ships of the *Dutch East-India* Company, then in its Infancy, began to touch there in their Voyages: Yet this Company, distinguished since by its extensive Genius for Trade and Navigation, did not presently see the great Advantages which might attend a Settlement in this Place; for though their Ships generally put in here in their Passage to and from *India*, yet they made no Attempt that Way till urged to it [d] by the Representation of M. *Van Riebeeck*, Surgeon of their Fleet which stopped there in 1650, as will be related hereafter [c].

Hottentots *Country. Bounds.*

IT is not easy to fix the just Dimensions of the Country inhabited by the *Hottentots*. Some Geographers, and among the rest *de l'Isle*, spread those Nations from the Cape of *Good Hope*, Northward, beyond the Tropic of *Capricorn*; bounding them on that Side by the Kingdom of *Mataman*, *Ahutua*, and *Monomotapa*; on the East [e] by *Monomotapa* and the Maritime Lands, called *Tierras de Zangana*, *dos Fumos*, *dos Naonetas*, and *de Natal*; and on the South and West by the Ocean: So that this Region of the *Hottentots*, which is washed on three Sides by the Sea, may be called the Tip of the Tongue of Land, or Peninsula of the South Part of *Africa*; and will be found to be situate between the twenty-second and thirty-fifth Degrees of South Latitude, and between the thirty-third and forty-seventh Degrees of Eastern Longitude: Extending in Length, from North to South, about seven hundred and eighty Miles, and in Breadth, from West to East, seven hundred and thirty.

Situation. Extent.

ALONG the Coasts of this vast Country one meets with several Bays and Rivers. The first Bay, to the South of the River *Bravagal*, where the Country of the *Hottentots* may be said to commence, is *Angra de Conceizaon*; next *Angra Pequena*; then *Porto del Ilheos*, to the North of Cape *das Voltas*. In all this Space, the Geographers mention no River. Sixty-five Leagues lower-down are the Bays of *St. Martin* and *St. Helena*, in which Distance there are two Rivers of Note, that of *Elephants*, and that of *St. Helena*, called by the *Dutch*, the *Mountain River*. A little to the South of *St. Helena*'s Bay is that of *Saldanna*, famous in the Voyages of all Nations to the *East Indies*, and particularly the *English* [d]. Twenty Leagues South of *Saldanna* is *Table* Bay at the Cape of *Good Hope*. Beyond the Cape, Eastward, is *False* Bay, Cape *Falso* making the Eastern Point of it: Next is *Strug*'s Bay, on the East Side of Cape *das Agullias*, or *Needles*. Then follow *Flesh* Bay, *St. Sebastian*'s, *Fish* Bay, *St. Catherine*'s, and *Nossel*, or *St. Blass* Bay, all close together, as may appear from the Map. *Nossel* Bay is about seventy Leagues from the Cape of *Good Hope*, and about as many more Eastward is the Bay of *Lagoa*, or *Algoa*, which is the last on the *Hottentot* Coast. *Table* Bay, *False* Bay, *Nossel*, and *Lagoa* have Rivers running-into them; the rest have none, at least not any worth Notice.

Hottentot *Nations.* *Bays and Rivers.*

THE *Hottentot* Nations that are known with- [d] in this Compass of *Africa*, are, according to Mr. *Kolben*, seventeen in Number; the *Gunyeman*; the *Kokhaqua*; the *Sussaqua*; the *Odiqua*; the *Khirigriqua*; the *Namaqua*, greater and lesser; the *Attaqua*; the *Khorogauqua*; the *Koopman*; the *Hessaqua*; the *Sonqua*; the *Dunqua*; the *Damaqua*; the *Gauros*, or *Gauriqua*; the *Houteniqua*; the *Khamtouer*; the *Heykom* [e]. Besides these, the Author, who had been over most of them, believes there cannot be many [f].

Hottentot *Nations.*

IN giving an Account of the Situation of these several Nations, *Kolben* contents himself with showing their Position in respect of each other, without undertaking to assign the exact Limits, or Extent, of their respective Countries. He observes, that the List given by *Dapper*, *Anderton*, *Pere Tachard*, and other Authors, of the *Hottentot* Nations, is made from Invention and Hearsay: That they are often out, as well in the Names, as the Distribution of them. In short, that they give such blind Accounts of some, that a Person who has been at the Cape would hardly know what he meant.

THE *Gunyeman* is the Nation nearest the

The Guyeman.

[a] In 1509. See before, Vol. I. *p.* 70. [b] The *English* were at *Saldannah*, in 1592, under *Raymond*. See Vol. I. *p.* 236. [c] *Kolben*'s Voyage, vol. I. *p.* 14, *& seqq.* [d] See the *English* Voyages in the first Volume. [e] *Kolben*, as before, *p.* 62. [f] The same, *p.* 83.

Cape.

1713. Kolben. Cape. Theſe ſold their Territories to the *Dutch*, with whom they ſtill promiſcuouſly dwell, but hold only a very ſmall Part of their antient Poſſeſſions.

The Kokhaquas. THE *Kokhaqua* (or *Kohaqua*) border Northward on the *Gunyeman*, and are called by *Dapper*, *Saldanhaters*[a]. This Territory abounds with fine Meadows, which are held by the *Europeans* employed to ſupply the Company's Ships with Proviſions; but the *Kokhaquas* ſtill poſſeſs the major Part of the Lands. In theſe Bounds there are likewiſe ſeveral fine Salt-Pits. This Part is not the Reſidence of many *Europeans*, becauſe it has no Springs. Here the *Dutch* have always a Guard, as well for the Security of the Salt-Pits, as to keep a good Look-out towards the Sea, and give Notice to the *Cape* (the Town or City ſo called) when any Ship comes in View. All the *Hottentot* Nations remove, with their Huts and Cattle, from one Part to another of their Territories, for the Convenience of Paſturage. When the Graſs, which grows very thick and high, is too old and rank, they burn it on the Ground and depart, returning by the Time it comes up again, which is very ſoon; for the Aſhes exceedingly enrich the Soil, which wants not for refreſhing Rains. The *Dutch* burn the Graſs likewiſe, and make Ditches round the Space they would burn, to ſtop the Courſe of the Fire.

The Suſſaquas. To the North of the *Kokhaquas* are the *Suſſaquas*, or *Saſſiquas*, at ſome Diſtance from *Saldanna* Bay, and not cloſe to it, as *Tachard* places them. They were a numerous People, and had much Cattle, till plundered and diſperſed by the *Dutch* Free-booters, who did a World of Miſchief to ſeveral *Hottentot* Nations in the Infancy of the Settlement. This Territory is now but thinly peopled; few are the Villages, and few the Cattle. A great Part of the Inhabitants abandoned their Seats here the ſooner, on account of the Scarcity of Spring-Water, of which little or none is to be found: This keeps-away wild Beaſts alſo; but the Author thinks enough might be had, if dug for.

THE Soil here, though mountainous, affords Plenty of Graſs, the Tops of the Hills, as well as the Valleys, being decked with the gayeſt Flowers and moſt odoriferous Herbs [b].

The Odiquas. CONTIGUOUS to the *Saſſaquas* are the *Odiquas*, or *Udiquas*, both Nations in perpetual Confederacy againſt their Neighbours the *Khirigriquas*, with whom they have had many long and bloody Wars. They were all three at War in 1706, when the Author arrived at the *Cape*; at which Time a *Dutch* Officer being ſent with a Party of Soldiers to mediate an Accomodation, a they have lived in Peace ever ſince: But before the Treaty was concluded, one *European* was eaten by a Lion, and another ſhot with a poiſoned Arrow in the Mouth; which muſt have proved fatal to him, had not the *Hottentots* diſcovered the Method of Cure.

Hottentot Nations.

The Khirigriquas. THE *Khirigriquas* [c], who inhabit along by the Bay of *St. Hellens*, are a numerous People, remarkable for Strength of Body, and Dexterity, above all the other Nations, in throwing the *Haſſagaye*. The fine *Elephant* River, ſo called from thoſe Animals frequenting it, runs through the Middle of their Territory; which is full of Mountains, covered, like moſt others in the *Hottentot* Countries, with delicate Meadows at Top. The Soil is much better than what the *Suſſaquas* and *Odiquas* poſſeſs: The Valleys are adorned with various Flowers, of uncommon Beauty and Fragrancy, but abound with Snakes, among which is the horned Sort, called *Ceraſtus*. Pebbles alſo are found here and there, of different Shapes and Colours.

Large Wood. IN this Territory is a large Wood, conſiſting of ſeveral Sorts of very thick and tall Trees, peculiar to thoſe Countries; nor could the Author give any Account of the Fruit more than the Name, there having been none upon them when he ſaw them. The wild Beaſts which harbour there make it dangerous to paſs through it. It is divided by ſeveral Roads, the Trees on both Sides of which ſtand ſo thick, and mingle their Branches athwart ſo cloſely, that the Ways are gloomy in the brighteſt Day, and in ſome Places ſo dark, that one would think he was travelling under-Ground.

THE Natives of this Territory having ſuffered extremely by the (*Dutch*) Free-booters, who had uſed to rob them of their Lives and Cattle in a very barbarous Manner, ſought the Deſtruction of every *European* they ſaw, till a regular Commerce was eſtabliſhed with them. Before that Time, a Party of *Dutch*, who came to trade, paſſing through the Wood, were ſurprized by an Ambuſcade. The *Hottentots*, who were ſo fenced with the Buſhes that there was no touching them with Fire-Arms, falling-on with their Lances, the *Dutch*, after having one Man killed and ſeveral wounded, fled in Confuſion to gain the open Field; where being arrived, they faced about, and made ſuch a Slaughter of their Purſuers, that they quickly diſappeared.

The Namaquas. THE *Namaquas* are divided into the greater and leſſer; the latter lies on the Coaſt, the greater to the Eaſt of them. Theſe two Nations, which differ in their Form of Government and Manner of Living, are extremely re-

[a] As lying towards the Bay of *Saldanha*, or *Saldanna*.

[b] *Kolben*'s Voyage, *p.* 63.

[c] Or, *Hirigriquas*.

1713. Kolben. spected by the reſt, on account of their Strength, Valour, and Diſcretion. *Kolben* ſays, they were People of the beſt Senſe he ever ſaw among the *Hottentots*. They ſpeak little; their Anſwers are ſhort and deliberate. Their Women are very gay and artful. They are very robuſt of Body, and able to take the Field with twenty thouſand fighting Men.

Hottentot Nation.

Soil. Spotted Deer. THE Territories of both are full of Mountains, which being ſtony and ſandy are bare of Graſs; nor is the Soil in the Valleys any of the beſt. There is but little Wood, and one Spring in all the Country; the *Elephant* River, which runs through it, principally ſupplying the Inhabitants with Water.

THIS Part abounds with wild Beaſts, and a Sort of ſpotted Deer peculiar thereto. They are not ſo large as thoſe of *Europe*, but exceeding ſwift. Their Spots are white and yellow. They never go ſingly, but by hundreds; ſometimes they are above a thouſand together. The Veniſon is generally very fat and delicate, but taſtes nothing like the *German*.

Fort cut in the Rock. NEAR the Spring above-mentioned, ſtands a Rock, ſcooped and faſhioned into a Kind of Fortreſs. It is called *Miro*'s Caſtle, from a Captain of the *Namaquas*, who did it for his Diverſion; but the Author hardly believes a *Hottentot* could have Induſtry enough to perform ſuch a Taſk. There is a great deal of Art as well as Labour in it; particularly two Lodgments which are well-contrived, and capable of holding a conſiderable Number of Men: In ſhort, it is the moſt curious Piece of Work in all the *Hottentot* Countries.

Dutch defeated TO give the Reader an Inſtance of the Addreſs of the *Namaquas*. The firſt Time the *Dutch* (among whom was *Claas*, a famous *Hottentot* at the *Cape*) came into their Territories to trade fairly for Cattle, the *Namaquas* taking them for Free-booters, by whom they had ſuffered equally with the *Khirigriquas*, ſtood not to hear what they had to ſay by *Claas*; but running to their Arms in great Numbers, attacked them furiouſly with their Arrows and Lances, and maintained the Fight for three Days ſucceſſively in the open Field. At length, the *Namaquas*, deſpairing of the Victory by downright Force, had recourſe to Stratagem: Taking a proper Opportunity, when the *Hollanders* were pretty warm, they retreated, ſtill fighting, into a Defile which lay behind them, of a conſiderable Length, between certain Rocks. The *Dutch*, not dreamin of the Snare, purſued them, and had flung themſelves half Way through the Paſs; when the *Namaquas*, on a ſudden, clambering up to the Top of the Rocks, on both Sides, as nimbly as Cats, from thence galled them with ſuch Showers of Arrows, Lances, and Stones, that they ran for their Lives, but with ſuch bruiſed and bloody Heads, that they were no longer in a Condition to look the Enemy in the Face [a].

By Stratagem.

ACCORDING to *Dapper*, the *Dutch* viſited the *Namaquas* before that, and met with a very good Reception. This Author informs us, that in the Year 1661 thirteen *Netherlanders* being ſent by the Governor of the Fort, to enquire after Gold, or any other Rarities, were entertained with great Friendſhip, and preſented with Sheep. The Muſic conſiſted of about an hundred Performers, ranged in a Ring, each with a Reed in his Hand, but of unequal Lengths; which yielded a pleaſant Harmony like that of Trumpets, one who ſtood in the Middle beating Time.

Sent to find out Gold.

AFTER this Concert, which continued two or three Hours, they were invited by the King into his Houſe, where they were treated with Millet and Mutton. The *Dutch* preſented his Majeſty with ſome Copper, Beads, Brandy, and Tobacco, which they accepted kindly, and in ſhort Time learned the Uſe of it.

IN *November*, the ſame Year, fourteen more were ſent out; but after having been above three hundred Miles up the Country, not meeting with the *Namaquas*, who were withdrawn at a great Diſtance, they returned in *February* following, and thus the Attempt miſcarried for that Time.

Namaqua Dreſs. *DAPPER* ſays, the *Namaquas* are of great and gigantic Stature, and very numerous. The Women handſome and well ſhaped, but rather by Nature than Art, dreſſed in Skins of Beaſts. Their Ornaments are Glaſs *Kambayan* Beads, which they buy from the *Portugueze* about *Monomotapa*.

THE Men wear a neat Ivory Plate before their Privities, and a round Hoop of the ſame on one Arm, beſides many Copper Rings. Every *Namaqua* hath a ſmall handſome Stool, made of Wood and Ropes, hanging upon his Arm, which he carries every where along with him to ſit upon.

THE Government conſiſts in a ſingle Perſon. He who held it about 1670, was named *Akambiba*, and had three Sons of an extraordinary Stature [b].

Politeneſs. *KOLBEN*, who mentions nothing remarkable in them for their Size, praiſes their good Senſe and Politeneſs, of which he gives the following Inſtance. On the Arrival of M. *Van Aſſenbourg*, the Governor, at the *Cape*, in 1708, the two Nations ſent ſome of their Leaders and principal Men, to wait on his Excellency with their Compliments, and a noble Preſent of Cattle; likewiſe, to crave the Protection they had enjoyed from his Predeceſſors, and to aſſure him

[a] *Kolben*'s Voyage, vol. 1. *p.* 63, *& ſeqq.*

[b] *Ogilby*'s *Africa*, p. 62, *& ſeq.*

N.o 99 G. Child Sculpt. Plate XXX Vol. III. p. 328

1713. Kolben. of their ſincere Intentions to obſerve exactly the Treaty of Alliance [a].

THE Deputies diſcharged their Commiſſion with ſuch Ability and Diſcretion as ſurprized the Governor and every one preſent. They were entertained for ſome Days at the *Cape*, very liberally, at the Company's Expence; and underſtanding that M. *Van Aſſembourg* had aſſigned the Preſent of Cattle they had brought to the Company's Uſe, and would not touch a Head for himſelf, though it had been the Practice of his Predeceſſors, on ſuch Occaſions, to ſwallow the Whole, they took Occaſion frequently to applaud his Integrity, Diſintereſtedneſs, and Generoſity; and, in their Audience of Leave, complimented his Excellency on the ſame, telling him, *That they were returning home with the beſt Impreſſions of the Greatneſs and Goodneſs of his Mind; and that they would not fail to give the ſame Impreſſions of his Excellency to all their Countrymen, who would be exceedingly rejoiced to hear that the Government was in the Hands of ſo worthy a Perſon, from whoſe Virtues they might promiſe themſelves all the Peace and Security their Hearts could wiſh.*

The Namaquas.

TACHARD ſays, the Country is deſert and uninhabited, from the *Namaquas* to the eighteenth Degree; where begin the *Hottentots* [b] of *Angola*. Here he has committed two Miſtakes; for neither is the Country between the *Namaquas* and *Angola* uninhabited, nor are the People of *Angola*, *Hottentots*, but of a very different Race.

Attaquas and Khorogauquas.

To the *Namaquas* on the North, joins the Nation of the *Attaquas*; and on the North of the latter, if the Author miſtakes not, the *Khorogauquas*; both of them great Nations and poſſeſſing a vaſt Extent of Country: Beſides, there may be ſeveral others between them and *Angola*. He grants, however, that there are here and there, Northward of the *Namaquas*, vaſt Deſerts, abandoned on account of the Barrenneſs of the Soil and Want of Water.

THE Country of the *Attaquas* being but very indifferent in thoſe two Reſpects, the Inhabitants live in little Troops at a conſiderable Diſtance from one another, in Parts the moſt commodious. It is owing to this alſo that they have, for the moſt Part, only juſt ſo much Cattle as, with the Game they catch, is neceſſary to ſupport them. They are, however, as brave, lively, and contented, as if they enjoyed the moſt flouriſhing Soil. They live in great Tranquillity, and are ſeldom at War with their Neighbours. When they are in Danger of an Enemy, they haſten, like the *Switzers*, to the Tops of their higheſt Mountains, where making Signals with a great Smoak by Day, and a clear Flame by Night, every one who is able to ſerve haſtens with his beſt Arms to one conſtant Place of Rendezvous, where a very numerous Army is aſſembled immediately.

Hottentot Nations.

To return towards the *Cape*. Next to the *Gunyemans*, Southward, are the *Koopmans* [b], ſo called from a Captain of that Nation, mentioned hereafter on another Occaſion. This Territory is of great Extent Eaſtward; but does not ſpread far upon the Coaſt. A great many *Europeans* are ſettled here, in the Poſſeſſion of large and rich Tracts of Land, whereto they are continually adding others, which the *Koopmans* do not employ.

The Koopmans.

WINDING through the Valleys of this Territory, which is well-watered and abounds with Trees of ſeveral Kinds, there runs into the Sea a rapid River, called *Palamit* [d], deriving its Source from the *Drakenſtein* Mountains on the Frontiers, and receiving ſeveral Rivulets, one of which, a pretty large Stream, is called the *Black River*. In the *Palamit* is ſeldom found any other than Eels, Smelts, and ſuch ſmall Fry.

IN this Territory is a hot Bath; and in a Valley called *Suthenhall*; and here and there in other Parts, are ſeveral fine Salt-Pits.

The Heſſaquas.

BORDERING likewiſe on the *Gunyeman* Nation, is that of the *Heſſaquas*, called by *Tachard* *Gaſſaquas*. He is miſtaken no leſs in the Situation of the Territory: For he ſays, they extend their Dwellings to the Sea-Side; whereas they have not a Foot of Land near it. He is right however in aſſerting, that they are rich and numerous, but leaſt expert of all in the Art of War.

THE *Heſſaquas* are perhaps wealthier than any other *Hottentot* Nation; that is, have more and better Cattle. The Paſtures here are covered with Droves of Oxen and Flocks of Sheep. Their *Bakkeleys*, as they call them, or Oxen, for Carriage exceed all others in Strength and Beauty. As they carry-on the greateſt Traffic with the *Europeans* for Brandy, Tobacco, Coral, and other Things, they are more luxurious and leſs fit for War. They therefore, though numerous, cultivate Peace with their Neighbours; yet, when they are invaded by any of them, for Sake of their Cattle, they make a brave Oppoſition; but never purſue their Enemies beyond their own Frontiers, and this Love of Home expoſes them to more frequent Inſults. When they cannot eaſily repel the Enemy, they apply for Protection to the Governor of the *Cape*, who brings them to Reaſon.

[a] *Kolben*'s Voyage, vol. 1. *p.* 63, *& ſeqq.* [b] This Remark is taken from *Tachard*'s Map of the *Cape*; where they are not called *Hottentots* but *Kafrs*, which *Kolben* taking to be ſynonymous Terms, has committed the Blunders himſelf. [c] Rather, Eaſtward, or North-Eaſtward, in the Map. [d] This River, at leaſt the Name of it, is not inſerted in the Map.

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A diverting Fray.

IN 1707, some Deputies of the *Heſſaquas* having waited on the Governor with a Preſent of Oxen, he returned the Favour by a Preſent of Tobacco, Arrack, and Coral. As ſoon as the Deputies had received it, they ſat-down with a Party of *Gunyemans* to taſte the Arrack. The Bottle went briſkly about, and the Company was very merry: But at length, for what Cauſe the Author could never learn, perhaps becauſe the *Gunyemans* would have had more Liquor, and the *Heſſaquas* grew ſtingy, the former inſulted the latter as they were packing-up to be gone. Immediately the two Parties fell together by the Ears near the Fort. Some went to handy Cuffs, ſome fought with Sticks, and ſome with Stones; both Sides engaging with a great deal of Noiſe and Fury. The Town was alarmed, and People ran in Numbers to behold this Encounter, but were forced to ſtand at a Diſtance to avoid the Stones. The Fiſcal, though an Officer much reſpected by the *Hottentots*, interpoſed in vain, and not without Danger. Hereupon the Governor, to terrify them into Peace, ordered a large Piece of Artillery to be brought-out againſt them, and charged in their Sight; but this had no Effect, till he cauſed it to be fired over their Heads, the dreadful Noiſe of which parting them, they retired at once, without a Word, to their reſpective Homes.

Their Kraals or Villages.

THE *Kraals*, or Villages, of the *Heſſaquas* are larger, more in Number, and better peopled than thoſe of any other *Hottentot* Nation. The Territory abounds with Game, and furniſhes more of every thing that is produced in that Part of the World for Accommodation [a] or Pleaſure than any other about the Cape. It is a common Practice with them, when they have their Fortunes to make, to enter into the Service of *Europeans*, and employ the Wages they get in the Purchaſe of Cattle; with which, at length, they return home, and ſet-up for themſelves.

The Sonquas.

NEXT to the *Koopmans*, Eaſtward, dwell the *Sonquas*, a lively daring People, and very dexterous in the Management of their Arms. This martial Genius and Proficiency they owe to their Country, which is mountainous, rocky, and the pooreſt in all the Regions about the Cape, yielding but very little Suſtenance for Man or Beaſt. The *Sonquas* therefore, for a Livelihood, generally take-up the military Profeſſion, and are Mercenaries to the other *Hottentot* Nations in their Wars, ſerving barely for Food. This Poverty of their Country brings them likewiſe to be dexterous at the Chaſe, but that Dexterity is acquired by the Deſtruction of almoſt all their Game.

Hottentot Nations.

Proviſions ſcarce.

FROM what hath been ſaid, it may be inferred, that this People is not very numerous: A few Villages contain them all. Cattle alſo, both great and ſmall, are ſo ſcarce among them, that they kill none but upon certain ſolemn and unavoidable Occaſions, hereafter-mentioned: Indeed Roots, Plants and Herbs are here and there plenty enough; but then the Territory produces little beſides, excepting Wood for Firing, to keep-off wild Beaſts.

THE *Sonquas* are very expert at defeating the Bees to get the Honey, which they lay-up in hollow Trees. They care not for it themſelves, but do it to anſwer the Demands of the *Europeans*, who make a very delicate and refreſhing Liquor [b] of it mixed with Water. They exchange it for Knives and other Implements of Iron and Braſs, for Brandy, Tobacco, and Pipes. They lodge and diſpoſe of it in rough Leathern Sacks, and truck a Sackful for a very Trifle.

The Dunquas.

NEXT the *Sonquas* dwell the People called the *Dunquas*, who poſſeſs a very fine and fruitful Country, not ſo mountainous and uneven as moſt others about the Cape. It is well watered, ſeveral fine Rivulets paſſing through it into the *Palamit* River. Both the Hills and Plains are covered with Plenty of Graſs, Herbs, and Flowers, as well as abound with Cattle and Game.

THE *Damaquas* are their Neighbours, inhabiting a Tract of Land as fine and fruitful as the former, and much ſmoother. It produces Water-Melons and wild Hemp, and abounds with Cattle and Game; but they have ſcarce Fuel enough to dreſs their Victuals, unleſs they burn a Sort of Moſs, which has a very offenſive Smell.

Salt Pits. Palamit River.

IN this Territory there are ſeveral Salt-Pits, but ſo far from any Settlement of the *Europeans*, that no Manner of Uſe is made of them, for the *Hottentots* eat no Salt. The *Palamit* River runs through it, but with ſo many Turnings and Windings, that it is a tedious Hinderance to Travellers; who, for want of Bridges, either paſs it in ſmall Canoas, or Floats.

THE Natives being great Lovers of the Fleſh of Game, are often in the Chaſe, and plentifully provided with Furs for their Apparel.

The Gauri- or Gauriquas.

NEXT to the *Damaquas* lie the *Gauros*, or *Gauriquas*; beyond whom, ſays *Tachard*, the Country is inhabited by the *Hottentots* [c] of *Monomotapa*. In the firſt Place, no *Hottentots* are to be found in *Monomotapa*: Then, ſeveral other *Hottentot* Nations, not yet diſcovered, dwell a-

[a] *Dapper* ſays, the *Heſſaquas* maintain themſelves by planting the *Dakha*-Root, hereafter deſcribed. [b] That is, Mead. [c] *Kolben* has here again ſubſtituted *Hottentots* in the Place of *Kafrs*, and ſo committed the ſame Blunder as before.

long

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long the Coaſt, from the *Gauros* as far as *Terra de Natal*, which is the Beginning on that Side of *Monomotapa*, and inhabited by the *Kafrs* [a].

THE *Gauros* are a numerous People, in a very ſmall Territory, but the Soil is every-where rich and fruitful, abounding with Cattle, and well provided with Wood and Water. This Diſtrict ſwarms with wild Beaſts more than any other about the Cape; and moſt of the Inhabitants wear the Skin of a Tyger, wild Cat, or other ravenous Animals, in Token of their Atchievements.

The Houteniquas.

NORTH-EAST of the *Gauros*, on the Coaſt, lie the *Houteniquas*, in whoſe Territories are ſeveral Woods of very ſtately Trees. Between the Woods lies Abundance of lovely Meadow, enriched with Herbs, and a wonderful Variety of fragrant and beautiful Flowers.

The Khamtoures.

ON the *Houteniquas* border the *Khamtouers* [b], who are poſſeſſed of a fine flat Country, which, beſides being well graſſed and watered, ſhews ſeveral little Woods, conſiſting of the fineſt, talleſt Trees in all the Territories of the *Hottentots*. This Diſtrict abounds with Game, and all Sorts of wild Beaſts. It is likewiſe divided by ſeveral large Streams, enriched with ſeveral Kinds of very delicate freſh Water, and ſometimes Sea-Fiſh, among which the Sea-Cow often appears.

Cherries and Apricots.

THE Author was credibly informed, that a Party of *Europeans* found ſeveral Cherry and Apricot-Trees, laden with Fruit, in traverſing the Woods and Thickets of this Territory, but met with neither Elephant nor Buffalo, though the Woods in every other *Hottentot* Country abound with theſe Creatures. The Inhabitants, perhaps, kill them or chaſe them out of their Limits as faſt as they appear.

Defeated by the Dutch.

HERE a Party of *Dutchmen*, who came to trade for Cattle, was decoyed by the Natives into a Wood, and there ſo furiouſly aſſailed with Aſſagayes and envenomed Arrows, that it was a Wonder they were not all inſtantly ſlain. By good Fortune they formed and diſcharged before they had received much Harm, which breaking the Enemies Fury, they were ſoon put to Flight, and next Day came to a good Underſtanding with them. On this Occaſion the Captain of the *Khamtouers*, who ſpoke broken *Dutch*, delivered himſelf to the Effect following: *We have always been of Opinion till now, that we were ſuperior in Arms to every other Nation; but the* Dutch *have vanquiſhed us, and we ſubmit to them as our Maſters.*

Hottentot Nations.

The Heykoms.

ADJOINING on the *Khamtouers*, North-Eaſtwards, are the *Heykoms*, poſſeſſed of a very mountainous Country, and only fertile in the Valleys; yet they are pretty well ſtocked with Cattle, which thrive upon the brackiſh Water of the Rivers, and the Reeds on their Banks. They abound with Game and wild Beaſts of every Kind ſeen about the Cape; but the Want of freſh Water puts the People to a great many hard Shifts and Inconveniences.

AN Officer of the Gariſon arriving here with Preſents, and an Invitation to the People to come into the general Treaty of Alliance with the *Dutch*, to which they acceded, they begged of him a Drum, together with an Iron Pot and Pan they ſaw in his Equipage. Of theſe Things, particularly the Drum, they were infinitely fond and proud: But at length a Party of *Europeans*, who uſed to deceive and rob the *Hottentots*, under Pretence of coming upon fair Trade, carried-off thoſe three beloved Implements, together with a great deal of Cattle: An Injury which to this Day they hold ſo much at Heart, that an *European* who viſits them is ſure to hear of the Treachery of that Party, and to have a Lamentation from the meaner Sort for the Loſs of the Drum, the Pan, and the Kettle.

Their lamentable Loſs.

BEYOND the *Heykoms* lies the *Tierra de Natal*, which is inhabited by the *Kafrs*, who have no Manner of Affinity in Features or Manners with the *Hottentots*. Mr. *Kolben* concludes this Article by obſerving, that he had viſited the greater Part of the above-mentioned Nations himſelf, and had Accounts of the reſt from a great many Perſons of Credit: Some of them Burghers at the Cape, who had made the Tour of ſeveral *Hottentot* Nations for their Diverſion; others the Company's Servants, who had traverſed the Country ſeveral Ways by their Command [c].

[a] *Kafr* ſignifies *Unbelievers*, or *Infidels*, a Name given by the *Arabs*, who ſettled on the Eaſtern Coaſt of *Africa*, to the Natives, as well as to Chriſtians, and in general all who do not profeſs the *Mohammedan* Religion. So that it may properly enough be given to the *Hottentots*. Authors commonly reckon the *Hottentots* among the *Kafrs*, and *Dapper*, not knowing the Meaning of the Word, makes them, as it were, ſynonymous Terms.

[b] Or, *Hamtours*.

[c] *Kolben*'s Voyage, vol. 1. *p.* 70, *&ſeqq.*

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Dutch Colonies.

CHAP. II.

DESCRIPTION of the Dutch Poſſeſſions at the Cape.

SECT. I.

The Cape-Colony.

The firſt Settlement of the Dutch. *Its Extent.* Table-Hill. *Strange Phænomenon. The white Cloud.* Lion-Hill: *Signals from thence. Small Fort.* Wind-Hill. Tyger-Hills. Cow-Hill. Blue Mountains. Wood-Bay. Norwegen-Hills. Salt River: *Canal of Communication.* Muſhel-Bank *River. Vaſt Deſert.* Kaiſer's *River. Rivulet. Springs.* Cape-Town *deſcribed. The Fortreſs. Firſt Settlement. State Priſon.* Bread and Wine *Farm.* Conſtantia-*Houſe. Streams. Latitude of the Cape. Longitude by Obſervation: By Calculation. Doubts thereupon, determined by* Kolben. *Variation of the Needle.*

Firſt Settlement

IT has been already obſerved in the former Chapter, that the *Dutch* did not attempt a Settlement at the Cape till the Year 1650, when M. *Van Riebeeck*, a *Dutch* Surgeon, returning from *India*, and obſerving the Country rich and improveable, the Natives tractable, and the Harbour ſafe and commodious, laid his Remarks before the Directors of that Company, who immediately ordered four Ships well provided under the Command of that Gentleman, appointing him as Governor of the new Settlement. *Van Riebeeck*, on his Arrival at the Cape, agreed with the Natives, who, on the Delivery of Commodities to the Value of fifty thouſand Guilders, yielded the *Dutch* the Poſſeſſion of the Cape, which *Van Riebeeck* ſtrengthened by building a ſquare Fort. He likewiſe planted a Garden, about two Leagues up the Country, with *European* Seeds. The Company upon this Succeſs, to recruit their new Eſtabliſhment, offered to every Man, who would go and ſettle at the Cape, the Inheritance of ſixty Acres of Land; provided that in three Years he improved the ſame ſufficiently to maintain himſelf, and contribute to the Support of the Gariſon, with Liberty to diſpoſe of his Allotment at the Expiration of that Term, if he did not chuſe to ſtay.

Of the Dutch.

ON this Encouragement People flocked to the Cape; thoſe who wanted Cattle, Grain, and Utenſils, being furniſhed on Credit by the Company, whoſe next Care was to ſupply the Men who wanted Wives, which they did from the charitable Foundations and Orphan-Houſes. By this Means the firſt Planters multiplied ſo faſt, that in a few Years they began to extend themſelves in new Colonies along the Coaſt.

THE Country poſſeſſed by the *Dutch* at the Cape comprehends all the Coaſt from the Bay of *Saldanna*, quite round the Southern Point of *Africa*, till you come to *Noſſel* Bay on the Eaſt Side, and extends far into the Country. The Company has likewiſe bought, for a future Increaſe of People, all the *Tierra de Natal*, lying between that Bay and *Mozambik*, for which they paid, in Toys and Commodities, thirty thouſand Guilders: So that the Province is now become of great Extent, and the Government a very conſiderable Thing. Their Poſſeſſions, excluſive of the *Tierra de Natal*, are divided into four Diſtricts, *viz.* 1. The *Cape* Colony, where are the grand Forts and chief Town. 2. The *Stellenboſh*. 3. The *Drakenſtein*. 4. The *Waveren* Colony [a].

Its Extent.

THE *Cape* or *Capian-Settlement*, as it is ſometimes called, which takes its Name from the Cape, extends Southward to Bay *Falſo*, and is divided from *Stellenboſh* Colony by a large Deſert, which borders on the *Cape-Town*. It was, in the Year 1712, conſiderably extended by the Decree of the ſupreme Council, on occaſion of a Diſpute between the Fiſcal proviſional, and Fiſcal independent, eſtabliſhed by the Baron *Van Rheede*, Commiſſary-General to the Company about 1685.

Cape Settlement.

KOLBEN not being very methodical in his Deſcription, we ſhall change the Form. The moſt remarkable Hills or Mountains in this Colony, are *Table-Hill*, *Lion-Hill*, *Wind-Hill*, and the *Tyger-Hills*. The three firſt lie near *Table-Bay*, and ſurround *Table-Valley*, where the Cape-Town ſtands.

THE *Table-Hill*, *Tavoa de Cabo* as the *Portugueze* call it, is the higheſt of the three. From the Center of the Valley it bears South, extending itſelf a little to the South-Weſt. *Kolben* found it to be one thouſand eight hundred fifty-ſeven Foot high. The Top at ſome Diſtance appears very level and ſmooth, like the Leaf of a Table, but when on it, you find it very craggy and uneven. The Whole viewed from the Foot of it appears very rough and barren, the Sides being pretty thick ſcattered with Stones of various Colours,

Table-Hill.

[a] *Kolben's* Voyage, vol. 1. *p.* 20, *& ſeqq.*

reſembling

1713. Kolben. resembling the Spots on a Tyger: But in Fact it is charmingly fruitful [a], being beset on every Side with beautiful Country Seats, Vineyards, and Gardens, two of which belong to the Company; one called *Round-Bush Garden*, from a beautiful Grove of Oaks named the *Round-Bush*, near which stands a noble Pleasure-House for the Governor: The other is called *Newland*, because but lately planted. Both these Gardens are finely watered by Springs from the Hill, and yield the Company a very considerable Revenue [b].

Strange Phænomenon. A LITTLE before *Koben*'s Arrival there appeared in the Night-time, for near a Month together, on the Top of this Hill, something resplendent as a large Carbuncle Stone, resembling a Serpent, with a Crown upon its Head: Many were terrified, and none would venture to discover what it was. The like was seen there about the same Time some Years before.

IN the Middle of the Hill there is a Chasm, or Rent, in which grow several large Trees. Here unite a great many Currents from the Top of the Hill, which in the rainy Season wash-down a great deal of Earth into the Valleys; and it is observed, that this Chasm becomes larger every such Rain.

ON this Hill are two Groves; one called *Hell*, the other *Paradise*. Between the two, some Years ago, was discovered a Silver Mine, but it did not answer the Charge of working. During the dry Season, from *September* to *March*, and frequently in the other Months, a white Cloud hovers on the Top of this and *Wind-Hill*, which is reckoned the Cause of the terrible South-East Winds that are felt at the Cape. It is usual with Sailors, as soon as they discover this Cloud, to say, *The Table is covered*, or, *The Cloth is laid on the Table*; intimating, that they must prepare for a Storm; and accordingly immediately go to work.

White Cloud.

Lion-Hill. THE *Lion-Hill*, which is separated from the former by a small *Kloof*, Cleft, or Descent, bears West from the Center of the *Table-Valley*, and extends itself Northward, being washed by the Ocean. Some say it receives its Name from its being formerly a great Haunt of Lions: Others deduce it from the Shape, which, from Sea, resembles a Lion Couchant, with his Head erect, as watching for his Prey. Its Head and fore Feet point to the South-West: Its hind Feet and Tail to the East. In the *Kloof*, between this and *Table-Hill*, stands a Hut, where two Men are posted to give the Fortress at the Cape Notice of Ships making-in: And from the Top of the *Lion-Hill*, which here is so steep, that they ascend it partly by Rope Ladders, may be discovered the smallest Sail at above twelve Leagues Distance. As soon as one of those Fellows from the Top discovers a Vessel, he, by extending a long Truncheon, makes a Signal to him below, who immediately posts towards the Fortress, while the other discharges a two Pounder, and hoists the *Dutch* Flag. If more than one Sail appear, he fires the Gun for each, and drops the Flag. When the Wind is favourable, the Gun is heard, and in clear Weather the Flag is seen at the Fort. As soon as any Ship, of what Nation soever, is discovered from *Roben* Island, passing-by, or standing-in, a Gun is fired there, and the Prince's Flag hoisted. This Island lies at the Mouth of the Haven, three Leagues from the Cape-Town.

Dutch Colonies. *Signals from thence.*

AT the Foot of the Hill there is a Creek on the Shore, upon which the Governor, *Simon Vander Stel*, built a small Fort, mounted with four Guns, and a Watch-house near it, for preventing a clandestine Trade, and the landing of an Enemy, who, by Favour of Fogs, frequent in *June* and *July*, might, with small Boats, land Men there undiscovered. But his Son and Successor *Adrian*, judging these Precautions unnecessary, they are gone to Ruin.

Small Fort.

THE *Wind-Hill*, which Sailors call the *Devil's Hill*, is divided from *Lion-Hill* by a Cleft. It probably has these Names from the terrible South-East Winds, caused by the white Cloud before-mentioned; from whence those Winds issue as from the Mouth of a Sack, with inexpressible Fury, shattering the Houses, endangering the Ships in the Harbour, and doing immense Damage to the Corn and Fruit.

Wind-Hill.

THE Hill, which is neither so high nor broad as the *Table* or *Lion-Hill*, extends itself to the Sea-Side; the three Hills forming a Semicircle, which encloses *Table-Valley*. *Wind-Hill* at a Distance seems quite barren, but there is Abundance of excellent Pastures upon it. From hence there is a View of the Salt River, and its Improvements, with the *Tyger-Hills*, and the adjacent Deserts [c].

THE *Tyger-Hills*, so called because they appear coloured and spotted somewhat like the Skins of Tygers, are about eight Leagues in Compass, and the farthest of them about four from the Cape. These are esteemed the most fertile Hills in all this Settlement, owing to the Dung of Deer. There are on them twenty-two fine Estates, with each a Seat upon it; and all the Lands upon them are in Occupation, excepting a small Tract, which the Government will not let, that the Planters in the Neighbourhood may, in the dry Seasons, have the Benefit of a Spring there. A Man must have upwards of one thousand Sheep, and from two to three hundred large Cattle, to be of any Reckoning for Substance; and the Author met with a great many who had several

Tyger-Hills.

[a] *Kolben*'s Voyage, vol. 2. *p.* 9. *& seqq.* [b] The same, *p.* 4. [c] The same, *p.* 13, *& seqq.*

Thousands

1713. Kolben. Thouſands of ſmall Cattle, and above a Thouſand of great.

Cow-Hill. Blue Mountain. THE *Cow-Hill*, about ſix Leagues from the Cape, was ſettled next after the *Tyger-Hills*, but is nothing ſo well inhabited for want of good Water, and a kindly Soil.

THE *Blue Mountain*, ſo called from its appearing blue at a Diſtance off at Sea, was ſettled next. It is about eight Leagues from the Cape [a]. It is as fertile as the *Tyger-Hills*, but being only poorly provided with good Water, it is but thinly inhabited, and much frequented by wild Beaſts, particularly Elephants and Deer [b].

Wood-Bay. BEHIND the *Buſh-Hill* runs a difficult ſtony Road, leading over high and rough Mountains to the *Wood-Bay*, ſo called from the large Wood on its Shore; from whence the Colonies are ſupplied when in Want of Timber or Fuel, which are pretty ſcarce at the Cape.

Norwegen-Hills. THE Company had formerly ſeveral little Settlements up and down the Country for the breeding of Cattle, particularly one behind the craggy Mountains, (which, according to *Dapper*, the *Portugueze* call *Los Picos Fragoſos*, or, *The broken Mountains*. The North Part of them are named by the *Dutch*, *Norwegen*:) But finding them very expenſive, they reduced them to four, from which the Company has been ſupplied with Meat at the Cape ever ſince.

IN this Quarter lies a vaſt Tract of Land, near three Days Journey in Compaſs, which the Governor, *Vander Stel*, appropriated to himſelf and Family, and built thereon a handſome Seat, with ſeveral Stables, and the Fiſh-Houſe near *Chalk-Bay* [c].

Salt River. IN this Colony there are ſeveral pleaſant and commodious Rivers: The chief is that called the *Salt River*, from the Tide rendering its Waters brackiſh towards the Mouth, for upwards it is ſweet, clear, and wholſome. It riſes on the Top of *Table-Hill* [d], and falls into *Table-Bay*. In its Courſe it receives ſeveral Rivulets, and waters ſeveral fine Eſtates, Corn-Fields, Gardens, and Vineyards, particularly the noble Garden of the Company, called the *Round-Buſh Garden* [e], and that planted by *Van Riebeeck* on *Buſh-Hill*, which are ſtocked with moſt Sorts of *European* Fruit-Trees.

Canal of Communication. THE Governor, *Simon Vander Stel*, undertook to cut a Canal from the River to the Bay *Falzo*, (which is four *German* Miles [f] from *Table-Bay*, the ſhorteſt Cut) deep and broad enough for two Ships of the heavieſt Burden to paſs abreaſt. He deſigned it as a Security for the Shipping as well from the South-Eaſt as North-Weſt Monſons, and actually made a conſiderable Progreſs in the Work, which is called the *New Salt River*, but deſiſted when he came to diſcover, that both Monſons would choak-up the Canal with Sand; beſides, the Advantages would not anſwer the immenſe Expence [g]. *Dutch Colonies.*

b THE *Muſhel-Bank* River is only a Conflux of Waters, which, in the rainy Seaſons, deſcending from the neighbouring Mountains, make a mighty Stream, and fall into the *Salt River*: But in the dry Seaſons you ſee nothing in this Channel but Pits here and there of ſtanding Water, which, in the great Heats, quickly become brackiſh; yet it goes-down both with the People and Cattle thereabout, becauſe at thoſe Times no other is to be had. The Caſe is the ſame in Summer on c the *Tyger-Hills* [h]. *Muſhel-Bank River.*

THERE is a vaſt Deſert lying between the Cape-Colony and that of *Stellenboſh*, extending from the Cape [i] to the Eſtate called *Saxenburg*, (from the Planter) in this laſt Settlement, a Journey of ſix Hours, in all which Space there are but three ſmall fertile Tracts. Through this Deſert and by the *Kuyle* (a fine Eſtate formerly belonging to the Company) there paſſes a River [k] which runs into *Falſo-Bay*, and is ſuppoſed to d have its Source in *Stellenboſh* Settlement [l]. *Vaſt Deſert.*

SEVERAL fine Streams iſſuing from the Side of the *Table-Hills*, next the Stone Hills, plentifully ſupply the adjacent Plantations, particularly the *Round-Buſh Garden*.

THERE is a River called *Kaiſer*'s, (from a *German* of that Name who fell-in and was drowned) which runs by *Conſtantia*, and from thence paſſes, with ſeveral Windings, into the Sand Valley. There in the dry Seaſon it is ſtopped e by great Banks of Sand raiſed by the mighty South-Eaſt Winds, and overflowing all the Valley, remains a vaſt Lake till the rainy Seaſon; when the mighty Floods from the Hills, aſſiſted by the North-Weſt Winds, ſweep-down the Sand-Banks into the Sea [m]. This River is well ſtocked with Fiſh, and while its Courſe is ſtopped, the Fiſhermen and others cut narrow Channels in the Banks to let-out the Water, and catch Abundance of Fiſh that follow the Streams. *Kaiſer's River.*

f ON *Norwegen* Eminence there is a Rivulet, *Rivulet. Springs.*

[a] To the North on the Side of *Table-Bay*. [b] *Kolben*'s Voyage, vol. 2. *p.* 7, *& ſeqq.* [c] The ſame, *p.* 6, *& ſeq.* [d] The Map ſeems to make it come from the *Tyger-Hill*. [e] *Kolben*, as before, *p.* 12. [f] It is, by the Map, about twenty-ſeven geographical Miles, of ſixty to a Degree, which are equal to about thirty-one, one Fourth, *Engliſh* Miles. [g] *Kolben*, as before, *p.* 3. [h] The ſame, *p.* 11. [i] It ſhould be rather, we preſume, from the *Kuyle*, or, rather, *Falſo-Bay*. [k] It is called *Kuil-River* in the Map. [l] *Kolben*, as before, *p.* 24. [m] It falls into Bay-*Falſo* by the Map.

on

1713. Kolben. on which the Governor, *Vander Stel*, had a small Seat, with an adjacent Plantation, where he sometimes went for the Diversion of Fishing; but no one besides himself had either Building or Plantation there.

BEHIND the *Stone Hills* there are several fine Springs, from which the adjacent Lands are plentifully watered [a].

IN the Road from *Lion Hill* to the *Cape* Fortress there is a fine Fountain, which was public, till one *Hertog*, a Burgher of the *Cape*, got Possession of the Ground about it. On this Piece of Ground he built Brick-Kilns and Pot-Ovens, facing those of the Company, from which they are only separated by a Ditch. This Ditch, with another in the *Table Valley*, is for the Convenience of carrying-off the Water, which, in the rainy Seasons, falls roaring from the Hills, and passes through them with a furious Stream. The Ditch between the Pot-Ovens, taking its Course between the *Cape*-Church and Hospital, is lined with Brick, to prevent the Water's sapping the Foundations of those Buildings [b].

Cape Town described. *KOLBEN* is very brief here in his Account of the *Dutch* Town and Fortress, the first called the *Cape-Town*, the latter, *Bonne Esperance*, or *Good Hope*. He only says, that they are situated in the *Table-Valley*; and that there are a great many rich Gardens and Vineyards at a little Distance from the Town, and on the *Salt* River, where there is also a Row of Houses and several fine Corn-Fields, which are Town-Lands [c]. The following Particulars are gathered from another Part of the Work. The Town extends from the Sea to the Valley, is large and regular, containing several spacious Streets, and upwards of two hundred Houses [d], with Courts and Gardens. They are built of Stone, but seldom more than one Story high, on account of the Easterly Winds, which damage them, low as they are: For the same Reason they are usually thatched. There is a plain but handsome Church of Stone, white-washed on the Outside, the Nave and Steeple of which are thatched. Opposite to this is the Hospital, a large, regular Structure, capable of receiving several hundred Patients.

The Fortress. THE Fort where the Governor resides is a strong, stately Building of a large Compass, provided with all Accommodations for a Garison, and commanding not only the Bay, but the adjacent Country. The Company's Officers have convenient Lodgings in it, and there is a strong Garison constantly kept [e].

Dutch Colonies. First Settlement. THE first Settlement of the *Dutch* was in the *Table Valley*; but having quickly extended themselves beyond *Table Hill*, they erected near the *Salt River*, a Fort of Wood and Earth, in which a Guard being kept, as well to prevent the Cattle from straying, as the *Hottentots* from stealing them, they gave it the Name of, *Turn the Cow*. For the same Purpose they erected near this Fort a Stable large enough for an hundred and fifty Horses, and as many Men, to be ready to mount and follow them on Occasion.

State Prison. WHEN the Colony had spread far-up the Country beyond the *Salt River*, the Fort became useless, and went quickly to ruin; but a considerable Part of the Stable is still standing, and serves for the Receptacle of such Offenders as the *Dutch* think fit to banish hither from *India*, for a certain Season. In the Author's Time, there dwelt in this Stable some *Indian* Princes, banished by the Government at *Batavia* for five Years. They subsisted wholly by their own Labour, and when the Time of their Exile was out, were conveyed back in one of the Company's Ships.

Bread and Wine Farm. BETWEEN *Table Hill* Gardens, and contiguous to the afore-mentioned Stable, lies a lovely Estate, called, on account of its Fertility, *Bread and Wine*. There likewise stands *Lonwen*'s famous Brewhouse, erected by *Jacob Lonwen*, who, with his Family, was conveyed to the *Cape* at the Company's Expence, to introduce the Method of Brewing, practised at *Daventer*, a Town in the *Low Countries*.

Constantia House. NEAR the *Bush Hill* stands a beautiful Seat, called *Constantia*, from the Wife of the Governor, *Simon Vander Stel*, who erected it, though she was not so complaisant as to follow him into *Africa*. From the upper Front Windows there is a charming Prospect over Meadows, Gardens, and Country Seats belonging to the *Cape* Burghers; besides a View of *Table Bay*, the *Buffalos*, or *Bulls Valley*, where the Company formerly trained-up and slaughtered Cattle [f].

Streams. FROM the *Table Hill* falls a Stream, which, at the Foot of it, turns a Mill belonging to the Company. From thence it passes through large Pipes to the Square between the Fortress and the Town; where, through Pumps, it plentifully supplies both with delicious Water, and then discharges itself, near the Fort, into the Harbour [g].

Latitude of the Cape. TO determine the Latitude and Longitude of the *Cape*, or rather *Cape-Town* [h], was one of the chief Ends of Mr. *Kolben*'s Voyage thither: He observes with regard to the Latitude, that some

[a] *Kolben*'s Voyage, vol. 2. *p.* 23, *&c. seq.* [b] The same, *p.* 18. [c] The same, *p.* 4. [d] The same, vol. 1. *p.* 349, *&c. seqq.* [e] *Leguat*, who says he was here in 1698, makes the Number three hundred. [f] *Kolben*, as before, vol. 2. *p.* 2, *&c. seqq.* [g] The same, *p.* 23. [h] It must be observed, that by the Term *Cape*, used by Mr. *Kolben* on this Occasion, must be understood the Town at the *Cape*, or Fortress, where the *Jesuits* made their Observations.

1713. Kolben. Mariners place it in thirty-four Degrees, others in thirty-four Degrees twelve Minutes; some, thirty-four Degrees twenty Minutes, and others, thirty-four Degrees thirty Minutes: Whereas he found it to be thirty-four Degrees fifteen Minutes, South [a].

Longitude, by Observation. As to the Longitude of the Cape, an Article of vaſt Importance to Navigation, the Aſtronomers had made two Attempts to ſettle it before Mr. *Kolben* paſſed thither. The *French Jeſuits*, *Fontaney*, *Tachard*, and *le Compte*, in their Voyage to *Siam*, in 1685, made two Obſervations of Eclipſes of the firſt Satellite of *Jupiter*. By the laſt, which was on the fourth of *June*, New Stile, the Emerſion was obſerved at nine Hours, thirty-ſeven Minutes, forty Seconds; and by *Caſſini*'s Tables the ſame was to happen in *Paris* at eight Hours twenty-ſix Minutes: Whence the Longitude of the *Cape* comes-out eighteen Degrees to the Eaſt of the Meridian of that City [b]: But the *French* put it at ſeventeen Degrees forty-five Minutes, or ſeventeen Degrees, forty-four Minutes, forty-five Seconds [c].

ACCORDING to the firſt, or *Tachard*'s Calculation, it will be Eaſt of *London*, twenty Degrees twenty-five Minutes; of the *Pike of Teneriffe*, (ſuppoſing it to be two Degrees Eaſt of *Ferro*) thirty-ſix Degrees; and of the Weſt Side of *Ferro*, (found by Obſervation to be twenty Degrees Weſt of *Paris*) thirty-eight Degrees. By the ſecond Calculation, the *Cape* will be Eaſt of *London*, twenty Degrees ten Minutes; of the *Pike*, thirty-five Degrees forty-five Minutes; and of *Ferro*, thirty-ſeven, forty-five Minutes.

By Calculation. AFTER this, Mr. *Halley*, having by accurate Obſervations, made at *St. Helena*, compared with others made in *Europe* at the ſame Time, determined the Longitude of that Iſland to be ſix Degrees thirty Minutes Weſt of *London* [d]; he from Computations of the Diſtance by Mariners, deduced the Longitude of the *Cape* ſixteen Degrees thirty Minutes Eaſt of that Capital, and ſo hath put it in his Chart.

ACCORDING then to this Calculation, the *Cape* will be Eaſt of *Paris* only fourteen Degrees five Minutes; of the *Pike* thirty-two Degrees five Minutes; and of *Ferro*, thirty-four Degrees five Minutes; that is, four Degrees leſs in Longitude than the *Jeſuits* determined: But Mr. *Kolben*, by ſeveral Obſervations of Satellite Eclipſes, found it to be thirty-ſeven Degrees, fifty-five Minutes, Eaſt of the *Pike* Meridian, and conſequently thirty-nine Degrees fifty-five Minutes, Eaſt of that of *Ferro*: Whence it appears, that the Miſſioners were neareſt the Truth, their Reſult differing from his but one Degree fifty-five Minutes, and that of Mr. *Halley*, five Degrees fifty Minutes. *Dutch Colonies.*

BEFORE this Determination of Mr. *Kolben*, the Learned were much divided in their Opinions. The *Engliſh* Aſtronomers cavilled at the Obſervations of the *Jeſuits*, in Behalf of the Calculation of Mr. *Halley*: And the known great Abilities of our late excellent Aſtronomer Royal went ſo far, that M. *de l'Iſle*, who in his firſt Maps had followed the Obſervations of the Miſſioners, in thoſe made for the Uſe of the preſent *French* King, abandoned them in favour of Mr. *Halley*'s Calculation. Mr. *Kolben* himſelf declares, that although the Difference of four Degrees was a very wide Matter, and the Charts placed the *Cape* Meridian thirty-eight Degrees [e] from that drawn through *Teneriffe*, yet he was not inclined to think Mr. *Halley* in the wrong; on the contrary, the Accuracy and exact Judgment of that Gentleman in other Matters, joined to his having been ſtrongly ſupported in the Particular of the Longitude of *St. Helena* (he might have added, and the computed Diſtance between that Iſland and the *Cape*) by the *Engliſh* Commanders, whom he ſaw at the *Cape* before he began his own Obſervations, gave him a ſtrong Bias in our Aſtronomer's Favour [f]. *Doubts thereupon.*

AT laſt then, it may be preſumed, that the Longitude of the *Cape* is determined; for although *Kolben* has only publiſhed the Reſults of his Obſervations, without giving us the Particulars, which he judged his Patron only had a Right to diſpoſe of, yet it is ſcarce to be imagined, that he would impoſe on the Public in an Article of ſuch Conſequence, or could be miſtaken in his Operations, which were often repeated. *Determined by Kolben.*

THE Declination of the Needle has much varied here: It was, according to Authors, ſix Degrees North-Eaſt about a Century ago. The Miſſioners, in 1685, found it to be eleven Minutes thirty Seconds, North-Weſt; Mr. *Kolben*, in 1705, obſerved it eleven Minutes fifty-five Seconds, the ſame Way [g]. *Variation of the Needle.*

[a] *Kolben*'s Voyage, vol. 2. *p.* 92. [b] See *Tachard*'s Voyage to *Siam*, *p.* 53, *& ſeqq.* And Philoſophical Tranſactions, N° 360, *p.* 991. [c] See Mem. Acad. Scien. vol. 14. *p.* 415. Alſo, the *Connois. des Temps.* [d] See Philoſophical Tranſactions, N° 185, *p.* 254; alſo *Lowthorp*'s Abridgement, vol. 2. *p.* 611. [e] That is, within five Minutes of his own Reſult. [f] *Kolben*, as before, *p.* 93. [g] The ſame.

SECT.

1713. Kolben.

Dutch Colonies.

SECT. II.

Stellenbosh *Colony.*

When first settled. Division into Quarters. Hottentots Holland. Falzo *Bay: Dangerous Season there to Ships: Full of Fish: Fishery there.* Sea-Cow *Valley. The* Sheep *Mountain. Soil and Produce. Square Fort. Wild Beasts.* Laurence *River. Other Rivers. None but Sea-Fish.* Mottergate *Quarter: Often overflowed.* Stellenbosh *Quarter: The chief Village: The Improvements.* Stellenbosh *River: A fine Bridge over it: Another Bridge.* Bottelary *Quarter.* Horse-Mountain. Josten-Hill. *Water and Fuel scarce. Corruption punished.*

When first settled.

THIS Colony was first settled by the Governor, *Simon Vander Stel*, from whom it had the Name of *Stellenbosh*, or *Stel's Bush*: It was before called by the *Dutch*, the *Wild-Forest*, from its being almost wholly covered with wild Shrubs and Bushes. The *Hottentots* had also in a Manner abandoned it, and it was become the Haunt of wild Beasts; but the Ground being cleared, it soon rivalled the *Cape* Colony, in Houses, Corn-Fields, Vineyards, and Gardens.

BETWEEN these two Colonies lie certain large, sandy Tracts. *Stellenbosh* Colony is divided into four Parts, or Quarters; *Stellenbosh*, *Mottergate*, *Hottentots-Holland*, and the *Bottelary*.

Hottentots-Holland.

HOTTENTOTS-HOLLAND was so called by the *Dutch*, not from any Resemblance it has to *Holland* in *Europe*, but from its appearing to be the propereſt Part about the *Cape* for raising the Company's Cattle, this Quarter being fertile and well-watered.

THERE are two Roads from the *Cape* to *Hottentots-Holland*, one over the sandy Hills, called *Duymen*, or *Downs*, in the great *Tyger Valley*, and through Part of *Stellenbosh*; the other through the *Kloof*, and over a Mountain which has yet obtained no Name. That through the Valley is the most commodious; but the other, though troublesome to pass, is the most delightful, as affording several fine Prospects of the Bays and the Country.

Falso Bay.

FALZO Bay, which is one of those in View, is formed by a Chain of Mountains. Those on the East Side are called *Hottentots-Holland Mountains*: Those on the West, which are contiguous to the *Stone-Hills*, have obtained no Name; excepting that which terminating the Bay on this Side, extends itself six Leagues into the Sea, running-out to a Point, as do most of the Mountains on the Coast of *Norway*, and therefore called *Norwegen*.

THE Bay is ten Leagues in Circumference. It was long imagined, that its Bottom was covered with Stones, and that an Anchor could no where be safely lodged in it; but this Report being discovered to be false, the Bay was thereupon called *Falzo* (or *Falso.*) In 1702 it was examined by an experienced Mariner. There is, indeed, no Riding for Ships in the high South-East Winds, *Dangerous Season there.*
b which have torn Vessels from their Anchors, (though held by the thickest Cables) and stranded or dashed them to Pieces against the Rocks. In the Middle of the Bay there is a large Rock, rising considerably above the Water, upon which great Numbers of Sea-Birds breed.

THE Bay is plentifully provided with various *Full of Fish.*
Kinds of delicate Fish. The Author went often, with others, to cast the Net here, and every Time loaded a Waggon, which eight Oxen (the Num-
c ber constantly in the Team) had much ado to drag home. He had once, in one Draught, twelve thousand large Shads, with a vast Number of small Fishes like Herrings, a great many Gold and Silver Fishes, besides other Kinds.

THE Mouths of the *Stellenbosh* and *Hottentots-Holland* Rivers that fall into the Bay abound with Fish: But the greatest Plenty of all is found at a Place called the *Fish Huik*, just under the Rock, or Mountain, which terminates the Bay on the
d East Side, called *Hang-Lip*, from the Resemblance it has to a Lip hanging over the Chin. The Company had, for a considerable Time, a *Fishery there.*
Fishery there, for supplying their Slaves at the *Cape*; for it seems they prefer Salt-Fish and Rice to Bread and Meat: But such Tricks were played in it, and such Misrepresentations artfully made of it to the Company, that they laid it aside.

UPON this, the Governor, *Adrian Vander Stel*, erected here a stately Fish-House, and
e seized the Company's Nets, Tackle, and Fishing-Boats to his own Use. His Father and Brother *Francis* had Fish-Houses in other Places, and thus they engrossed the Fishery at the *Cape*. Others were prohibited by the Government from fishing out of *Table-Bay* to the Prejudice of the Burghers, who at last applied to the Company for Redress [a].

IN *November*, 1710, a dreadful Hurricane, at South-East, blew the Waters of this Bay, in
f mighty Floods, far-up into the Country; and when they retreated, several thousand Bushels of Fish, of all Sorts and Sizes, were found upon the dry Land: But being pretty distant from the Settlements, they reaped little Benefit by this Plenty.

[a] *Kolben's* Voyage, vol. 2. *p.* 25, *& seqq.*

1713. Kolben. Sea-Cow Valley.

ABOUT an Hour's Distance from the Side of a *Falzo-Bay* is the *Sea-Cow Valley*; so called from the Sea-Cows[a] which frequented it, till the Slaughter *Europeans* made of them drove them to other Retreats. There is in this Valley a Lake, or Pond, about a League in Compass, in which grow Reeds so numerous and high above the Water, that one cannot see fairly over it. Among these Reeds breed wild Ducks, and a great many other Birds.

THE Sea at certain Times, when the Wind b blows boisterously to the Shore, overflows this Valley, carrying with it an infinite Number of Fish, which thrive there, except some, which die when the Water of the Lake recovers its natural Sweetness[b].

The Sheep Mountain. THE *Hottentot-Holland Hills* (of which the *Hang-Lip* is one) are much higher than the *Table-Hill*, and are, like that, covered with a white Cloud for all the Time the South-East Wind reigns[c]. There is a Mountain in the Midst c of *Hottentot-Holland*, called the *Sheep Mountain*, being continually covered with Plenty of Grass, and stocked with Sheep. From the Summit of this Mountain you have a fine Prospect into the *Table-Bay* and over the Shipping; for which Reason *Adrian Vander Stel* intended to have erected a Pleasure-House there, had he not been called to *Europe* to give an Account of his Male-Administration.

Soil and Produce. *HOTTENTOT-HOLLAND* is by much d the most fertile, commodious and pleasant Part of the *Stellenbosh* Colony. The said *Vander Stel* drew immense Profit from the large Corn-Fields, Vineyards and Gardens which he enjoyed here. His great Cattle being encreased to about one thousand two hundred, and his small to above twenty thousand, he seized more than thirty Leagues Extent of Land Eastward towards *Terra de Natal*, where he had several large Places for rearing them. He likewise erected in *Hottentot-* e *Holland*, besides other sumptuous Edifices, a spacious Castle; which, when his Estates were confiscated, the Company obliged him to demolish at his own Expence.

Square Fort. Wild Beasts. IN the Infancy of the Settlement, the *Dutch* had a square earthen Fort not far from the Side of *Falzo-Bay*, mounted with four Guns, to defend the Colony on that Side against the *Hottentots*, and give Notice at the *Cape* on the Appearance of an Enemy in the Bay; but it is now f gone to Ruin.

THIS Quarter was formerly a great Haunt of wild Beasts, but having been destroyed and frightened into remote Quarters by Powder and Ball, at present rarely any are seen here besides Deer and Goats of several Kinds. *Dutch Colonies.*

THROUGH this Quarter run three Rivers, *Lawrence River.* which rise in Mountains, and fall into *Falzo-Bay*: The first or principal, called *Lawrence River*, from one of the Name drowned in it, passes-by the demolished Castle of *Vander Stel*. It has its Source on the Mountains adjoining to that called *Turn-again*, from a Path which lies over it to *Drackenstein* Colony, and has several Turnings for avoiding Precipices and a Labyrinth of Rocks. This River in the rainy Seasons frequently overflowing, and in the dry Seasons being frequently quite dry, *Adrian Vander Stel* made a very spacious Bason under the Mountains to receive the Rain-Water which descended from them. By this Means in one Season he prevented the Overflowing of his Lands, and in the other supplied the River with Water as he saw convenient. From this Bason the Water was conveyed by a large Canal to his Wine-House, and from thence to a Water-Mill he had in *Stellenbosh* Quarter for grinding his Corn: After this, the Streams run into *Lawrence River*, which passes-by the Foot of the *Sheep Mountains*. Its Mouth is very wide, and stored with Fish.

NEITHER of the two other Rivers, which *None but Sea Fish.* wash several fine Estates, has obtained any Name, or have near so much Water as the former. None but Sea Fish is to be found in any of those Rivers: Nor will River Fish live in them; probably, because they rise but a few Hours Distance from the Sea. Their Bottoms are very rugged and stony, and their Waters very subtle[d].

THE *Mottergate*, or muddy Quarter, of the *Mottergate Quarter.* *Stellenbosh* Colony, takes its Name from the Floods which remain a considerable Time in the Valleys after the Rains, and render the Roads impassable.

THIS Division lies North of *Hottentot-Holland*, being quite enclosed by that Colony, *Stellenbosh* Quarter and River. It is inferior to no Part of all the Settlements for the Beauty and Number of Houses, Fertility of the Soil, and other Advantages. The Land throughout, which consists of little Risings and Fallings, is well watered by *Stellenbosh* River, and a great many Rivulets that fall into it. These in the rainy Sea- *Often overflowed.* sons frequently overflow and become impassable, f especially two of the Rivulets, (which then were all nameless[e];) so that, for a considerable Time, all Intercourse between the Inhabitants on both Sides is cut-off, and many can hardly stir from

[a] As it is vulgarly called, says the Author, but by the Learned, the *Hippopotamus*, or *River-Horse*. [b] *Kolben*'s Voyage, vol. 2. *p.* 30, *&c seq.* [c] The same, *p.* 27. [d] The same, *p.* 31, *&c seqq.* [e] The *Europeans* here never give any Names to Rivers or Streams, till distinguished by the drowning of a Man, or some other Accident.

1713. Kolben. their Homes to mind their Affairs. Those Floods are sometimes so sudden and violent as to sweep away and drown several small Cattle before the Owners are aware. These Inconveniences might be remedied, if the Inhabitants could be induced to build high Bridges, for which they have Timber enough [a].

Stellenbosh Quarter. THE *Stellenbosh* Quarter is nearly of the same Compass with *Hottentot-Holland*, and is altogether as fertile, pleasant, and commodious. It is in a Manner encompassed with Mountains of the same Name, which are by much the loftiest in all the Neighbourhood. Each Mountain pretty much resembles, in Height and Shape, the *Table-Hill*, and like this also is covered with a white Cloud, when the South-East Winds take Place: But these Winds blow differently there from what they do in the *Table-Valley*; for there they rage Day and Night, excepting one Hour about Noon, and an Hour about Midnight, at which Times they become pretty still. There likewise two opposite Winds often meet, and dispute, as it were, for Victory, causing very dreadful Hurricanes; whereas, under the *Stellenbosh* Mountains, they cease their Raging about Evening, and continue pretty still till after Midnight. Neither on those Hills do contrary Winds meet.

IN the Clefts of them there grows Abundance of Wood for Fuel, but none for building; and their Summits abound with sundry Sorts of very curious Herbs and most beautiful Flowers [b].

Chief Village. THE principal Village in this Settlement is called *Stellenbosh*, which was lately adorned with a beautiful Church and Council-House: But these, with every House in the whole Village, excepting three or four, were, in 1710, burnt down by Means of some live Coal which a Negro Slave, of the Land-Drost of this Colony, was carrying for his Master to light his Pipe with; for as he entered the Apartment, the South-East Wind blowing very fiercely, drove the Coals against the Roof of the House, which being of Reeds, took Fire in an Instant, and in less than two Hours did all that Mischief. Within four Years the Houses were handsomely rebuilt; but the Church and Council-House are still in Ruins [c].

Improvements. THE Valleys of this Quarter are divided into most charming Corn-Fields, Vineyards, and Gardens. The Houses here are very commodious and beautiful, particularly one formerly belonging to a Clergyman, which makes a noble Figure, and is accompanied with the most elegant and useful Improvements of every Kind: But the Parson came not very honourably by it; for the Sur-intendant of his Church having employed him to request it for him of the Governor, *Adrian Vander Stel*, he begged and obtained it for himself, planted and enjoyed it till the Year 1701; when all the Company's immediate Servants at the *Cape* being obliged to part with the Estates they had there in Land, he sold his for twenty thousand Florins. It is contiguous to the Sea, where there is constantly good Fishing: It is provided with Game, and may, indeed, be called a Nonsuch at the *Cape*. Dutch Colonies.

SEVERAL fine Estates likewise are situate on *Stellenbosh* River, vying with each other for Beauty and Plenty. This River has its Source on the *Stellenbosh* Mountains, and being enlarged by the *Mottergate* Streams, falls at length into *Falzo-Bay*. Its Bottom is pebbly: It yields nothing but small Fry, such as a Sort of Eels, and Fish like Smelts or Sprats. Near the Bay the Fishes are larger, and Sea-Fishes are sometimes found among them. Stellenbosh River.

OVER this River the Colony erected a Bridge, but so narrow and ill contrived, that Waggons were sometimes overturned into the Water. A Gentleman, who had a fine Estate near it, observing that his Neighbours were not inclined to remedy it at a common Expence, with the Consent of the Council of *Stellenbosh* built a large and stately Bridge at his own Charge; covenanting moreover with them, that no Person should at any Time pay him or any other any thing by Way of Toll for passing over his Bridge, or for passing through any Road or Path in his Grounds that might lead to it. *A fine Bridge.*

ADRIAN VANDER STEL, when Governor, erected over the same River such another beautiful Bridge for his own Conveniency, at the Company's Expence. On his Removal, it was let-run to Decay, and though the Repairs would not be very expensive, none would bestow them on it, in Hatred to his Memory. *Another.*

IT was from the Gentlemen in this Quarter that the Author, who resided there for a considerable Time as Secretary to the *Stellenboshian* and *Drakenstein* Colonies, received the best Part of his Informations [d].

Bottelary Quarter. THE *Bottelary* Quarter or Division is the most Northerly Part of the Colony; it has the *Stellenbosh* Quarter on the South, *Drakenstein* on the East and West, and *Mushel-Bank* River on the North. The Name seems to be derived from the Abundance of Hay in this Quarter, more being made here than in all the other Parts about the *Cape* together; for almost all the Grass in the other Quarters is consumed on the Ground by the Cattle.

Horse-Mountain. THIS Quarter is separated from the *Drakenstein* Colony by the *Horse-Mountain*, so called

[a] *Kolben*'s Voyage, vol. 2. *p.* 36, *& seqq.* [b] The same, *p.* 38. [c] The same, *p.* 25, *& seq.*
[d] The same, *p.* 39. *& seq.*

1713. Kolben. Joffen-Hill.

because it was formerly a great Haunt of wild Horses. No other in all the *Bottelary* seems to deserve the Name of an Hill; for that called the *Joffen-Hill*, from one *Joft* who first dwelt on it, is too low for one: However upon it are several fine Vineyards and Orchards. It is likewise covered with fine pasture Ground, and the most fruitful Fields, almost up to the Summit. Among these is a considerable and very beautiful Estate belonging to a Parson of *Stellenbosh*, who, for Reasons known only to himself, cut his Throat b with a Penknife from Ear to Ear. The Company had formerly on this Hill several Farms and Nurseries for Cattle; but being defrauded by the Owners of the adjacent Lands, to whose Care they had committed them, they were obliged to sell their Interests there.

Water and Fuel scarce.

THE Rain-Water that is collected in small Lakes and Ditches in this Quarter becomes brackish during the Summer, and at length near as salt as Sea Water, if it meets not with any c fresh; yet, for want of better, the neighbouring Inhabitants are often obliged to make use of it. Fuel is likewise scarce here, the Country furnishing nothing for that Purpose but Shrubs and small Bushes. The Planters indeed covenanted with the Company to keep so many Acres continually planted with Wood, on Penalty of forfeiting their Estates; but this Condition was never in any Degree observed by them.

Corruption punished.

THE Company has planted sundry Oaks here, d which are in a very flourishing Condition; and the destroying or cutting-down of a single Stick, without a proper Authority, is punished with a public Whipping by the common Hangman. A certain wealthy Burgher at the *Cape* having prevailed with one of the Company's Servants, for a little Money, to cut several Branches from half a Score of the young Oaks, and the Matter coming to be discovered, the Government did not indeed proceed to Whipping, but the Burgher was e imprisoned till he had paid a Fine of one hundred Crowns, and the Servant banished to the *Robben* Island for Life [a].

SECT. III.

Drakenstein *and* Waveren *Colonies, with* Tierra de Natal.

1. Drakenstein *Colony.*

When first settled. Name whence. Extent and Bounds. Vexatious Mountain. *Its Division: Government.* Mountain River. *Air and Soil. Dangerous Road. Noble Seat. Silver Mine.* Simon's Valley. Drakenstein *Church.* Pearl Mountain. Waggon-Maker's Valley. Riebeeck's Castle. *Barracks.* Twenty-four Rivers *Quarter. Hand-Mills.* Honey Mountains. *The Settlers few.* Piquet Mountains. Dutch Colonies.

THE Settlement of *Drakenstein* was first be- *When first settled.* gun in the Year 1675, under the Governor *Simon Vander Stel*. The States-General having recommended the *French* Protestants, who, in the Time of the late Persecution in *France*, fled to *Holland*, to the Care and Protection of their *India* Company, they transported great Numbers of them with their Families to the *Cape* and the other Colonies; being full, the new Governor granted them Lands in *Drakenstein*: But the Refugees were not the first Settlers there. Certain Artificers and others, (many of *German* Extraction) whose Times were out in the Company's Service, had already planted several Tracts of Land: But much the greater Part of the present Inhabitants are of *French* Descent.

KOLBEN charges *Tachard* with a great *Name, whence.* many Falsities, and among the rest, for saying this Colony was not originally called *Drakenstein*, but *Hellenbok* [b]; judging, that he was imposed on by *Simon Vander Stel*, who took a Pleasure in palming Fictions on People, and would have persuaded him, that from an high Mountain, two hundred Miles from the *Cape* towards *Monomotapa*, he plainly both saw and heard the Grass wave to and fro in the Moon.

THIS Colony had its Name given it by that Governor, in Compliment to the Baron *Van Rheeden*, who was Lord of *Drakenstein* in *Gelderland*. This was the least he could do, after the Baron had confirmed him in his Post, and approved of all his Proceedings.

DRAKENSTEIN Colony is as large as *Extent and Bounds.* all the low Countries in *Europe* put together. It borders Southward on the *Turn-again-Mountain* already mentioned; and towards the East, on a long Chain of Hills, called the *Drakenstein Mountains*: It extends Northward to *Saldanna Bay*, and Westward to the *Horse-Mountain*, which separates it from the *Bottelary*. Towards the same Quarter likewise it borders on several Hills and Salt Pits.

f THE *Drakenstein* Mountains are very high and *Vexatious Mountain.* rugged. One of them, over which the Author once travelled, is extremely rough and dangerous, whence he named it the *Vexatious Mountain*. It

[a] *Kolben*'s Voyage, *p.* 42, *&c seqq.* [b] *Tachard* says only, that in 1681 the Heer *Vander Stel* settled a new Colony, consisting of eighty-two Families, nine or ten Leagues from the *Cape*, and called it *Hellenbok*. Either *Tachard* or his Printer might mistake *Hellenbok* for *Stellenbosh*. *De l'Isle* from him has inserted *Hellenbok* in his Map.

is

1713. Kolben. is very high, and so steep on every Side, that it is not to be ascended directly up: Besides, the Turnings and Windings are so many, tedious, and rugged, that it is vastly fatiguing to pass them. In many Places they are so narrow, that you can hardly get forward with your Horse; and in others so steep and embarrassed with large pointed Stones, that you are obliged to alight and lead your Horse. What is worse, Travellers are in some Places obliged to pass on the very Edges of great Precipices, from which sometimes both Man and Beast have tumbled.

Division. Government. THIS Colony may be divided into four Districts. 1. The Part between the *Turn-again-Mountain* and the Church. 2. The Part between the Church and the *Waggon-Maker's Valley*. 3. The *Waggon-Maker's Valley* itself, which may be divided into two Parts; one containing what lies within the Bounds of the Colony, the other such Lands as belong to it, yet lie without.

LARGE as *Drakenstein* is, there is in it neither Village nor Council-House. The Farms and Houses are, most of them, at a considerable Distance from one another; and all the public Buildings there, are the Church (which stands near the Middle of the Colony) and the Water-Mill. The Burgomasters repair, for the Dispatch of public Business, to *Stellenbosh*, where they sit and act in Conjunction with the Burgomasters of the *Stellenbosh* Colony, the Intendant or Land-Drost of the two Colonies always presiding.

THERE are in *Drakenstein* a great Number of very fine Farms, but very few stately Seats and Pleasure-Houses: For the Refugees began the World here under great Incumbrances, and were obliged to contract many Debts, which are not yet discharged; so that the Generality of them are content to dwell in little Huts.

Mountain River. THE *Mountain River* (so called from having its Source on the Mountains, not far from the *Vexatious* one) passes-by the Church, and is there pretty large, receiving several Rivulets in its Way to it. A great many fine Estates or Farms lie on both Sides at about half an Hour's Distance from one another; yet the Planters complain that there is not Pasturage sufficient for their Cattle, though Grass grows in Plenty everywhere [a].

THERE has been yet no Bridge built over the *Mountain River*, although the Colony hardly stands in Need of any thing more: For though in the Summer Season, that is, from *October* to *April*, the River is hardly any-where more than Knee-deep, and in many Places it is to be walked over dry-shod; yet in Winter it overflows with the Floods from the Mountains, and the Stream is then so high and deep, that scarce a Year passes but somebody is drowned in attempting to cross it on Horseback.

Dutch Colonies.

THIS River passes through the *Waggon-Maker's Valley*, with many Windings and Turnings. From hence it passes through several *Hottentot* Countries into the Bay of *St. Hellens*, which is above an hundred *German* Miles from the Source of the River [b].

Air and Soil. THIS Part is mountainous and stony, yet very fertile. The Air is serene and healthful, the Waters plentiful and good. The Hills here, like most others about the *Cape*, are, during *June* and *July*, which make the Depth of Winter, covered with Hail and Snow, which continue on them till the Middle of *August*, sometimes of *September*, when the Thaw fills all the Channels in the Colony with Water.

Dangerous Road. IN the Way from *Turn-again-Mountain* to the Church you see on the Left a Road which leads to *Stellenbosh*; and on account of the many Dangers to which it exposes those who travel it, is called *Bange Huck*, or *Fearful*. It is frequently infested with wild Beasts, is very deep, narrow, and stony: It likewise leads you on the Edges of Precipices and Pits of Water. In the Night, Horses, on the Approach of a Lion or Tyger, (for they smell wild Beasts) have started with their Riders into those Pits and Precipices, where both have perished.

YET troublesome and dangerous as this Road is, there are several Seats and Estates of Note in and near it. Among the rest there is a Seat built upon it, which for Beauty and Contrivance, the Author thinks, nothing in all *Africa* can come up to. It belonged to M. *Mulder*, Lieutenant, or Land-Drost, of the *Stellenbosh* and *Drakenstein* Colonies, a Gentleman of great Virtue and Accomplishments.

Noble Seat, Silver Mine.

A SILVER and a Copper Mine were sometime ago discovered near this Road: Very promising Samples of the Oars were immediately sent to the Directors; but hitherto they have not thought fit to order them to be wrought.

FROM hence Northward lies *Simon's Valley*; so called by M. *Blesius*, the Fiscal Independent at the *Cape*, in Compliment to the Governor, *Simon Vander Stel*, who granted it to him. *Blesius*, by dividing this Valley into Corn-Fields, Vineyards, and Gardens, quickly made a noble Estate of it, on which he erected a stately House, a Mill, and a Wine-House: But upon the Company's Ordinance, in 1707, in favour of the Burghers, that none of their Servants at the *Cape* should traffic in Corn, Wine, or Cattle, he sold his Estate to a Servant of his for twenty-four thousand Florins, to be paid at the Rate of two thousand a Year.

Simon's Valley.

[a] *Kolben's* Voyage, vol. 1. *p.* 45, *& seqq.*

[b] The same, *p.* 53, *& seq.*

NEAR

1713. Kolben. NEAR *Simon's Valley* there is a Mountain, called, on account of its Height, the *Babylonian Tower*, where there are several fine Estates [a].

Dracken-stein *Church.* THE Church of *Drakenstein*, before-mentioned, stands about fourteen *German* Miles, North-East, from the *Cape-Town*. This is such a sorry Building, that you would take it for a very ordinary Barn, it being covered with Reeds, and the Wall not above four Foot high. Nothing within is to be seen but bare Walls and Reeds, a few plain Forms to sit on, with a wretched Pulpit and Desk [b].

UPON a fine Estate contiguous to the Church, is held a Sort of Market for the Sale of Groceries, Small-Wares, and other domestic Things, brought from the *Cape* to supply the common People.

Pearl Mountain. SEVERAL fine Estates lie on both Sides the Church, and the Road leading thence to the *Mountain-Rivers* and *Waggon-Maker's Valley*, from whence it passes by the *Pearl-Mountain*, so called from a large Stone on the Top, which the common People imagine resembles a Pearl. This Mountain, which is rocky, supplies them with good Mill-Stones.

Waggon-Makers Valley. THE *Waggon-Maker's Valley* is so called from the first Settler, who was a Waggon-Maker, the *Hottentots* abandoning their Possessions there as soon as the *Europeans* appeared to plant it: But the Buildings and Plantations are not yet brought to any Perfection; wherefore the Author passes them over to give an Account of such Places as lie without the Bounds of the Colony, but are considered as Appurtenances of it: These are *Riebeeck's Castle*, the *Twenty-four Rivers*, the *Honey Mountains*, and the *Piquet Hills*.

Riebeeck's-Castle. *RIEBEECK'S CASTLE* is a very high and steep Mountain, taking its Name from M. *Van Riebeeck*, first Governor of the *Cape*, upon, and contiguous to which are several Plantations; and there would be many more (so inviting is the Soil) could they be conveniently provided with good Water. Only one Spring has been yet discovered here by digging. It was done at the Expence of one *Vander Byl*, a Planter, and was enjoyed in common till the Government granted it to a private Person: Hence they are obliged, as formerly, to make use of Rain-Water, which they receive in Pits and Ditches; but by standing it becomes extremely brackish.

Barracks. IN the Infancy of the *Cape* Settlement, the Government erected here Barracks for an hundred Men, with Stables for as many Horses; and kept posted a good Body of Horse, as an advanced Guard against the *Hottentots*. A great Gun was likewise planted hard-by to give Notice on the Appearance of any considerable Body of them: But the Treaty of Alliance rendering those Precautions useless, the Places are now in Ruins. Dutch Colonies.

Twenty-four Rivers Quarter. THE Quarter called the *Twenty-four Rivers*, from its Number of Streams, is about a Day's Journey to the North of *Riebeeck's Castle*, and affording good Pasture, is full of Cattle and well inhabited: But no Land has been yet granted in Property, People only settling there by License; which they are obliged to renew with the Government every six Months: Hence their Houses are but like Shepherds Huts, none caring to build. They are likewise allowed to till no more Ground than what is necessary to yield them Grain for their Sustenance. The Soil is extremely fertile, producing Corn from twenty-five to thirty-Fold, and frequently more.

Hand-Mill. THERE being neither Wind nor Water-Mill in this Part, the Inhabitants have their Corn ground by their Negros, in little Hand-Mills like Coffee-Mills. These they fix to the Wall, with a Sack under each to receive the Flour; which is used, just as it comes from the Mill, without any Cleansing. This Way of Grinding is very laborious.

Honey-Mountains. THE *Honey Mountains*, so called from the great Quantities of Honey the Bees make in the Clefts of them, are about a Day's Journey from the *Twenty-four Rivers*. Under a hot Sun, the Honey, together with the Wax, melts and runs down very plentifully; but the *Hottentots* must clamber-up great and very perilous Heights to get at it. They put it in Bags made of Skins, the hairy Side inward, and thus sell it to the *Europeans* for a little Tobacco, Brandy, or Trinkets of Glass or Brass.

The Settler few. THE Whites inhabiting on and about those Mountains are but few, and no other than Tenders of Cattle. They are only Settlers by License, and allowed to till like the former: But being infected with the *Hottentots* Vice of Idleness, they make no Use of that Liberty. They neither sow nor purchase Corn, nor have any such Thing as Bread. Their Way is to eat Flesh with Flesh; that is to say, a Piece of Beef, or Mutton, with a Piece of smoaked or dried Venison. Their Drink is only Water, Milk, and Honey-Beer [c]; which Way of Feeding proves so healthful to them that they are become Strangers in a Manner to every Distemper.

Piquet Mountains. ABOUT a Day's Journey from the *Honey Mountains*, and eight from the *Cape*, are the *Piquet Mountains*, so called, it seems, from the first Settlers playing the Game of Piquet, from Morning till Night, at the Foot of them. The

[a] *Kolben*'s Voyage, vol. 1. *p.* 49, *& seqq.*

[b] The same, *p.* 47, and 52.

[c] Doubtless, a Sort of Mead.

few

1713. Kolben. few *Europeans* who dwell about them are only a Tenders of Cattle, which they sell at the *Cape*, like those at the *Honey-Mountains*.

THE *Hottentots* live, with Abundance of Amity, mixed among the *Europeans* of both these Quarters: Some Time ago, indeed, they were alarmed with a Rumour, that the *Hottentots* had threatned to seize their Cattle; but fifty Soldiers and an hundred Burghers, well armed, having been dispatched thither by the Land-Drost of the *Stellenbosh* and *Drakenstein* Colonies, the Difference was quickly composed [a].

Dutch Colonies.

2. Waveren *Colony*.

Waveren *Colony: Name and Bounds.* Red-Sand *Mountain.* Black-Land. *Water: Hot Baths. Author in Danger from Elephants and Lions.*

Waveren Colony.

THE Settlement of the Colony of *Waveren* (called also the *Waverish Quarter*) was begun in the Year 1701, under the Governor, *William Vander Stel*, and so called by him, in honour of an illustrious and wealthy Family, of the Name of *Van Waveren* in *Amsterdam*, to which he was related. It was formerly called the *Red Sand*, from a Mountain, yielding red Sand, which separates it from *Drakenstein* Colony. It lies twenty-five or thirty *German* Miles from the *Cape*, being the Settlement farthest Eastward from thence.

Bounds.

As it is the youngest of the *Cape* Colonies, it has yet received no certain Boundaries. The Tracts of Land in Occupation there are surrounded by Mountains, which have yet received no Names. It peoples so fast that it will quickly be full: Yet the Lands are held here only by License, from six Months to six Months, and are therefore only used as Pasture, nor are the Houses upon them any better than Shepherds Huts. Most of the Cattle there belongs to the Inhabitants of the Colonies, who have not Pasture enough near home.

Red-Sand Mountain.

THE *Red-Sand* Mountain is very high and steep, terminating in a Cone. The Waggons that pass between this Colony and the *Cape* have a great deal of Labour to get over it. Being generally unloaded at the Foot of the Hill, and taken to Pieces, they, with the Goods, are carried-over on the Backs of the Cattle in the Teams, and of the Drivers; for the Road across the Mountain being very narrow, stony, and in many Places thick-set with Trees on both Sides, it costs a great deal of Time and Labour to drive the Waggons over, which are often on the Point of pulling the Team backwards and tearing all asunder.

THE Part called the *Black-Land* is contiguous to the *Red-Sand* Mountain. The Soil is very fertile, yielding a vast Increase of every Sort of Grain that has been sown upon it; yet very little of it has been hitherto tilled.

Black Land.

THE Inhabitants of *Waveren* repair to the Church of *Drakenstein*, and frequently to the *Cape*, having yet no Places of public Worship among themselves; but for Marriages and Christenings, they are confined wholly to the Church at the *Cape*. They are within the Jurisdiction of *Stellenbosh*, all civil and criminal Matters there being determined by the *Stellenboshian* Magistrates.

THE Colony is plentifully provided with good Water, and has two hot Baths, in one of which there is no enduring a Limb; but after about two Hours Run it becomes very agreeable to bathe in. The hot Bath behind the *Hottentot-Holland* Mountains, at about six *English* Miles Distance from the first of the two, and about thirty *German* Miles, South-East, from the *Cape*, is much frequented, and very justly recommended. One *Appel* has the Property of it, and makes a large Profit by it.

Water. Hot-Baths.

THE Author, who received much Benefit from it, going thither one Day, met six wild Elephants making their Way to a neighbouring Water. The Sight of them put him in a great Fright; but they passed and took no Notice of him. Another Time, going to a Bath, with three *Hottentots* for Guards, at Night they made a Fire to fright-away the wild Beasts, and having set-up his Tent, he went to Rest; but his Slumber was soon interrupted by the Approach of eleven Lions, who advanced with such terrible Roarings as would have shook the firmest Heart under the Heavens. The dreadful Noise pierced the Author through and through, and he expected every Minute to be torn to Pieces: But his Guards taking burning Wood from the Fire, and throwing it briskly about them, the Beasts made-off, and they heard no more of them [b].

Author in Danger.

3. Tierra de Natal.

The Inhabitants. Their Traffic. Story of an Englishman *settled there. Account of our Map of the* Dutch *Settlements.*

IT has been already observed, that this Country was purchased by the *Dutch* to enlarge their Possessions. It is inhabited by the *Kafirs*, who, according to all the Accounts *Kolben* had met with, are so far from bearing any Affinity with the *Hottentots*, that they are a quite different Sort of People. Captain *Gerbrantz Vander Schel-*

The Inhabitants.

[a] *Kolben's* Voyage, vol. 2. *p.* 52, *& seqq.*

[b] The same. *p.* 58, *& seqq.*

ling,

1713. Kolben. *ling*, a Man of Intelligence and Veracity, who had often touched at *Tierra de Natal*, informed the Author, that the Inhabitants do not anoint or greaſe their Bodies; that they have nothing of the *Hottentot* Stammering, or Manner of Utterance; that they dwell in ſquare plaiſtered Houſes, a Sort of Building not ſeen among the *Hottentots*: That they wear Croſſes which hang by a String that runs about the Neck; an Ornament that has no Place in the *Hottentot* Countries: That they manage their Land after a Manner quite different from that of the *Hottentots*; that they ſow a Sort of *Turkiſh* Corn, and brew with it, whereas the *Hottentots* neither ſow nor brew.

Their Traffic. THESE *Kafrs* traffic with the Rovers of the *Red-Sea*, who bring them Manufactures of Silk for Elephants Teeth; which they exchange again for *European* Commodities with Ships that touch at *de Natal*, often for Tar, Anchors, and Cordage: Theſe they exchange again with the Rovers of the *Red-Sea*. The Silk, which they put not off to the *Europeans*, they diſpoſe of to the *Kafrs* of *Monomotapa*. The *Portugueze* of *Mozambik* trade not a little with them.

THE Captain above-mentioned met with an *Engliſhman* at *Tierra de Natal*, who had deſerted his Ship, and ſettled among the *Kafrs*, among whom he had two Wives, and ſeveral Children by them. He was dreſſed like a *Kafr*, and lived every Way like one.

Story of an Engliſhman. HE ſhewed the Captain ſeveral Piles of Elephants Teeth, and ſeveral Rooms full of ſilken Manufactures, propoſing to embark with thoſe Commodities for the *Cape*, and abandon his Settlement and Family for ever. The King of the Country having Notice of his Deſign, ſent for him, and upbraided him for his intended Treachery and Ingratitude to a People who had received and cheriſhed him after ſo generous a Manner; repreſented the miſerable Condition of his Family if he abandoned it, for that he (the King) would take no Care of it, and he believed no-body elſe would: In Concluſion, admoniſhed him ſo warmly on the Affection and Tenderneſs he owed to his Wives and Children, and on the Cruelty of deſerting them, that the Fellow's Heart melted. He was not Proof againſt the Eloquence of this royal *Kafr*, but falling at the King's Feet, begged Pardon, and gave-up his Deſign. This he related himſelf to the Captain, one of whoſe Men he afterwards prevailed upon to deſert the Ship, and ſettle with him among the *Kafrs* [a].

Account of the Map. IT may not be amiſs to add a Word here concerning our Map of the Country poſſeſſed by the *Dutch* at the *Cape of Good Hope*, which we have copied from *Kolben*. This Author informs us, that it is a very exact Repreſentation of the ſame [b]: However we muſt obſerve, that he does not ſay it is his own, nor acquaint us how he came by it. It is, probably, the Copy of one which had been made by the *Dutch* at the *Cape*, and though it differs much from other Maps, as well as is more particular, and in the general may be accurate enough, yet it does not exactly tally with *Kolben*'s Deſcription, as we have ſometimes obſerved in our Notes. The *Cape*, or Town itſelf, does not lie in the Latitude or Longitude, determined by that Author, which ſhews it could not be made by himſelf. The Map of the *Hottentot* Countries given by *Tachard*, and ſaid to be made by the *Dutch* at the *Cape*, is a very mean Performance, and looks more like an Eye-Draught than a Map. *Niewhof* has given a large Map of the *Cape* itſelf, and there is another in the *Engliſh Pilot*.

Dutch Colonies.

SECT. IV.

The Dutch *Government at the* Cape.

Form of it. Grand Council. College of Juſtice. Petty Court. Court of Marriages. Chamber of Orphans. Eccleſiaſtical Court. Court of Common-Council. Board of Militia. Charges of Government. Encouragement to Settlers. Alliance with the Hottentots. *Their former Quarrels. A ſmart Skirmiſh. The* Hottentots *Charge againſt the* Dutch. *Some apply for a Peace: Others come-in. The* Engliſh *at the* Cape. *Story of* Koree *the* Hottentot. *Condemned* Engliſh *ſent here. Overſight of their* Eaſt India *Company.*

Form of it. THE preſent *Dutch* Government at the *Cape* owes its Foundation to M. *Van Riebeeck*, who laid the Plan of the firſt Settlement here in 1650. It conſiſts of eight Eſtabliſhments. 1. A grand Council, which manages all the Intereſts and Affairs of the Company. 2. A Court or College of Juſtice. 3. A petty Court for Aſſaults, Treſpaſſes, and ſmall Debts. 4. A Court of Marriages. 5. A Chamber of Orphans. 6. An Eccleſiaſtical Council. 7. A Common-Council. 8. A Board of Militia. Theſe two laſt were inſtituted by Governor *Simon Vander Stel*, on the Arrival of a large Colony of *French* Refugees.

Grand Council. THE great Council conſiſts of the Governor and eight of the principal Officers in the Company's Service. In this the Governor ſits as Preſident, with a double Vote. This is the ſovereign Court of the *Cape*, which regards Trade and Navigation, makes and repeals Laws for the Colony, has a Power of declaring War and

[a] *Kolben*'s Voyage, vol. 1. *p.* 81, *& ſeq.*

[b] The ſame, vol. 2. *p.* 1.

Peace.

1713. Kolben. Peace. It is held in the Fort every *Monday* at nine in the Morning, and sits till Noon. The Members of this Court are highly respected.

College of Justice. THE College of Justice is composed of the Members of the great Court, assisted by the three Regent Burgomasters of the *Cape-Town*. In this Court are tried all civil and criminal Causes among the *Cape Europeans*. However, Appeals lie from its Decrees either to *Batavia* or *Holland*: But in this Case the Appellant must lodge in the Court an hundred Florins till final Judgment be given; which Sum is paid to the Respondent, if the Judgment be affirmed, or returned to the Appellant, if the Judgment be reversed.

Petty Court. A PETTY Court, dependent on this, is constituted for Actions of Trespass, and the determining small Debts. It is composed of a Member of the great Council, who is President, three *Cape*-Burghers, one of whom is Vice-President, and four of the Company's immediate Servants, one of whom is Clerk. No Action can be brought into this Court for more than an hundred Crowns.

Court of Marriages. THE Court of Marriages consists of the same Members. It inspects the Validity of all Marriage Contracts among the *Europeans* at the *Cape*, and sees that they be made with the Consent of Parents or Guardians on both Sides. On receiving this Satisfaction, it issues a Grant or Licence to the Minister of the Parish, where the Parties reside, for the Celebration of the Marriage.

Chamber of Orphans. THE Chamber of Orphans consists of seven Members, the Vice-President of the great Council, who sits as President, three of the Company's Servants, and three *Cape*-Burghers, one of whom is usually Vice-President. No Orphan of Fortune at the *Cape* can marry, without the Consent of this Court, before the Age of twenty-five.

Ecclesiastical Court. THE Ecclesiastical Court, or College, is instituted for the good Government of the reformed Churches here, which are three. It consists of the three Pastors of these Churches, six Elders, or Church-Wardens, each Church having two, and twelve Overseers of the Poor, whereof each Parish has four. To them belongs the Application of the Money given for the Maintenance of the Poor, which is so well managed, that not a Beggar is to be seen in all the Settlement. There is likewise a Vestry held in each Parish, consisting of one of the most wealthy or eminent Parishioners as President, the Minister, the two Elders, or Church-Warders, and the four Overseers of the Poor.

Court of Common-Council. IN each Colony at the *Cape* is a Court of Common-Council, consisting of a Number of Burghers belonging to each, chosen by the great Council out of Lists prepared by the Burgesses of each Colony. As the Court of Justice sit at the *Cape-Town*, the Common-Council there has little to do but to collect the Taxes laid by the great Council on the Burgesses: But in the other Colonies the Common-Councils are Courts of great Business and Authority. In these the Land-Drosts, or Lieutenants, of each Colony preside. They hear and determine all Causes not exceeding an hundred and fifty Florins, try and punish most Crimes committed in their Jurisdiction, and especially the Slaves.

Dutch Colonies.

Boards of Militia. THERE are two Boards of Militia, one at the *Cape-Town*, in which a Member of the great Council always presides, assisted by nine of the principal military Officers of the *Cape* Colony. The other for the *Stellenbosh*[a] and *Drakenstein* Colonies is held in the former, in which the Land-Drost of that Colony presides over nine of the chief Officers of both Colonies. Each Board has a Secretary, and once a Year the whole Militia are arrayed. When any of the *Cape* Slaves run away from their Masters, or on any hostile Appearance of the *Hottentots*, these Courts, on Application, send-out a Party of Horse in Pursuit of them. It is the Duty of the Burghers in the several Colonies to keep watch by Night, but this Order is not much observed [b].

THE present flourishing State of the *Cape* Settlement is certainly a very shining Proof of the indefatigable Genius and Industry of the *Dutch*.

Charges of Government. THE Expences of the Company in paying their Servants, qualified and unqualified, amounts to about four hundred thousand Florins *per Annum*. The Governor's Post is worth about six thousand Florins yearly. To defray this large Expence, they have a Tenth of the Produce of all Lands and Ground-Rent. The Duties on Wine, Tobacco, Brandy and Beer are farmed at seventy thousand Florins *per Annum*. This, with the Profit they make on their Merchandize here, fixing it at seventy-five *per Cent.* goes very near to reimburse them their Charges in supporting the Government; and as the Colonies are daily increasing, and their Lands taking-in, the Company have a Prospect of soon enjoying a clear and noble Revenue by this Settlement. The Number of their Servants is six hundred: Of their Slaves the same.

Encouragement to Settlers. THE Indulgence and Generosity of the Company to new Settlers is very extraordinary. They supply them with Tools and Instruments of Husbandry. Where the Lands produce little, and the Settler is poor, they remit the Tenths till his Circumstances grow better. If they suffer by Fire, the Company readily contributes to repair

[a] Here, and often elsewhere, it is called the *Hellenbogish* Colony, by Mistake, perhaps, of the Translator or Printer; which confirms our Conjecture concerning its being named *Hellenbok* in *Tachard*'s Voyage. See before, *p.* 340. Note [b].

[b] *Kolben*'s Voyage, vol. I. *p.* 340, *& seqq.*

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their Damage, by allowing them Materials for a building, and ordering its own Slaves and Artificers to assist in the Work [a].

Alliance with the Hottentots.

ALL the *Hottentot* Nations live in Friendship and Alliance with the *Dutch*, who, by the Terror of their Arms, as well as their politic Government, have acquired a great Respect and Authority amongst them. This good Correspondence is kept-up by annual Deputations from most of those Nations; who wait on the Governor of the *Cape* with Presents of Cattle, and are always well b received, and sent back with such Presents as are most agreeable to them. By this Means the *Dutch* Governor is the Arbiter of all Differences which arise, and has greater Authority than if he were really King of the Country [b].

Their former Quarrels.

IT has already been observed, that before this Treaty of Alliance took Place, frequent Hostilities were committed between the *Hottentots* and the *Dutch*. *Dapper* informs us, that in the Year 1659, the *Gorinhaiquas* (by whom, possibly, c must be meant the *Gunyemans*) disputed with them the Possession of the Country about the *Cape*, and endeavoured to turn them out; alledging, that they had inhabited the same Time out of Mind. On this Occasion they slew many of the *Dutch*, and carried-off their Cattle, always chusing to fight in stormy and rainy Weather, knowing that then they could do but little Execution with their Fire-Arms.

THEY were headed by two experienced stout d *Hottentots*: One of them was called *Garabinga*; the other *Nomoa*, but by the *Dutch*, *Doman*. This latter had been at *Batavia* five or six Years, and being returned to the *Cape*, kept a great while amongst them in *Dutch* Habit; but at last betook himself to his old Companions, informing them of the Intentions of the *Hollanders*, and instructing them in the Use of their Arms. Under these two Leaders they always came-off with Success.

A smart Skirmish.

AFTER the War had continued three Months, one Morning in *August* there went-out five *Hottentots* (one of whom was *Doman*) to forage; and having robbed a Countryman of two Beasts, five *Dutch* Horsemen rode after them. The *Hottentots* resisted them stoutly for some Time, wounding three of them: But at length, two of them being killed, and a third desperately wounded, *Doman* and the other escaped by swimming over a River.

THE wounded Person, named *Epkamma*, was shot through the Neck, had one of his Legs broken to Pieces, and a great Wound in his Head. Being brought into the Fort, and asked for what Reason his Countrymen had made War upon the *Dutch*, destroying them with Fire and Sword wherever they came; he, though in excessive Pain, by Way of Reply, asked, "What was "the Reason that they had ploughed and sowed "their Lands, where they fed their Cattle, and "by that Means took the Bread out of their "Mouths?" He added, "That they fought to "revenge themselves for the Wrongs done them; "for that they were not only forbidden to come "near those and other Pastures, which they had "so long peaceably possessed, and where the "*Dutch* had been permitted to come at first on "Sufferance only; but they also saw their Coun- "tries divided and taken away without any Re- "compence: Asking, if the *Dutch* had been so "treated, how they would have acted?" He concluded, "That their strengthening themselves "daily by Forts, could be for no other End but "to bring them all, by Degrees, under Subjec- "tion." The *Hollanders* replied in short, that they had now lost the Country about the *Cape* by the War, and therefore they should never think to regain it either by Hostility or Peace.

Dutch Colonies. *The Hottentots Charge.*

THE last Discourse of this *Epkamma* (who died on the sixth Day) was, that he was only a mean Person, but advised them to invite his Governor to the Fort, in order to discourse the Business with him, and to restore every one his own again as far as possible, as the only Way to prevent farther Mischief. This being held for good Counsel, two or three *Dutchmen* were sent to desire the Governor *Gogosoa* to come to the Fort and treat about a Peace, but all in vain: For the *Hottentots* continued the War so furiously, that the *Hollanders* scarce knew what Course to take; the Enemy driving away the Cattle of the Planters, who lived but two Hours Journey from the Fort, in Spite of the Guards, with so much Quickness, that it was impossible to overtake or retrieve them. Thus Matters continued for ten or eleven Months, but at last the Quarrel was e decided in this Manner:

Some apply for Peace.

A CERTAIN *Hottentot* of Eminency, by the *Dutch* called *Herry*, and by the Natives *Kamse-moka*, being banished for some Crime to *Coney* Isle, after three Months Abode there, went in a dark Night with another Companion in a leaky Fisherboat, furnished with two Oars, and came to the main Land, where they found their Friends the *Gorahouquas* and *Gorinhaiquas*.

THE Escape of these two being told to the f *Dutch* Governer, he sent in Quest of them six Men; who, the next Day, found the Boat above thirty Miles from the Fort, but met with no People in the Way. At length, in *February* 1660, *Herry* himself came to the Fort with the Governor of the *Neghery*, called *Khori*, and an hundred other People, all unarmed. They brought

[a] *Kolben*'s Voyage, vol. 1. *p.* 356, *& seqq.*

[b] The same, *p.* 57.

1713. Kolben. with them thirteen fat Cattle, desiring the *Dutch* would receive them in Token of Friendship, and to permit a free Intercourse with them as formerly. The Present was accepted, and it was farther agreed, that the *Hollanders* might sow as much Ground as lay within the Compass of three Hours Journey; but with this Proviso, that they should not plow any more than was already plowed. Upon ratifying this Agreement, the *Hottentots* were treated in the Fort with Bread, Tobacco, and Brandy.

Others come in. SHORTLY after, *Gogosoa*, the General of the *Gorinhaiquas*, or *Caepmans* [a], came with *Khori* to the Fort, and made an Agreement. The Governor for their Entertainment ordered a Tub full of Brandy, with a wooden Dish in it, to be set among them. When the Men began to be intoxicated, about two or three hundred little Pieces of Tobacco were thrown amongst them, in scrambling for which they made a horrible Noise. The Noise and Hurly-burly over, they began to leap and dance, with several strange Gestures; the Women in the mean-while clapping their Hands, and continually singing, or rather roaring-out, *Ho, ho, ho, ho.*

AFTER this, the principal Persons were presented with Coral, Plates of Copper, and a little Roll of Tobacco. Having slept all Night in the Fort, they returned next Morning, only *Herry* remained there three or four Days. This *Herry* spoke a little *English*, which he learned by conversing with the *English* at *Bantam* in the *Indies*, whither he went in one of their Ships; but returning to the *Cape*, he went again among his own People [b].

The English at the Cape. CONSIDERING the advantageous Situation of the *Cape of Good Hope* for Shipping passing between *Europe* and *India*, and how long it had been frequented by the *English*, it may seem surprizing that it never came into their Heads to settle there. In 1591, Captain *Raymond* touched at *Saldanna-Bay*, or, perhaps, rather *Table-Bay*, which succeeding *English* Navigators miscalled by the other Name [c]. In 1601, Sir *James Lancaster*, who was with *Raymond* before, put in there; as did Sir *Henry Middleton* in 1604, and 1610; *Davis* and Sir *Edward Mitchelborne* in 1605; *David Middleton* in 1606; *Keeling* and *Sharpey* in 1607; *Downton* and *Hippon* in 1611: Likewise *Saris*, in his Way to *Japan*: The Captains *Castleton*, *Best* and *Ralph Wilson* in 1612; *Newport* in 1613. *Dutch Colonies.*

IN 1614, Captain *Downton* set ashore here a *Hottentot*, called *Koree*, who had been brought over to *England* (in Company with another, who died) the preceding Year; and was cloathed and entertained by Sir *Thomas Smith*, Governor of the *East India* Company. This *African*, far from rejoicing at his good Usage, though he had a Suit of Brass Armour given him, continually sighed for his own Country, so that the Company sent him home by that Commander; and he no sooner got ashore, but he threw away his Cloaths, and returned to his old Way of Living. But whenever any *English* Ships touched here, *Koree* was sure to be very serviceable in getting them Cattle, and what Refreshments they wanted. *Koree the Hottentot.*

IN 1614, the Captains *Milward* and *Peyton* touched here; the latter brought with him ten Men, condemned at the *Old Baily*, who, at the Request of the *East India* Company, were banished here, and set ashore on *Pengwin-Isle*, now called by the *Dutch*, *Robben-Isle* [d], and used as a Prison for their Malefactors. These Men came to unhappy Ends, *Cross*, the Chief of them, being killed in a Scuffle with the Natives; four of them drowned in attempting to get aboard an *English* Ship; and the three Survivors, who were brought home, hanged for a Robbery they committed three Hours after their landing in *England*. *Condemned English sent here.*

IT seems strange what Benefit the *East India* Company could propose by sending such Men ashore, when they might have made a valuable Settlement here with proper Care, and that long before the *Dutch* were apprized of the Importance of the Situation; for though *St. Helena*, which they occupied after, be a very commodious Place of Refreshment, it is by no Means equal to the *Cape* on many Accounts. *Oversight of the India Company.*

[a] By *Caepmans* are, probably, to be understood, the *Cape Hottentots*, rather than the *Koopmans*. [b] See *Ogilby*'s *Africa*, p. 577, & *seqq.* [c] See this Collection, Vol. I. *p.* 390. Note [c]. *p.* 391. Note [b]. *p.* 447. Note [d]. [d] A farther Proof that this was the *Table-Bay*, before which that Island lies.

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Hottentot Manners.

CHAP. III.

The Manners *and* Customs *of the* Hottentots.

SECT. I.

Their Persons, Virtues, Vices, *and* Language.

Hottentots, *their Name: Their Origin: Their Colour, Shape, Features. Qualities of their Body, and Mind. Their Vices, Lazineſs, Drunkenneſs: Undutifulneſs to Mothers: Expoſing their Children, and Parents. Their Virtues: Benevolence: Hoſpitality. The Story of* Klaſs, *a virtuous* Hottentot. *Their Language. Some of their Words. Numerical Terms, and Way of numbering.*

Hottentots, *their Name.* TACHARD and other Authors repreſent the Word *Hottentot* as a Nickname, taken from that Term being often in their Mouths, when they meet Strangers, or from their repeating *Hottentottum Brokwa* in their dancing. But *Kolben* obſerves, that they never uſe that Word in accoſting Strangers; and that their making uſe of the other Terms in dancing, proves it to be their true Name, ſince they ſignify not *Dutch* Bread, as *Arnold* pretends, but *Give the* Hottentot *his Hire.* Theſe Words are the Burden of a Song made in Reſentment of a *Dutch* Chaplain, who defrauded a *Hottentot* of ſome Bread and Tobacco, which he had promiſed him for going-on an Errand. In ſhort, *Hottentot* ſeems to be the original national Name of theſe People, for they know of no other.

Their Origin. THE *Hottentot* Origin is very obſcure and uncertain: They ſay their firſt Parents came into their Country through a Window or Door-Paſſage; that the Name of the Man was *Nôh*, and of the Woman, *Hingnôh*; that they were ſent into their Country by *Tikquoa*, or God himſelf; and that they taught their Dependents to keep Cattle, and to do a great many other Things. Some Authors confound the *Hottentots* with the *Kafrs* of *Monomotapa*; but it is a Miſtake, for the latter are of a ſhining Black, and they differ entirely in their Manners and Cuſtoms [a].

Their Colour, THERE are few People who have been, by Authors, ſo differently repreſented as the *Hottentots*. Some repreſent them as Negros in Point of Colour; others ſay, they are at Birth as white as *Europeans*; and *Tachard* ſpeaks of white *Hottentots*: But *Kolben*, who reſided ſeveral Years at the *Cape*, aſſerts, that the *Hottentot* Children, when born, are of a bright Olive, which, from their greaſing, catches a Shade as they grow-up, but ſtill remains viſible, however they diſguiſe or plaiſter it.

Shape, and Features. MOST of the Men are from five to ſix Foot high; the Bodies of both Sexes well ſhaped. In large Eyes, flat Noſes, and thick Lips, they reſemble the Negros, with this Difference, that their Noſes are depreſſed in Infancy by Art. Their Hair is like that of Negros, ſhort and woolly. The Men have large, broad Feet; thoſe of the Women are ſmall and tender. All the Females have an odd callous Excreſcence growing juſt above the *Pudenda*, which ſerves as a Kind of natural Flap or Apron to cover it. Neither Sex cut the Nails of either Fingers or Toes. They are ſeldom either deformed or diſtorted [b].

Qualities of Body, WITH reſpect to their Bodies, they are ſtrong, active, and ſurprizingly nimble. It is difficult for a Horſeman, well-mounted, to keep Pace with a *Hottentot*: For which Reaſon the *Dutch* Governor at the *Cape* generally maintains a Troop of Horſe in Readineſs to purſue them on any emergent Occaſion. They are good Hunters, and ſo expert in the Management of their *Aſſagayes* and Arrows, and the Uſe of their *Kirri* or *Rakkum* Sticks, that with the former they defend themſelves, and will ward-off, in a ſurprizing Manner, either Arrows or Stones.

Of Mind. As to their Qualities of Mind, though ſome Writers have repreſented them as abandoned to all Sorts of Vice, yet later and better Informations aſſure us, this Charge is exaggerated very much, if not entirely falſe. The chief Vice of the *Hottentots* is Lazineſs, and this prevailing Paſſion rules equally their Minds and Bodies: *Their Lazineſs.* Reaſoning with them is Working, and Working is the capital Plague of Life. Though they are daily Witneſſes of the Benefits and Pleaſures ariſing from Induſtry, nothing but the utmoſt Neceſſity can reduce them to work. This Love of Indolence and Liberty is their All; Compulſion is Death to them. While Neceſſity obliges them to work, they are very tractable, obedient, and faithful; but when they have got enough to ſatisfy the preſent Want, they are deaf to all farther Intreaty; it is impoſſible to eraſe the natural Indolence that rules over them.

[a] *Kolben*'s Voyage, vol. 1. *p.* 25, *& ſeqq.*

[b] The ſame, *p.* 52, 119, and 312.

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THE next *Hottentot* Vice is Drunkenneſs: Supply them with Brandy or ſtrong Liquors, and Tobacco, and they will drink till they cannot ſtand, ſmoak till they cannot ſee, and roar till they are deaf. The Women are equally guilty of this Failing; but they will bear a great deal before they get drunk: When they are ſo, they are extravagantly mad and fooliſh [a]. Yet fond as they are of ſtrong Liquors, you may ſafely entruſt them; for they will not touch a Drop without Leave: An Inſtance of Fidelity rarely to be met with elſewhere! Beſides, their Drunkenneſs is not attended with that Train of Vices amongſt the *Hottentots* as with us: Neither Men nor Women are guilty of Immodeſty on theſe Occaſions. The worſt Effect of their Drinking is their Quarrels, which ſometimes end in Blows.

Drunkenneſs.

Undutifulneſs.

THE Undutifulneſs of the Men to their Mothers is another *Hottentot* Fault. A *Hottentot*, after the Ceremony of his being received as a Man, may, without Scandal, abuſe or beat his Mother, and the worſe he uſes her, he receives the greater Applauſe. The Women ſeem patient and even excuſe this Inſolence. If you attempt to convince the old Men of the Abſurdity of this Practice, the uſual Anſwer, of *Hottentot* Cuſtom, ſolves all Difficulties [b].

Expoſing Children and Parents.

THE expoſing their Children and aged Parents is another Barbarity juſtly chargeable on the *Hottentot* Nation; yet we ſee Nations of old, renowned for Learning, were guilty of theſe Practices [c]. For the firſt Inhumanity the *Hottentots* plead Cuſtom only; but with regard to leaving their ſuperannuated and uſeleſs Old to periſh in ſome lone Hut by Famine, or the wild Beaſts, they defend it as a Piece of Humanity, done to ſhorten the Miſeries of Life.

To the Vices of the *Hottentots* we may add their Naſtineſs, with regard to Dreſs and Diet, which ſeems to be the Effect of their Lazineſs [d].

Their Benevolence.

IT is now proper to view the fairer Side of the *Hottentot* Character; and the principal Virtues which eminently appear to diſtinguiſh them, are their mutual Benevolence, Friendſhip, and Hoſpitality. The *Hottentots* breathe Kindneſs and Good-will to one another; they ſeek all Opportunities of obliging. Is a *Hottentot*'s Aſſiſtance required by one of his Countrymen, he runs to give it: Is his Advice aſked, he gives it with Sincerity: Is his Countryman in Want, he relieves him to the utmoſt of his Power. One of the greateſt Pleaſures the *Hottentots* ſeem to enjoy is their Gifts [e].

Hottentot Manners.

WITH regard to their Hoſpitality, it extends even to *European* Strangers. In travelling through the *Cape* Countries, you meet with a chearful and open Reception in whatever Village you come to. In ſhort, the Integrity of the *Hottentots*, their Strictneſs and Celerity in the Execution of Juſtice, and their Chaſtity, are equalled by few Nations. An amiable and charming Simplicity of Manners adorns all their Actions. Numbers of them have given it as a Reaſon for their not harkening to Chriſtianity, that they were hindered by the Envy, Avarice, Luſt, and Injuſtice, which they ſaw ſo prevalent amongſt thoſe who profeſſed it [f].

Hoſpitality. Integrity.

HOWEVER, it is not to be imagined that they are entirely free from thoſe Vices. *Kolben* gives an Inſtance of the Luſt, Injuſtice, and Violence of a *Hottentot* King, or Chief, in the Story of one *Klaſs*, a wealthy *Gunyeman*. The Chief had carried-off his Wife by Force, who being inconſolable, he reſolved to remove the Cauſe by taking-away his Life alſo: To this Effect he got him accuſed by the Governor's Servants of embezzling the Goods intruſted in his Hands by the *Dutch*; for whom he had long executed Commiſſions with ſo great Integrity as to excite the Envy of his Accuſers. The Governor, no leſs corrupt than the reſt, baniſhed *Klaſs* to *Robben* Iſland, and confiſcated his Effects, although he had effectually cleared himſelf from the Charge. Captain *Theunis Gerbrantz Vander Schelling*, whom in his Diſtreſs, after Shipwreck, *Klaſs* had relieved in a moſt bountiful Manner, was extremely grieved at this Injuſtice done his Benefactor; and at his Return to *Holland* repreſented Matters ſo much in his Favour to the Directors, that they diſpatched Orders for recalling *Klaſs*, and reſtoring all his Effects: But the white Wolves had devoured moſt of them. *Klaſs* repaired contentedly with what he could get to his old Seat: But was not there long before the Chief, to make ſhort Work of it, murdered him; and thus ſecured the unjuſt Poſſeſſion of that moſt virtuous Creature's Wife [g].

The Story of Klaſs.

A virtuous Hottentot.

THEIR Language is moſt inarticulate and harſh, one Word ſignifying many Things; and the Pronunciation attended with ſuch Vibrations Colliſions, and Inflexions of the Tongue as make them appear a Nation of Stammerers. To expreſs any particular Sort of Bird, they add an Epithet to the Word *Kourkour*, which ſignifies a

Their Language.

[a] Of this, *Kolben* gives a merry Inſtance, *p.* 327. [b] *Kolben*'s Voyage, *p.* 37, & *ſeqq.* and *p.* 324, & *ſeqq.* [c] The *Chineſe* and *Japaneſe*, at preſent, have the ſame inhuman Cuſtom. [d] *Kolben*, as before, *p.* 144, and 333. [e] The ſame, *p.* 39, 324, and 337. [f] The ſame, *p.* 166, and 337. [g] The ſame, *p.* 39, & *ſeqq.*

Bird

1713. Kolben. Bird in general; thus they call a Water-Fowl a *Kamma Kourkour*. Hence it is very difficult, or rather almoſt impoſſible, for Strangers ever to learn their Language; and for the ſame Reaſon, though they are eaſily taught to underſtand *French* or *Dutch*, they pronounce them ſo ill, as ſcarce to be intelligible.

Some of their Words.

THE following *Hottentot* Words are collected from a Liſt communicated to *Ludolf*, and publiſhed by *Juncker* [a] in his Life: They are here amended, and ſuch Syllables marked as require the Claſhings of the Tongue.

KHAUNA, a Lamb.
Dukatore, a Duck.
Kgou, a Gooſe.
Kamma, Water and other Liquids.
Bunqvaa, or *Ay*, Trees.
Quayba, an Aſs.
Knomm, to hear.
Nouw, the Ears.
Khoekari, a Bird called *Knorhan*.
Quaqua, a Pheaſant.
Kirri, a Stick or Staff.
T'kaka, a Whale or North-caper.
Nombha, the Beard.
Horri, Beaſts in general.
Ka á, to drink.
Knabou, a Fowling-Piece.
Durié-ſá, or *Bubaa*, an Ox.
Qu' Ara ho, a wild Ox.
Hek kao, an Ox of Burden.
Oua, or *Ounequa*, the Arms.
Ounwie, Butter.
Quienkha, to fall.
Houtéo, a Sea-Dog.
Likhanee, a Dog.
Bikgua, the Head.
Kouquequa, a Captain.
T'kamma, a Stag.
Qvaó, the Neck.
Kouquil, a Pigeon.
Quan, the Heart.
Anthúri, To-morrow.
Kgoyes, a Buck or Doe.
Kou, a Tooth.
Tikquoá, a God. (*Gounya Tikqūoa*, the God of Gods)
Kham-ouna, the Devil.
K'omma, a Houſe.
Hakqua [*Akqua*] a Horſe.
Khoaá, a Cat.
Koukuri, Iron.
Kóô, a Son.
Kammo, a Stream.
Konkekerey, a Hen.
Tikâ, Graſs.
To'qua [*Ouka*] a Wolf.
Koetſire, a Word of Scandal.
Thoukou, a dark Night.
'tkoume, Rice.
Koamqua, the Mouth.
Ghoudie [*Goedi*] a Sheep.
Khou, a Peacock.
Gona, a Boy.
Goïs, a Girl.
Tk auoklou, Gunpowder.
Khoakamma, a Baboon,
Kuanehou, or *tkeuhouw*, a Star.
Kamkamma, the Earth.
Mu, an Eye.
Quaouw [*Kou*] Thunder.
Tquaſſouw, or *Kqvuſſone*, a Tyger.
Tkouw, or *Hâ-khouw*, a Sea-Cow.
tkaâ, a Valley.
Khomma, the Belly.
Toya, the Wind.

Hottentot Manners.

Their Terms in numbering.

Numerical Terms.

Q'kui, One.
K'kam, Two.
K'ouna, Three.
Hakka, Four.
Kóo, Five.
Nanni, Six.
Honko, Seven.
Khiſſi, Eight.
K'heſſi, Nine.
Ghiſſi, Ten.

As theſe are all their numerical Terms, when they come to ten they return to an Unit, and count to ten again; and coming a tenth Time to ten, they pronounce the Term twice, as ten ten, or ten Times ten, for a hundred. They do the ſame for every hundred, till they come to a tenth ten ten, or a thouſand, and then pronounce the Term thrice, as ten ten ten, or ten Times ten ten, and ſo on [b].

[a] *Ten Rhyne* alſo has given a Liſt of about twenty-one Words, but incorrectly; as may appear from thoſe included between Hooks, which are taken from him.

[b] *Kolben*'s Voyage, vol. 1. *p.* 31, *& ſeq.*

SECT.

1713. Kolben.

SECT. II.

Their Dreſs, Diet, Houſes, *and* Furniture.

Dreſs of the Men. Kroſſes, *or Mantles. Caps. Bracelets.* Kul Kros. *Stockings. Sandals. Walking-Sticks. Dreſs of the Women.* Kut Kros. *Guts not worn. Rings for the Feet. Head Ornaments. Powder for the Hair. Greaſing and Blacking: Reaſon of it. Their Diet. Prohibited Meats. Lice eaten, and old Shoes. Their Drink. Their Regales. Villages and Huts. Shape and Structure. Family and Furniture. Houſe Dog. Removals.*

Dreſs of the Men. THE Dreſs of the *Hottentots* is very ſingular. It conſiſts, with regard to the Men, of a Mantle that covers the Trunk of the Body, worn open, or cloſed, according to the Seaſon.

Kroſſes, or Mantles. Theſe Mantles (which they call *Kroſſes*) amongſt the Wealthy are made of the Skins of the Tyger or wild Cat. Thoſe of the common Sort are of Sheep-ſkins: In Winter only they turn the hairy Side inwards, in Summer out. Theſe ſerve them for Quilts at Night, and for Winding-Sheets when they are interred. The Make of theſe *Kroſſes* is different: Some reach to the Knees; thoſe of the *Attaqua* Nation fall down to the Heels: But the *Cape Hottentots* uſually have them no lower than the Hips.

Caps. IN hot Seaſons the *Hottentot* Men go bare-headed, their uſual Plaiſter of Soot and Fat excepted. With this they load their Hair every Day, and it gathers ſo much Duſt and Filth, which they leave to clot without ever cleanſing it, that it looks like a Cruſt, or Cap, of black Mortar. This, they ſay, keeps their Heads cool. In Winter they wear Caps, or rather Bonnets of wild Cat, or Lamb Skins, tied with two Strings, one of which goes round the Head twice, and is then faſtened to the other under the Chin. Theſe Caps they uſe in rainy Weather.

THE Face and Neck of the *Hottentots* are always uncovered. About the Neck hangs a greaſy Bag, containing his Knife (if he is rich,) his Pipe, Tobacco, and *Dakha*, with a little Stick, burnt at both Ends, as an Amulet againſt Witchcraft. Theſe Pouches are often made of the old Gloves they procure from the *Europeans*.

Bracelets. ON their left Arms they generally wear three Rings of Ivory, which they turn with great Art and Exactneſs. Theſe ſerve as a Kind of defenſive Armour, and for a Support to the Bag in which they hold their *Viaticum* on a Journey [a].

Kul Kros. As they wear their *Kroſſes* generally open, you ſee all the Fore-Part of the Body naked down to the *Verenda*. This they conceal with a *Kul Kros*, or Apron, which is a ſquare Piece of the Skin of a wild Beaſt, generally a Cat, tied at Top, the Hair outward, round the Waiſt; the Bottom Corners ſtitched together [b], and forming a Funnel for that Member. *Hottentot Dreſs, Diet.*

THE *Hottentots* have their Legs uſually naked, except when they herd their Flocks: They then uſe a Sort of Leather Stockings to guard their Feet. If they are to paſs Rivers, they wear a Sort of Sandals, cut out of the Hide of an Ox, or Elephant. Theſe are of one Piece, fitted to the Size of the Foot, and faſtened with Strings. *Stockings. Sandals.*

WHEN the *Hottentots* travel, they uſually carry two Sticks of Iron or Olive-Wood, called *Kirri* and *Rakkum*. The *Kirri* is about three Foot long and an Inch thick, blunt at both Ends. This is their defenſive Weapon. The *Rakkum* is pointed at one End, and is a Sort of Dart, which they throw ſo ſkilfully as ſeldom to miſs the Mark. This they uſe in Hunting. In their left Hand they uſually carry a ſmall Stick of about a Foot long, to which they faſten the Tail of a wild Cat, Fox, or any buſhy Tail. This they uſe as the *Europeans* do a Handkerchief, and for the ſame Purpoſes. When they find it dirty, they waſh it in the firſt Water, and twirling it in the Sun, like a Mop, it preſently dries. *Walking-Sticks.*

THE *Hottentot* Women vary from the Men in their Dreſs, as they wear Caps in all Seaſons, Day and Night. Theſe differ only in Shape, being formed ſo as to point ſpirally from the Crown of the Head; whereas thoſe of the Men lie cloſe like a Skull-Cap. The Women alſo wear two *Kroſſes*, or Mantles, generally open: So that nothing hides their naked Skin, but a Leathern Bag, which they daily carry, either abroad or at home, ſtuffed with their Victuals, *Dakha*, Tobacco, and Pipe. They cover their *Pudenda* with a Kind of Apron, called a *Kut Kros* [c], always of Sheeps Skin, ſtripped of the Hair, and much larger than the *Kul Kros* of the Men, but tied in the ſame Manner. They have a ſmaller one, which ſurrounds their Poſteriors. *Dreſs of the Women.* *Kut Kroſſe.*

MOST Writers have confidently affirmed of the *Hottentot* Women, that they wore the Guts of Sheep and other Animals about their Legs. This is a Miſtake: The Girls, from their Infancy to about twelve Years old, wear Bulruſhes tied in Rings about their Legs, from the Knee down to the Ancle. When they paſs that Age, they change the Matter of theſe Rings, from Bulruſhes to Slips of Sheep or Calf-Skin, of the Thickneſs of the little Finger. They ſinge off the Hair, and then turn the Side on which it grew inwards. Some grown Women have above an hundred of theſe Rings on the Leg, ſo nicely *Guts not worn.* *Rings for the Feet.*

[a] *Kolben*'s Voyage, vol. 1. *p.* 187, *& ſeqq.*

[b] See alſo *Leubers*'s Voyage to *Siam*, vol. 2. *p.* 184.

[c] In *Kolben* ſpelled *Kroſſe*.

wound

1713. Kolben. wound-about and fitted, that they look like one continued Swathe, and by long wearing aſſume the Hardneſs of Wood. Theſe Rings are kept from falling-down by large Wrappers of Leather or Ruſhes about the Ancles; and ſerve both as an ornamental Diſtinction to the Sex, (for the *Hottentot* Ladies are regarded in Proportion to theſe) and to ſecure their Legs from being ſcratched and torne in the Fields.

Head Ornaments. THE *Hottentots* are very fond of Ornaments for the Head. They firſt took a Fancy to Braſs-Buttons and little thin Plates of the ſame Metal, which continue in Faſhion at the *Cape* to this Time. Bits of Looking-Glaſs are in high Eſteem with them; nor are Diamonds valued more highly in *Europe*.

EAR-RINGS, and Beads of Glaſs, or Braſs, are the Diſtinctions of thoſe of the firſt Rank and Quality; but all theſe they wear only faſtened to the Hair. For theſe they barter their Cattle freely. They alſo wear the Bladders of the Beaſts they have killed, blown-up, and affixed to their Hair. The Men of the leſſer *Namaqua* wear a ſmall Plate of poliſhed Iron, like a half Moon, on their Foreheads.

Powder. To compleat this Finery, there only remains Powder: Now the Herb *Spiræa*, dried and pulverized, furniſhes them with a Gold Colour Duſt, with which they powder their Heads and Faces. The Women add a new Charm (or rather Terror) to their natural Deformity, by painting their Faces in Spots, with a Kind of red Chalk, or Lead, found in the *Cape* Countries [a].

Greaſing and Blacking. WE muſt not forget the moſt eſſential Article of Dreſs uſed by Men, Women, and Children; and that is the Cuſtom of beſmearing themſelves with Butter, or Sheeps Fat, mixed with Soot from their boiling Pots, which they repeat as often as the Sun dries-up the Pigment. As the meaner Sort are obliged to uſe rank Butter, or Suet, they may be ſmelt at a conſiderable Diſtance: But the richer Sort are more curious, employing the freſheſt Butter that can be had for that Purpoſe. No Part of the Body eſcapes this Paint, and the Rich, who can afford it, daub their *Kroſſes*, or Mantles of Skin with it. The Difference of Greaſe is the great Diſtinction between the Poor and the Rich: But they will not ſuffer the Fat of Fiſh to touch their Bodies; nor will they eat it, holding it in the greateſt Abomination.

Reaſon of it. AUTHORS have aſſigned different Reaſons for this Cuſtom of the *Hottentots* in greaſing their Bodies; ſome aſcribing it to Vanity, as *Tachard*; others, as *Boving*, imputing it to a Deſire of making their Limbs active and pliable: But *Kolben* ſuppoſes, that it is uſed to defend their Bodies from the raging Heat of the Sun, which, in ſo warm a Climate, would otherwiſe exhauſt their Strength and Vigour; and their ſo often repeating the Unguent ſeems to confirm this Opinion [b]. *Hottentot Dreſs. Diet.*

Their Diet. THE Diet of the *Hottentots* are the Fleſh and Entrails of their Cattle, and certain wild Beaſts, with Roots and Fruits of different Kinds: But, excepting at their public Feaſts, or *Anderſmakens*, they rarely kill any Cattle for their own Eating, unleſs in Caſes of great Neceſſity; yet if any of their Cows or Sheep die naturally, they make no Scruple to eat them, and eſteem them wholſome Food. If the Men are not contented with the Fruits, Roots, or Milk, which the Women take Care to provide, they go-out a-hunting, or, if they live near the Sea, a-fiſhing. They always hunt in large Companies. The Entrails of Cattle, or of ſuch wild Beaſts as they kill for Food, they look-upon as moſt exquiſite Eating, after they have been boiled in Beaſts Blood mingled with Milk. Sometimes they broil them. They generally, in either Caſe, eat them half raw. They devour their Victuals in a very revenous and furious Manner, and without much Regard to Decency. The Women always cook, except in their monthly Diſorders; at which Times the Men either live on their Neighbours, or dreſs their own Victuals. They boil their Meat as we do; but for roaſting they uſe two flat Stones, between which they place the Fleſh.

Prohibited Meats. THEY have not any ſet Meals, but eat as their Appetite or Humour directs, either by Night or Day. In fair Weather they eat in the open Air: In Wind or Rain in their Huts. They have traditionary Laws as to abſtaining from certain Meats: Swines Fleſh, and Fiſh without Scales are prohibited to both Sexes; Hares and Rabbets are forbidden to the Men, but not to the Women; the pure Blood of Beaſts, and the Fleſh of the Mole are forbidden to the Women, but not to the Men.

Lice eaten. THE Naſtineſs of the *Hottentots* makes them ſwarm with Lice, ſome of which are exceeding big, and thoſe they eat. If you aſk them how they can devour ſuch deteſtable Vermin, they plead the Law of Retaliation, and urge, that it is no Shame to eat thoſe who would eat them. They are never out of Countenance when catched louſing themſelves, with Heaps of Vermin about them.

And old Shoes. THE *Europeans* at the *Cape* have a Sort of Field Shoes, cut-out of the raw Hide of an Ox or Stag, the Hair Side outwards. Theſe, when thrown away, the *Hottentots* gather and lay-up againſt a rainy Day, when their Proviſions fall ſhort, and eat them heartily; firſt ſindging-off the Hair, then ſoaking them in Water, and next broiling them on the Fire.

[a] *Kolben*'s Voyage, vol. 1. *p.* 190, *& ſeqq.*

[b] The ſame, *p.* 49, and 187.

N°. 101.

Plate XXXIV. Vol. 3. p. 353.

p. 374.

Hottentot Corn-Threshing *from* Kolben.

p. 356.

Hottentot Marriage *from* Kolben.

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THE *Hottentots* amongſt themſelves never eat Salt, nor ſeaſon their Victuals with any Kind of Spice: Yet they reliſh ſuch high-ſeaſoned Diſhes amongſt the *Europeans* very well, and will eat heartily of them, though they often ſuffer great Sickneſs after it; and ſuch as accuſtom themſelves to our Diet, are not near ſo healthy and long-lived as the reſt of their Countrymen. Amongſt the *Hottentots* the Men and Women always eat ſeparately [a].

Hottentot Dreſs, Diet.

Their Drink.

THE uſual Drink of the *Hottentots* is Milk or Water, either mingled or ſeparate; but the Men taſte no Ewes Milk. They are great Lovers of Wine, Brandy, and Arrack, eſpecially the laſt, as being the cheapeſt at the *Cape*: Nor are they very delicate in their Choice; for if Wine be thick or ſour, they ſwallow it as greedily as if it were the beſt.

Their Regales.

THEY take Things by Way of Regale and Amuſement as well as other People. Both Sexes are extravagantly fond of Tobacco, their Paſſion for which has no Bounds: A *Hottentot* had rather loſe a Tooth than a Grain of it; and the *Dutch* at the *Cape* look upon them to be better Judges of the ſame than the niceſt *European*. Tobacco is always one Article of the Wages of ſuch as hire themſelves into the Service of a White. When they cannot get Tobacco, they uſe *Dakha*, which has the ſame intoxicating Quality, and ſometimes they mix it with Tobacco; which Mixture they call *Buſpaſh*. *Kanna* is a Root alſo in high Eſteem with them, from its inebriating Quality; of which more hereafter among the Vegetables [b].

Villages and Huts.

THE *Hottentots*, like the *Tartars*, dwell in moveable Villages, which they call *Kraals*. Theſe uſually conſiſt of not fewer than twenty Huts, or Cots, built as cloſe as poſſible one to another. It is eſteemed a contemptible *Kraal* that contains not more than an hundred Souls. The generality have from three to four hundred Inhabitants, ſome five hundred. There is but one Entrance, and that very narrow, into a Village. The Huts are placed in a circular Manner, near the Banks of a River, in ſome commodious Situation, and reſemble Ovens. The Materials of them are Sticks and Mats: The former are of the Bigneſs of a Rake Handle, but much longer. The Mats are made by the Women, of Bulruſhes and Flags, ſo cloſely interwoven that no Rain can penetrate them. The Area of theſe Huts is oval; the longeſt Diameter about fourteen Foot, the ſhorteſt about ten. Over this laſt they fix a Stick, archwiſe, both Ends faſtened in the Ground, the Top of which is the Summit of the Hut. Three parallel Arches before form the Entrance, and five behind cloſe the Hut. Theſe they cover, not with Straw, as *Vogel* ſays, but with Mats, the Edges overlaying each other ſo cloſe, that neither Wind nor Rain can moleſt them. The richer Sort of *Hottentots* have an additional Covering to their Huts, of Skins. The Entrance of theſe Hovels is about three Foot high and two broad: So that the *Hottentots* creep into them on all Four. On the Top of the Inſide of this Door is faſtened a Skin, ſo as to raiſe or let-down, like a Window-Shutter, by which they ſecure themſelves from the Wind; and if that continues long, they open a Door on the other Side. As there is no ſtanding in theſe Huts for the Men and Women, they ſit ſquat on their Hams, a Poſture Cuſtom has made eaſy to them.

Shape and Structure.

IN theſe Huts, ſmaller or greater, only one Family reſides at a Time, conſiſting of ten or twelve old or Young. In the Center of the Hut is a large Hole, about a Foot deep, which is the Fire-Place. On the Sides are ſmall Holes for ſleeping-in, each Perſon, Male or Female, having a ſeparate Hole. In theſe they go to reſt, ſpreading their *Kroſſes*, or Mantles, under them. Their ſpare *Kroſſes*, Bows and Arrows, are hung-up on the Sides. Two or three Pots for Cookery, a Pot or two for drinking, and ſome earthen Veſſels for Milk and Butter, conſtitute the whole of their Furniture. As the Smoak in theſe Huts has no Vent but by the Door, there is no *European* able to ſtay in them when there is a Fire; and it is ſurprizing, conſidering the Dimenſions of theſe Hovels, and how combuſtible the Materials are, how they eſcape a Conflagration.

Family and Furniture.

EACH Hut has uſually a Dog, to guard the Family and Cattle. They do not ſuffer them to hang about the Fire, as ſome pretend, but turn them out at Night to watch the Cattle, which are placed partly within and partly without the *Kraal*. The *Hottentots* never dwell in Caves, as *Tachard* affirms.

Houſe-Dogs. Removals.

WHEN the Paſturage fails, or an Inhabitant of the *Kraal* dies, either a violent or natural Death, they conſtantly remove their Habitations. On removing from the Place they quit, and arriving at the Place they chuſe for their new Village, they kill a Sheep, and keep an *Anderſmaken*, or Feaſt, with this Difference, that in this laſt Caſe the Women preſide at the Ceremony, and the Men are excluded [c].

[a] *Kolben*'s Voyage, vol. 1. *p.* 47, and 202, *& ſeqq.* [b] The ſame, *p.* 210, *& ſeqq.* [c] The ſame, *p.* 217, *& ſeqq.*

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SECT. III.

Their public Rejoicings, Diverſions, *and* Muſic.

Their Anderſmakens, *or Rejoicings. Their Muſic, the* Gomgom, *leſſer and greater. The Pot-Drum. Their Singing and Dancing: Hunting. A pleaſant Story. Dexterity in ſhooting, and throwing a Stone. Their Manner of Hunting. Elephants, how taken. Knights of the Urine, how made. Their Fiſhing.*

Anderſmakens, *or Rejoicings.*

THE *Hottentots* accompany every Change of Abode and Condition, every ſignal Event of Life and Fortune, with Offerings and Feſtivities. Some of theſe Occaſions are of a private Nature, as the depriving a Youth of one Teſticle, or admitting him into the Society of the Men. Others are of a public Concern, ſuch as their Succeſs in War, the Deſtruction of wild Beaſts that deſtroyed their Cattle, the Recovery of ſome principal Man from a Fit of Sickneſs, the removing a *Kraal* as juſt now mentioned, or the like.

To expreſs theſe Solemnities, and indeed all other Ceremonies and Cuſtoms, they have adopted one general *Dutch* Term, *Anderſmaken*, that is, *To alter for the better*; and for the better performing thoſe of a public Nature, they erect, in the Center of the open Area of their Villages, a Sort of Booth or Arbour, large enough to hold all the Men. The Materials muſt be all new. This Booth the Women adorn with green Boughs and Flowers. They next kill the largeſt Ox, Part of which they roaſt, and Part is boiled. This is ſerved-up to the Men in the Booth. The Women have the Broth, and the Night is concluded with their uſual Muſic and Dancings, of which they are extremely fond [a].

Muſic, the Gomgom.

THEIR muſical Inſtruments are the *Gomgom*, which is common to all the Negro Nations on the Coaſt of *Africa*. It is of two Sorts, the greater and the leſſer. It is a Bow of Iron or Olive-Wood, ſtrung with twiſted Sheep-Gut or Sinews, dried in the Sun till they acquire the Tenſeneſs of our Fiddle-Strings. On the String, quite-up at one End of the Bow, they fix, when they play, the Barrel of a Quill ſlit, by putting the String into the Slit, ſo that it runs quite through the Barrel. This Quill, when they play, they apply to their Mouths, as we do the Jews-Harp, and the various Notes of the *Gomgom* are owing to the various Modulations of the Breath.

The greater.

THE great *Gomgom* differs from the former only by a Coco-Shell being fixed (after cutting-off the upper Part) to the String by two Holes, before the String is put-on the Bow; ſo that when they play, they wave the Shell to and fro, nearer to or further from the Quill, as they would vary the Sound. *Hottentot Muſic.*

ANOTHER *Hottentot* Inſtrument, peculiar to the Women, is an earthen Pot, covered with a ſmooth-dreſſed Sheep-Skin, braced-on tightly, with Sinews like a Drum. On this Inſtrument they perform but one Tune of a few Notes. *Pot-Drum.*

THE vocal Muſic of the *Hottentots* conſiſts in the Monoſyllable *Ho*, and two or three wild Songs, or *Falaldrums*. The former is ſung in a ſmall Round of Notes in all their religious Ceremonies, but their Muſic of each Kind is in general barbarous and grating to an *European* Ear [b]. *Their Singing.*

THEIR Manner of dancing is thus: The Men of the *Kraal* ſquat-down in a Circle, leaving Diſtances for the Women to join them. As ſoon as the *Gomgoms* are heard, the Women begin to rub with their Fingers on the Pot-Drums. All the reſt ſing *Ho*, *ho*, *ho*, and clap their Hands: Then ſeveral Couple preſent themſelves to dance, but only two Couple enter the Ring at a Time, performing Face to Face. When they begin, they ſtand about ten Paces diſtant, and are about fifteen Minutes dancing before they meet. At Times they dance Back to Back, but never take Hands, and one dancing Bout laſts about an Hour. Both Parties are ſurprizingly active, and cut very high and clean. The Women looking down all the while on their Feet, ſing *Ho*, *ho*, *ho*, and clap their Hands. When they want male Partners, they ſtart-up and ſhake the Rings on their Legs, which, when they ſtamp in dancing, make a Noiſe like the Harneſs of a Coach-Horſe, when he ſhakes himſelf. The Dancers generally tire the Muſicians, the Entertainments rarely ceaſing till all the Inhabitants have had their Turns. Beſides Dancings in their religious Ceremonies, they have them on other Occaſions, as when a *Samſam*, or Peace, is made between two Nations at War: When the Inhabitants of a Village have killed a wild Beaſt, or eſcaped ſome threatning Calamity, or received ſome ſignal Benefit [c]. *Dancing.*

HUNTING is another favourite Diverſion of the *Hottentots*, in which they ſhew an amazing Dexterity, both in managing their Weapons, and in the Swiftneſs of their Courſe. It is indeed a Wonder they do not oftener make a bad Uſe of the Nimbleneſs of their Feet, though Inſtances of this Kind have happened, one of which it may not be undiverting to relate. A *Dutch* Sailor landing at the *Cape*, gave a Roll of Tobacco, about twenty Pound Weight, to a *Hottentot* to carry after him to the Town. Being gotten at ſome *Hunting.* *A pleaſant Story.*

[a] *Kolben*'s Voyage, vol. 1. *p.* 125. [b] The ſame, *p.* 273, *& ſeqq.* [c] The ſame, *p.* 181, *& ſeqq.*

Diſtance

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Distance from Company, the *Hottentot* asked the Sailor in *Dutch*, Could he run well? Run, says the Sailor, yes, very well. Come let's see, replied the *Hottentot*, and taking to his Heels with the Tobacco, was out of Sight in a Minute. The Sailor, instead of following, stood confounded at such miraculous Speed, and never saw either his Porter or Goods any more.

Shooting.

THEIR Dexterity in discharging their Arrows, or throwing the *Assagaye*, and *Rakkum*-Stick, is almost incredible. In the Use of these Weapons they show such a Quickness of Sight, and Certainty of Hand, as no *European* can imitate. In the Chase of a Deer, wild Goat, or Hare, if a *Hottentot* get within thirty or forty Yards, the *Rakkum*-Stick seldom misses. In throwing a Stone they are such Marksmen, that they will, at an hundred Paces Distance, hit a Mark not bigger than an Half-penny: Yet his unerring Hand is not all the Wonder, for he never stands steady to eye the Mark as we do, but is in continual Motion and Grimace; so that you would think him playing the Fool, instead of taking Aim, till away flies the Stone directly to the Mark, as if carried by some invisible Hand. The *Hottentot* sees your Surprize, is delighted with it, and will repeat the Experiment as often as you please. They are equally expert in shooting the Arrow, or darting the *Assagaye*.

Throwing a Stone.

Manner of hunting.

WHEN a *Hottentot* goes by himself a-hunting, or only with two or three in Company, he does it solely to get some Game for his Family. On these Occasions the *Rakkum*-Stick does all the Execution they need. The great hunting Matches of the *Hottentots* are when all the Men of a Village go-out together either to chase some wild Beast who has molested their Cattle, or for their Diversion. If it is an Elephant, Rhinoceros, Elk, or wild Ass, they encompass and attack him with their *Assagayes*, one plying him behind while he turns to another; and thus they keep him continually turning, not knowing whom to shoot-upon, till he falls covered over with Wounds. A Lion, Tyger, or Leopard, they assail in like Manner, avoiding the furious Beast by their surprizing Agility. He leaps towards one so quick, and seemingly with so sure a Paw, that you shudder for the Fellow, expecting to see him in an Instant torn to Pieces: But you are mistaken, he leaps out of the Danger in the Twinkling of an Eye, and the Beast spends all his Rage upon the Ground. Meantime the Weapons fall thick behind: He turns and leaps at another, and another, but in vain. He roars, foams, and tumbles with Rage. On one Side they avoid the Paws of the Beast with incredible Dexterity, on the other they relieve one another with incredible Speed and Resolution. It is a Spectacle to be seen nowhere in the World but among the *Hottentots*, and not to be viewed without the highest Admiration. The Beast, if not quickly slain, finding there is no dealing with so nimble an Enemy, takes to his Heels. The *Hottentots* let him go freely, but follow at a Distance, knowing, that as the Arrows are poisoned, he will soon drop, and leave them his Skin.

Hottentot Diversions.

Elephants, how taken.

THEY have another Way of engaging the Elephant with less Trouble and Danger. As these Creatures always go to the Water in Troops, and in a Line, one behind another, by the Bulk of their Feet they make a Path, which is very visible. In this Road the *Hottentots*, without Spade or Shovel, make a Hole from six to eight Foot deep, and about four Foot Diameter, fixing a pointed Stake in the Middle: Then they cover the Cavity with small Boughs, Leaves, Grass, and Earth, so artfully, as to deceive any Eye. Into this Hole the Elephant falling with his fore Feet, (for it is not big enough to contain his Body) is pierced with the Stake in his Neck or Breast, and held securely till the *Hottentots*, who lie on the Watch, come-up and dispatch him. His Carcase is then carried to the Village, and makes a noble Feast. They often take the Rhinoceros and Elk in the same Manner [a].

Knights of the Urine.

THE *Hottentots* have an honourable Order amongst them, consisting of such as have singly encountered and slain a Lion, Tyger, Leapord, Elephant, Rhinoceros, or Elk. The Installation of an Hero of this Kind is as follows: On his Return from the Exploit to the Village, he retires to his own Hut, where he has not sat long, till an old Man, deputed by the Men of the *Kraal*, comes to invite him to receive the Honours due to his Merit. The Champion rises and follows his Conductor to the Middle of the Village, where all the Men assembled wait his Coming: He there squats-down on a Mat spread for him, while all the Men squat in a Circle round him. The old Deputy then marches-up to him and pisses upon him from Head to Foot, pronouncing certain Words.

How made.

IF the Deputy is the Hero's Friend, he lays him under a Deluge of Water. The more Piss the more Honour. The Champion himself having before-hand made Furrows with his long Nails in the Fat or Grease, with which he was besmeared, rubs the Piss into it as it falls upon his Face and Body with the greatest Eagerness: Hence the Author stiles it the *Order of the Urine*, for the *Hottentots* have no Name for it. This done, the Deputy lights a Pipe of Tobacco, or *Dakha*, which he circulates through the Company till nothing but Ashes remain in the Pipe. These the

[a] *Kolben's* Voyage, vol. 1. *p.* 242, *& seqq.*

1713. Kolben. Deputy ſhakes on the new Knight, who is congratulated on the high Honour he has received, and the Service he has done his Country. After this he takes three Days Reſt, during which Time his Wife is forbidden to come near him. On the Evening of the third Day he kills a Sheep, receives his Wife again, and rejoices with his Friends and Neighbours; wearing ever after the Bladder of the Beaſt he has killed, faſtened to Hair, as a Mark of Honour.

THESE *Africans* expreſs greater Joy at the Deſtruction of a Tyger, than that of any other wild Beaſt.

Fiſhing. THE *Hottentots*, in the Art of Fiſhing, much excel the *Cape Europeans*. They are very expert both at the Angle and Net, or at the Spear, which they uſe in Creeks and Rivers. They alſo take Fiſh dexterouſly by groping or tickling. As they eat no Fiſh without Scales, they ſell the reſt to the *Europeans*. They are incomparable Swimmers, though their Manner is not a little ſurprizing, as it is peculiar to themſelves; for they ſwim with their Necks above the Water, and their Hands extended out of it, ſo that they look as if they were walking upon firm Ground. In raging Seas, running Mountains high, they dance thus forwards on the Waves, riſing and falling like ſo many Pieces of Cork. Their Fiſhermen pack-up the Fiſh they take in their *Kroſſes*, or Leather Bags, and ſwim thus with the Burden on their Heads.

HUNTING and Fiſhing are free throughout the *Hottentot* Nations to all the Inhabitants [a].

SECT. IV.

Marriages *and* Œconomy *of the* Hottentots.

Hottentot *Courtſhip. Marriage Ceremony and Feaſt. Their Smoaking. Childrens Portions. Adultery, how puniſhed. Widows at Marriage loſe a Joint. Child-bearing. Female Children expoſed or buried alive. Naming the Child, and Parents Purifyings. Flattening the Noſe. Boys deprived of one Teſticle: The Operation: Their after Treatment: Reaſon for this Treatment: Their Admiſſion into the Society of Men: They abuſe their Mothers. Domeſtic Oeconomy. The Wife's Province.*

Hottentot Courtſhip. ALL Overtures of Marriage amongſt the *Hottentots* are made by the Father, or neareſt Relation of the Man, to the Father, or neareſt Relation of the Woman. When the Youth is about eighteen, (the uſual Time allotted for Marriage) the Father and his Son waiting on the Woman's Friends, the Lover employs himſelf in preparing and preſenting the Company with *Dakha*, or Tobacco. They all ſmoke, and nothing is talked of the Matter till their Heads are giddy with the Fume: Then the Father opens the Buſineſs to the Woman's Father, and demands her for his Son. The other preſently leaves the Room to conſult his Wife, and quickly returns with a poſitive Anſwer; which is ſeldom in the Negative, but in caſe of a prior Engagement. If the young Woman does not like the Match which her Parents have conſented to, ſhe has only one Chance to avoid it, which is to lie down with her Lover on the Ground, and play with him all Night at pinching, tickling, and whipping. If ſhe conquers, ſhe gets fairly rid of him; but if he ſubdues her, which is generally the Event, ſhe muſt marry him.

Marriage Oeconomy.

AFTER this, the young Fellow being made a Man, goes attended by all his Relations and Friends, Male and Female, driving before him one or more Oxen, according to their Wealth, to the Habitation of the Bride, if the *Kraal* be ever ſo diſtant, where they are received with great Joy. The Oxen killed, they beſmear themſelves plentifully with the Fat, and then powder themſelves thick all over with *Bukhû*; the Women painting their Cheeks, Forehead and Chin with red Chalk-Stone. This done, they perform the Wedding-Ceremony in the following Manner: The Men ſquat themſelves in a Circle, in the Center of which the Bridegroom is ſeated in the ſame Poſture. At ſome little Diſtance the Women do the ſame round the Bride: Then the Prieſt, or Maſter of religious Ceremonies, who belongs to the Village of the Birds, enters the Mens Circle, and piſſes a little on him, who, with his long Nails, makes Furrows in the Greaſe, that the Urine may ſoak the farther. He then does the ſame Kindneſs to the Bride, returning from the one to the other till his whole Stock is exhauſted, and pronouncing all the Time ſhort Bleſſings to the following Purpoſe: *May you live happily together: May you have a Son before the Year's End: May he be a good Huntſman, or Warrior.*

Marriage Ceremony.

And Feaſt. THIS over, they join in preparing the Wedding Feaſt. The Oxen being cut in many Pieces, they dreſs them all at once, Part boiled, and Part roaſted. Their Method of boiling is like the *European*, but their roaſting quite another Thing. They make a briſk Fire on a large flat Stone like a Hearth, till it is thoroughly hot: Then wiping off the Aſhes with a Handful of Graſs, lay on the Meat, which they cover with ſuch another Stone: Next making a Fire round the Meat, and upon the Stone, it is ſoon roaſted.

THE Men and Women are placed in ſeparate Circles, the Bridegroom ſitting for this Time among the latter, but not taſting of their Victuals, having a ſeparate Meſs for himſelf. The

[a] *Kolben*'s Voyage, *p.* 251, *& ſeqq.*

Meat

1713. Kolben. Meat is ſerved-up in Pots that ſhine with Greaſe: Some have Knives, others tear the Fleſh with their Fingers; all eating with aſtoniſhing Rapacity. The Lappets of their *Kroſſes* ſerve as Plates: Their Spoons are Mother of Pearl, and other Sea-Shells, without Handles. Their Drink is Water and Milk, ſtrong Liquors ſcarce ever being uſed at theſe Entertainments.

Their Smoaking. AFTER Dinner they ſmoke *Dakha*, or Tobacco, each Company having one Pipe. The Perſon who fills it takes two or three Whifs, then gives it to another, and ſo it goes round. Some ſwallow the Smoke, and as they grow intoxicated, the Noiſe and Prate increaſes. Thus they ſpend moſt of the Night, and towards Morning the Bridegroom flies to the Arms of his Bride; the reſt go to ſleep. Thus they feaſt for two or three Days while their Proviſions laſt. When theſe are ſpent, the Wedding is over. It it odd, that though the *Hottentots* are great Lovers of Muſic and Dancing, they allow neither at their Marriages. They admit Polygamy, but even among the Rich the Number of Wives ſeldom exceeds three. They ſuffer neither Marriages nor Fornication between firſt and ſecond Couſins, from a traditionary Law, which if any break, they are upon Conviction, without regard to Wealth or Diſtinction, cudgelled to Death.

Childrens Portions. A FATHER ſeldom gives a Son for his Portion above a Couple of Cows, and as many Sheep. As for the Daughters they have rarely any Portion, except a Cow and two Sheep; which yet muſt be returned to the Father, or her Family, if ſhe dies before ſhe has a Child. They have no Regard in their Marriages to Fortune, but to Wit, Beauty, or Agreeableneſs; ſo that often the Daughter of a poor Man is married to the Captain of a *Kraal*, or Village, or the Chief of a Nation [a].

Adultery and ſecond Marriage. ADULTERY amongſt the *Hottentots* is always puniſhed with Death: But they allow Divorce, if the Huſband can ſhow ſuch Cauſes for it as appear ſatisfactory to the Men of his Village. In this Caſe the Man may marry again, but a Woman divorced is not allowed to do ſo while her Huſband lives. One Particular is, that if a Widow marry, ſhe cuts-off a Joint of her Finger, beginning with the little one, for every Huſband after the firſt. But every Bride does not, as *Vogel* affirms, cut-off a Joint of her little Finger, and preſent it to the Bridegroom; nor does he tie a Gut of an Ox or Sheep about his Neck. *Boeving* more ridiculouſly pretends, the Mutilation is owing to the Mother's biting-off the Child's Joint; but the Men never want the Joint, nor any Women, but remarried Widows [b].

Marriages. Oeconomy. Child-bearing. IN every *Kraal* there is a Midwife choſen by the Women for her Skill, who holds her Office for Life; but her Fee is only a Preſent now and then. When her Patient's Pains come-on, ſhe lays her on a *Kros* ſpread on the Ground. The Huſband leaves the Houſe till ſhe is delivered, under a Forfeiture of a Sheep to the *Kraal*: If her Labour be ſlow, they boil Milk and Tobacco, and ſtraining it, give the Liquor, when cool, to the Woman, who immediately brings forth.

As ſoon as the Child is born, they rub it all gently over with freſh Cow-dung, which, when dried, they rub-off, and then waſh it with the expreſſed Juice of the Stalks of the *Hottentot* Fig. When this Juice is dried, they rub over the Body with Sheep's Fat, or melted Butter; and, when it has well ſoaked, they powder him with *Bukhû*, which ſticks on like a Cruſt; and thus the Beſmearing begins.

Female Children expoſed. IF the Child is ſtill-born, and a Male, the Village removes: If there be Male-Twins, the Parents make extraordinary Rejoicings. If the Twims are Female, they generally deſtroy the ugliеſt; or if Male and Female, the latter, by expoſing it on the Bough of a Tree, or burying it alive, with the Conſent of the whole *Kraal*. Some of theſe deſerted Infants have been found and educated by the *Cape* Whites: But whenever they arrived at Years of Maturity, they renounced the *European* Manners, Apparel, and Religion, to conform to thoſe of their own People.

THE *Kros*, or Mantle, on which the lying-in Woman has been delivered, is preſently interred, for fear their Conjurers ſhould come at it to work ſome Enchantment on the Mother or Child. They tie the Navel-String with a Sheep's Sinew, which hangs till it rots-off.

Naming the Child, and Purifyings. AFTER the Child has been cleanſed in the Manner deſcribed, the Name is given it by the Mother, which is uſually that of ſome favourite Beaſt, as *Hakqua*, a Horſe; *Gammon*, Lion; *Ghoudie*, Sheep; or the like. The Man is prohibited to come near the Woman either after Labour, or during her Menſes, till ſhe grows well, otherwiſe he is regarded as unclean, and obliged to purify himſelf by offering a fat C[illegible]. The Woman purifies herſelf when her Term is expired, by beſmearing her Body with Cow-dung. This being rubbed-off when dry, ſhe beſmears herſelf with Fat, and powdering herſelf with *Bukhû*, waits to receive her Huſband; who, before he enters, does the ſame: Then ſquatting-down, he chats, ſays kind Things, and ſmokes till he raves and drops aſleep.

[a] *Kolben*'s Voyage, vol. I. *p.* 150, *& ſeqq.* Alſo *p.* 118, 127, and 309. [b] The ſame, *p.* 158, and 309. [c] Not unlike the Law enjoined the *Jews*, *Leviticus* xii.

THE

1713. Kolben.

THE Rejoicings on the Birth of the first Child are much greater than those attending any other Birth, and the eldest Son has, in a Manner, an absolute Authority over all his Brothers and Sisters [a].

Flattening the Nose.

IT has been generally believed in *Europe*, that the *Hottentots* are born with flat Noses; but this is a Mistake: Most of them are born with Noses like ours; but as the *Hottentots* look on a high Nose as a great Deformity, their Women take Care, as soon as they are delivered, to break- b down the Bridge with their Thumbs [b].

Boys gelded.

IT is a Custom likewise among them, when the Males are eight or ten Years of Age, to deprive them of one Testicle; but in Cases where the Parents are poor, this Ceremony is deferred till they are able to answer the Expence. The Patient being daubed over with the Fat of a Sheep newly killed, lies on his Back on the Ground, at full Length, his Hands tied together, as are his Feet. His Friends lie upon him, so as c

The Operation.

to keep him motionless. The Operator then, with a common Case, or Table-Knife, laying hold of his left Testicle, makes an Orifice in the *Scrotum* about an Inch and an half long: Then squeezing-out the Testicle, he ties-up the Vessels in a Trice, and thrusting-in a little Ball of the same Size, composed of Sheep's Fat, and several Herbs, pulverized, stitches-up the Wound. His Needle is the Bone of a small Bird like an Aul, and his Thread a Slip of Sheep's Sinew. He d performs all this with a Dexterity that would surprize our Anatomists; and the Operation always succeeds, without any ill Consequence.

After Treatment.

THE Wound being sewed-up, and his Bands loosed, the Operator anoints him again, roughly enough, with the warm Fat of the Sheep killed for his *Anderſmaken*; turning the Boy now on his Back, then on his Belly, who drops and sweats with Pain like a roasting Pig. After this, he pisses all over him, and rubs the Liquor in, as e on other Occasions. The Ceremony now at an End, the Patient, who is left by himself, trembling and sprawling as in an Agony, crawls to a little Hut raised for that Purpose; where, in two or three Days, he recovers and runs about as briskly as ever.

THE young *Hottentots* bear this Operation with surprizing Patience and Resolution; but none of the young Fry, who have not yet been under the Knife, are permitted to see it. The f Assistants repair to the Parents House and feast on the Flesh of the slaughtered Sheep. They send the Women the Broth, but not a Morsel to the Infirmary. The rest of the Day and Night is spent in Dancing and Singing. If the Parents are rich, the Operator has a Lamb or Calf for his Trouble.

Hottentot Education.

MOST Authors write, that this is done to make them run the swifter, and many of the *Hottentots* themselves assign the same Reason: But *Kolben* was informed by some of the most intelligent Natives, whom he closely questioned on this Point, that it has been a Law among them from Time immemorial, *That no Man should be allowed to have carnal Knowledge of a Woman till deprived of his left Testicle.* Should any marry without this necessary Mutilation, both Parties would lie at the Mercy of the Rulers, and the Woman, perhaps, be torn to Pieces by her own Sex; among whom it is a prevailing Opinion, that a Man with two Testicles constantly begets Twins: Wherefore they call upon the young Man's Friends to produce Evidence of the Excision, Modesty forbidding them to examine it themselves [c].

Reasons for this Practice.

THE *Hottentot* Youths are confined to the Tuition of their Mothers, whom they follow on all Occasions, till the Age of eighteen; at which Time they are received into the Society of the Men, with whom till then they dare not converse, not even with their own Fathers. The Ceremony is performed thus: All the Inhabitants being assembled, and the Men seated in a Circle, the Candidate is ordered to squat-down without upon his Hams, or Heels, so as not to touch the Ground by at least three Inches. Then the oldest Man among them rises, and having obtained Consent for his Admission, steps-up to the Youth, and acquainting him therewith, lets him know, that he must thence-forward forsake his Mother and the Company of the Women, with every childish Amusement, and learn to behave as a Man both in his Words and Actions.

Admission into

THEN the Youth, being previously bedaubed with Fat and Soot, squats-down to receive the smoaking Inundation of Urine, which the Orator discharges all over him with the usual Formality. The old Men then congratulate him on the Honour done him, adding the following Benedictions, *t'kamma*; *Good Luck attend thee: Dida Atze*; *Live to be old: Qûoaqûa*; *Increase and multiply: t'Kumi*; *May thy Beard grow soon.*

The Society of Men.

THIS *Anderſmaken*, or Ceremony, like all others among the *Hottentots*, ends in a Feast; but the young Fellow is not admitted to join the rest till towards the End of it.

A *Hottentot* thus discharged from the Tuition of his Mother, may insult, and even cudgel her whenever he pleases, by which they receive Applause instead of Reproof: Nay, it is usual for

Abuse their Mothers.

[a] *Kolben*'s Voyage, vol. 1. *p.* 141, *& seqq.*

[b] The same, *p.* 312.

[c] The same, *p.* 113, *& seqq.*

them

1713. Kolben. them to go and abuse their Mothers immediately after their Reception into the Order of Men, to shew their Contempt for the Converfation of Females; and those already admitted call such as remain under the Tuition of their Mothers, after the Age of eighteen, *Kutsire*, or *Milk-Sop*. This is the most dreadful Reproach that can befal a *Hottentot*; insomuch, that a Man branded with it must undergo a new Admission into their Society [a].

Domestic Oeconomy. A *Hottentot* never has a Hut till he marries: b The new Couple then set-about erecting one, and procuring the Furniture, which must be all new. When he is once settled, he abandons himself to the Arms of Lazineſs, leaving all domestic Affairs to the Wife. Sometimes, indeed, when called, he assists at a hunting or fishing Match, and now and then goes to look after his Cattle, especially if he has a Son to leave them to; or in Case he has any Handicraft, he teaches it to him. This is the Extent of a *Hottentot*'s c private Life.

The Wife's Province. THE Wife, besides the Education of the Children, is doomed to all the Drudgery; to seek Roots, bring-in Fuel, milk the Cows, and dress the Victuals. For this she has the Reward of a separate Bed; for the married Couple never lie together, nor seem to intermeddle with the Affairs of each other; seldom discourse together, or discover any Signs of matrimonial Tenderneſs: Their Secrecy in Point of Love is impenetrable. d *Modesty.* They are equally modest [b] with regard to all those Actions which we term indecent [c].

SECT. V.

The Diseases, Medicines, *and* Funerals *of the* Hottentots.

Diseases of the Hottentots. *Their Physic and Surgery. Manner of Cupping. Blood-letting. Curing poisoned Wounds. Dislocations. The Head-Ach. Amputations. A foul Stomach. Divinations. Feasting on Recovery. Physicians. Diseases of the* Cape Europeans. *Funerals of the* Hottentots: *Carrying the Corpse: The Company regaled with Urine. The Superannuated exposed to Death.*

Diseases of the Hottentots. THE Diseases incidental to the *Hottentots* are very few, and rarely visit those who keep f to the Diet and Drink of the Country: Such live to a great Age, *Dapper* says, to an hundred and ten, an hundred and twenty, and an hundred and thirty. *Kolben* met with one at the *Cape* not much less than an hundred, who looked like a Man of forty, and, by his own Report, was never once sick or out of Order in his Life: But those who drink the strong imported Liquors shorten their Days, and catch Diseases before unknown. The very Victuals, dressed and seasoned after the *European* Manner, are most pernicious to them [d]. *Surgery, Physic.*

As to their Physic and Surgery, the *Hottentots* join those two Professions together; yet their Skill in both is far from being contemptible. Their Doctors often perform surprizing Cures, and such as our ablest Physicians would scarce attempt. They are generally well skilled in the Botany of their Country, and have pretty good Notions of Anatomy. Bleeding, Cupping, Amputation, or setting of Dislocations, they perform with great Dexterity, considering their Want of Instruments; having only a Horn, a Knife, and the sharp-pointed Bird's Bone before-mentioned [e]. *Physic and Surgery.*

IN Colics and Pains of the Stomach their usual Remedy is Cupping. This they perform in the following Manner: The Cup is an Ox's Horn, the Brims of which are very smooth. The Patient lying on his Back on the Ground, the Doctor applies his Mouth to the Part affected and sucks the Skin; after which he claps on the Horn, letting it lie till he judges the Part beneath insensible: He then pulls it off, and after making two or three Incisions, about half an Inch long, claps it on again, letting it remain till it fills with Blood, when it falls-off, which is usually in about two Hours. The Patient is then left to rest. If the Pain removes to another Part, they rub it with hot Fat. If that does no Good, they proceed to a fresh Cupping; and if that fail, they have Recourse to internal Remedies, such as Infusions, or Powders of Herbs or Roots. *Manner of Cupping.*

THEIR Manner of Bleeding is this: The Operator is provided with a common Knife and a Strap. Binding the last tightly over the Vein, he opens it, and having taken as much Blood away as he judges requisite, he closes the Orifice with sweet Mutton-Fat, and ties upon it the Leaf of some salutary Herb. This they use in Plethoras, and Indispositions of that Kind. *Blood letting.*

THE Cure of Wounds made by a poisoned Arrow is performed thus: They rub the Venom of Snakes, with their own Spittle, between two *Curing poisoned Wounds.*

[a] *Kolben*'s Voyage, vol. 1. *p.* 129, *&c seqq.* [b] Yet, *p.* 119, the Author says, the Women will let one handle the callous Flap, hanging over their *Pudenda*, for a little Tobacco. [c] *Kolben*, as before, *p.* 160, *&c seqq.* [d] The same, *p.* 48, *&c seq.* [e] See before, *p.* 358. d.

Stones;

1713. Kolben. Stones; and having mixed these well together, scratch upon the Pit of the Stomach till the Blood comes. Part of this Mixture they apply to the Scar, the rest they take inwardly. When they judge the Poison expelled, they cleanse the Wound, and dress it with the Leaves of *Dakha*, *Bukhû*, or other Herbs. By this Means, in a Month's Time, they generally effect a Cure; but the least Delay, or Neglect in the Case, is dangerous. This the Author had from a *Hottentot* who had been cured by the same Remedy.

Dislocations. WITH regard to treating fractured Limbs the *Hottentots* are quite ignorant, being seldom subject to such Accidents. They could remember no Instance of the Kind among them; but Dislocations they restore by rubbing the Joint violently with Fat, and then moving the Limb briskly up and down, pressing on the Joint till it be reduced to its proper Place. It may be believed, what they say, that this must give a most violent Torment.

Head-Ach. IN violent Head-Achs they shave the Head with a Knife, well-sharpened, the Fat in the Hair serving for Soap: Yet they never shave all off, but make Furrows, leaving as much Hair on as they take-off. They shave also amongst the the poorer Sort by Way of Mourning.

Amputations. THE *Hottentot* Amputations are only for the Women, who, as hath been already observed, are obliged to lose a Joint of the Finger on marrying a new Husband. In doing this, they tie-up the Head of the Joint, next below that which is to be cut-off, tightly with a dry Sinew. They then with a common Knife make the Amputation. To stop the Bleeding, they apply the Juice of the Leaves of Myrrh, and wrap-up the Finger in the Leaves of sweet Herbs [a].

Foul Stomach. FOR a foul Stomach the *Hottentots* usually take the Juice of Aloes in a little warm Broth, repeating the Dose till it works the desired Effect; which, as it is a good Cathartic, and at the same Time an excellent Stomachic, it seldom fails to perform.

THE Powders and Infusions they use for other inward Ailments are few and simple, such as wild Sage, wild Figs, and Fig-Leaves, *Bukhû*, Garlic, Fennel, and a few other Herbs: So that their *Materia Medica* lies in a very narrow Compass.

Divinations. Feastings. THE *Hottentots* use a Piece of Divination with regard to finding-out whether a sick Person shall recover or not. For this End they take a Sheep and flea him alive with great Care, that the Creature lose no Blood in the Operation. If, when the Skin is off, and the Sheep untied, he rises and runs, they look on it as a favourable Omen: But if it lie still, they give the Patient no more Physic, but leave Nature to itself. *Surgery. Physic.*

WHEN a *Hottentot* recovers from any dangerous Sickness, he performs an *Anderſmaken*, by killing an Ox or Sheep, (according to his Circumstances) and treating his Neighbours. If it be a Man who recovers, the Men devour the Meat, and send the Women the Broth: If a Woman, the Women have the Meat, and the Broth is left to the Men [b].

Physicians. THE Physician here is the third Person in the State. In large *Kraals* there are two. These are Men chosen out of the wisest Inhabitants, to watch over the public Health. For this they have neither Fee nor Reward, the Honour of the Employment being judged a sufficient Recompence for the Trouble. They keep their Nostrums very secret, and are highly respected by the rest, who put entire Confidence in them. As the *Hottentots* are generally a healthy People, so these Doctors are not over-burdened with their Business.

IN every *Kraal* there are old Women who pretend to mighty Skill in Medicine. These are greatly hated by the Doctors; and, like those of the same Stamp in *Europe*, only regarded by their own Sex [c].

Diseases of Europeans. THE *Cape Europeans* are subject to few Diseases, which shows the salubrious Nature of the Climate. The Women suffer very little in Childbearing, but are very much subject to sore Breasts in suckling, which is an epidemical Complaint at the *Cape*. The Small-Pox and Measles are usually favourably there. New Comers are subject to the Bloody-Flux, but they are easily cured by proper Remedies. A general Disorder, to which the *Cape Europeans* are subject, is sore Eyes: This Disease is usually worst in Summer, owing, no doubt, to the hot South-East Winds, and the strong Refractions of the Sun from the Mountains. Colds and sore Throats are also frequent at the *Cape*, but seldom attended with any bad Consequences. No *Cape European* was ever afflicted with the Stone; which is the more surprizing, as they live well and drink freely of the rich Wines that Soil produces [d].

Hottentot Funerals. WHEN a *Hottentot* falls sick, he is presently surrounded by his Friends, who, on these Occasions, make hideous Exclamations. If he dies, these grow so violent, that they may be heard for Miles. Whatever obscure Notion they may have of the Immortality of the Soul, they never pray for the Patient, nor put him in Mind of Futurity. As soon as the Breath is expired, the Corpse

[a] *Kolben*'s Voyage, vol. 1. *p.* 305, & *seqq.* [b] The same, *p.* 311, & *seqq.* [c] The same, *p.* 87.
[d] The same, *p.* 334.

1713. Kolben. is wrapt-up Neck and Heels together (like a human *Fœtus*) in his *Kros*, or Mantle, so that no Part of it is seen. They then look-out a Place to bury it, while the whole Village assembles to attend the Body to the Grave, which is usually some Cleft in a Rock, or some Hole made by a wild Beast; for the *Hottentots* seldom dig a Grave when they can find either of these near. They usually interr their Deceased six Hours after Death, unless the Person die in the Evening, and the Night be dark, in which Case they defer it till next Day. With regard to this, they resemble the *Jews*, and it may be presumed many are buried alive.

Carrying the Corpse. WHEN the Time for carrying the Corpse to the Grave is come, the Men and Women of the *Kraal* assemble before the Door of the Hut, squatted-down in two separate Circles, clapping their Hands, and crying *Bo, bo, bo,* (the *Hottentot* Term for Father.) They never bring-out the Corpse by the Door of the Hut, but loosen the Mats on the Side next the Body, and bring it out that Way. The Bearers then take it in their Arms; and the Circles of Men and Women rising, follow it without Order, only that each Sex goes separately. All the Time they make such wild Howlings, and ridiculous Grimaces, as would almost kill an *European* with Laughter. When the Body is interred, they fill-up the Grave, or Cavity, with the Mold of Ant-Hills; and cram it down with Pieces of Wood or Stones, the better to secure it from wild Beasts.

The Company regaled. THE Company then return to the Hut of the Deceased, where the Men and Women, as before, squat-down in separate Circles, making a frightful a Noise or Yelling: After which, the Signal being given for Silence, two old Men, Friends or Relations of the Deceased, step into each Circle, and piss upon the Company all round, till their Urine is exhausted. This done, they go into the Hut of the Deceased, and taking each an Handful of Ashes from the Fire-Place, strow them by little and little on each Circle, which the Parties rub-over them with great Eagerness. If a *Hottentot* die rich, this Ceremony is renewed every b Day for four, seven, or eight Days together.

Hottentot Occupations.

THE Lamentations for the Dead being over, a Sheep is usually killed by way of *Anderfmaken*, the Cawl of which, well powdered with *Bukhû*, is put about the Heir's Neck. This he is obliged to wear till it rots off. This is the rich *Hottentots* Mourning. The poorer Sort shave their Heads.

The Superannuated exposed. THE *Hottentots* have an extraordinary and cruel Kind of Funeral, with regard to those of either Sex, who are so superannuated as to be c quite useless in Society. So long as a Man or Woman can but crawl to fetch home an Herb, Root, or Stick, they are tenderly used by their Family: But when they can do no more, they are set in a solitary Hut at some Distance from the *Kraal* or Village, with a small Stock of Provisions left in their Reach; and so abandoned for ever to perish by Age, Hunger, or wild Beasts. If a *Hottentot* be ever so rich, he cannot escape this Fate, if he outlives his Strength and Abi- d lities. It is to no Purpose to argue to a *Hottentot* the Barbarity of this Custom; they defend it obstinately as a meritorious Action, a Deed of Piety and Compassion to shorten the Miseries of Life, when it becomes unsupportable by Age [a].

CHAP. IV.

The Occupations, Commerce, Religion, *and* Government *of the* Hottentots.

SECT. I.

Their Occupations, Trades, *and* Commerce.

1. Management *of their* Cattle.

Ways to acquire Cattle: How tended, increased, and gelded. Way of milking and making Butter. Cattle, how secured at Night. Their War-Oxen. Carriage-Oxen. Cattle-Doctors. Loss of Cattle the greatest Evil. Sacrifice for their Sheep. Custom of driving them through the Fire.

e AS all the Wealth of the *Hottentots* consists in Cattle, it may be proper, in the first Place, to show the Methods by which they acquire their Riches, and how they manage them.

Ways to acquire Cattle. AN old *Hottentot*, who has lost his Substance, or a young one, whose Friends cannot or will not provide for him, hires or lets himself out either to one of his own rich Countrymen, or to an *European*; but the latter Service is always more eligible, as it is attended with greater Ad- f vantages. With them they always bargain for a daily Allowance of Tobacco and *Dakha*, as Part of their Wages, which is constantly in Cattle:

[a] *Kolben*'s Voyage, vol. 1. *p.* 308, and 314, *& seqq.*

1713. Kolben. And these must be the best: For they will not take a barren Cow or Sheep, and are very exact in judging of such at first Sight. A *Hottentot* having thus acquired Cattle, with his Savings in the two other Kinds, purchases more, and sets-up for himself amongst his Countrymen.

How tended. THE Cattle of a *Kraal*, or Village, feed together in common; the great in one Herd, the small in another: So that a *Hottentot*, who is but the Proprietor of a single Sheep, has the Privilege of turning it into the Flock, where it is as b well tended as if it belonged to the richest Man of the Village. They have no particular Herdsmen or Shepherds, but take these Offices by Turns, three or four or more together, as the Case may require. They drive them to Pasture between six and seven in the Morning, and back to the Village between five and eight in the Evening. Morning and Evening the Women milk the Cows.

Increased, and gelded. THEY let the Bulls run with the Cows, and the c Rams with the Ewes, all the Year, by which Means their Stock increases greatly, the Ewes yielding constantly two Lambs in the Year. The *Cape Europeans*, who practise a contrary Method, alledge, that this diminishes and weakens the Breed; but the *Hottentots* maintain the contrary. They geld their Bulls and Rams thus: They lay the Bull on his Back, and with four strong Ropes fastened to his Feet, extend him at full Length, so that he cannot move. The Operator then, with a d Leather Thong, ties the Testicles up in the Bag as hard as he can, stopping all Communication with the superior Vessels; after which they let him run at Liberty till his Testicles rot-off. They treat the Rams in the same Manner when six Months old, but before they let them go, bruise their Testicles to mash with a Stone.

Way of milking. THEIR Women milk their Cows and Sheep after our Manner. If a Cow be refractory to yield her Milk, they bring her Calf to suck a e little; but in case it be dead, they either deceive her, by covering another Calf with its Skin; or else tying her hind Legs together, blow into her *Vagina*. This Office is performed by the Men as well as the Women. Cows Milk is drank by both Sexes, but that of Ewes only by the Women, and those too of the poorer Sort.

And making Butter. THEIR Butter is made thus: For a Churn they use the Skin of a wild Beast made into a Sack, with the hairy Side inwards. This being half full f of Milk, they tie-up close; and then two Persons holding it at each End, shake it briskly till the Butter comes. This they put into Pots for anointing themselves, or Sale to the *Europeans*, for they eat none: But as they never strain their Milk, the *Hottentot* Butter is so nasty as to be loathsome; yet the *Cape Europeans* buy it, and after cleaning it, sell it with great Profit to the Ships that touch there, as if of their own making, or else give it to their Slaves or Servants. The Butter-Milk that remains, the *Hottentots* give to their Calves or Lambs, or sometimes drink it themselves, foul as it is [a].

Hottentot Occupations.

Cattle, how secured. As the *Hottentot* Countries abound with Beasts of Prey, they are obliged to secure their Cattle at Night, which they do in this Manner: In the Area of the *Kraal*, or Village, they lodge the Calves and all the small Cattle. Round the Outside of the Huts they range the great Cattle, with their Heads close to the Huts, tied two and two together by the Feet, to prevent their Straggling. In this Position their is no Need of a Centry to guard them [b], for if any wild Beast approach by Night, the Cattle give the Alarm by a general Lowing and Disorder. In every Village there is an empty Hut, where the Lambs are kept Night and Day till they are reared, so as to run with their Dams to Pasture.

Their War Oxen. THE *Hottentots* have a Sort of Oxen called *Bakkeleyers*, or *Fighting Oxen*, (from *Bakkeley*, *War*) which they use in their Wars, as the *Asiatic* Nations use Elephants, to break and trample down the Enemy. These Oxen are of great Service to them in managing their Herds, and defending them both against the Attacks of the *Bushi's*, or Robbers, and wild Beasts. On a Sign given, they will fetch-in Stragglers, and bring the Herds within Compass. Every *Kraal* has at least half a Dozen of them. They know all the Inhabitants of their own Village, to whom they pay the same Respect as a Dog, and will never hurt them; but if a Stranger appear without the Company of a *Hottentot* belonging to the Village, the *Bakkeleyer* presently makes at him, and will demolish him, unless whistled-off, or frightened by firing a Gun. They train them by tying a young Ox and an old *Bakkeleyer* together by the Horns, using also Blows to make them tractable. What these Animals perform is amazing, and does Honour to the *Hottentot* Genius.

Carriage Oxen. THEY have also Carriage Oxen, which they inure early to this Use, by Means of a Stick thrust through his upper Lip between the Nostrils, with an Hook at the End to prevent its falling through. By this, if he is refractory, they fix his Nose to the Ground till he comes to a better Temper; and as it is an exquisite Torture, he is soon broken to his Duty. It is surprizing how readily they understand and obey the Words of Command. No Dog can be more tractable. The Fear of the terrible Stick makes them all At-

[a] *Kolben*'s Voyage, vol. 1. *p.* 169, *& seqq.*

[b] Yet their Dogs have this Office.

tention

1713. Kolben. tention and Diligence. These carry all their Burdens, and are much more numerous than the *Bakkeleyers*.

Cattle Doctors. IN every *Kraal* they have Cattle Doctors, whose chief Care it is to attend the Herds. Indeed, these are subject to few of the Diseases incident to those in *Europe*, the Rot, Mortalities, and the Cough not being known among them; yet they are often visited with a fatal Distemper, occasioned by the heavy Rains, from which they have no Shelter to defend them. In all Diseases they let them Blood, and give them wild Garlic. For Stoppage of Urine they administer Water, wherein the same Root has been infused. When any of their Cattle recover, they show great Joy: If they die, they make themselves some Amends, by feasting on the Carcase, which every Inhabitant of the Village claims a Share in. They look on these as finer Meat than such as are killed.

Loss of Cattle grievous. As the Wealth of the *Hottentots* consists solely in their Cattle, so no Misfortunes afflict them so much as the Decrease or Loss of these, especially when devoured by wild Beasts. It is next to impossible to describe the Rage of the Men, or the Grief of the Women, on such an Occasion, and how eagerly they pursue the Enemy, who, if taken, suffers the most cruel Death. If the *Hottentots* find their Herds increase too fast, beyond the Number they can tend or find Pasture for, they have several Methods of disposing of the Excess; either by selling them to the Governor at the *Cape*, or privately to the *Dutch*, or to their Neighbour *Hottentots* for Tobacco, or such Necessaries as they want: But then they always take Care to let the Reduction fall on the Oxen and Rams, and never willingly part with their Cows or Ewes but at a good Price [a].

Sacrifice for their Sheep. WHEN the Sheep or Cattle of a *Kraal*, or Village, are seized with the Megrims, it is their Custom to make a Kind of propitiatory Offerings, on which they feast for three Days. If these Sacrifices prove successful, and the Distemper abates, they conclude that *Gounya*, or God, is pleased, and make extraordinary Rejoicings: If otherwise, they renew them, appointing a more experienced Person to preside. If this fail, they wisely impute the Distemper to the Nature of the Air or Soil, and remove their Habitation.

Driving them through the Fire. ANOTHER remarkable *Inderjmaken*, or Custom of the *Hottentots*, is their driving the Sheep, at certain Times, through the Fire. On the Day appointed for this Ceremony, the Women set all the Milk before the Men; who having drank it all up, some go to bring the Sheep together, others to make the Fire of Chips and dry Twigs, thinly spread into a long Square. The Sheep being come, the Fire is covered with green Twigs to raise a Smoak, and the Men range themselves in a close Line on each Side, forming a Lane for the Flocks to pass through. If the foremost boggle at the Fire and Smoak, some *Hottentots* are placed in the Front, who drag them through, and on this the rest generally follow in a Heap, though sometimes they attack, and breaking through the Ranks, escape. This the *Hottentots* look upon as a very ill Omen: But if the Sheep pass readily through, there is no End of their Exclamations and Rejoicings. The *Hottentots* practise this from Time to Time to preserve their Sheep from the wild Dogs, which they dread more than Tygers, and will not be fond of attacking them while the Scent of the Smoak remains on their Fleeces [b].

Hottentot Handicrafts.

2. *Their handicraft* Trades.

The Butchers, skilful Dissecters. The Skinner. The Taylor. Ivory Workers. Mat-Makers. The Rope-Maker. The Potter. The Smith.

THE Handicrafts, which the *Hottentots* exercise among themselves, prove them to be a contriving, dexterous People, if their reigning Indolence did not spoil all.

The Butcher. SCARCE any *European* Butcher handles a Knife with such Skill as a *Hottentot*. Their Method of killing a Sheep seems uncommon. Having tied his Feet, they hold him down by them stretched on his Back, one before, another behind, while a third with a Knife rips-up his Belly, so that all the Entrails appear. The Butcher then with one Hand gently tears the Guts from the Carcase and nobler Parts, and with the other stirs the Blood to keep it from congealing. In doing this he carefully avoids breaking any of the Blood-Vessels about the Heart, so that the Sheep is at least a Quarter of an Hour a-dying, while the Spectator has a full View of the Heart in all its Motions, which seems to be the Reason for this cruel Practice [c]: For the Guts being washed clean, Part are laid on the Fire, and after eaten, before the Animal be dead; the Remainder are minced, and put a stewing in the Blood, which they scoop-out with Shells, or their Hands, into Pots.

Skilful Dissecters. WHEN the Body is cleared of the Blood, the two Assistants join to skin it, and laying the Carcase on the Skin, proceed to separate the Parts from each other. In a little Time you see the Flesh, Bones, Membranes, Muscles, Veins, Ar-

[a] *Kolben*'s Voyage, vol. 1. *p.* 176, *& seqq.* [b] The same, *p.* 128, *& seq.* [c] Both the Physician of the *Kraal* and the Women, who dabble in Medicine, were always present, poring and handling the Parts, when *Kolben* saw any killed.

1713. Kolben. teries, &c. all in ſeparate Parcels. This they do with ſuch ſurprizing Dexterity, that they might rather be called Anatomiſts than Butchers. All Cattle are killed much the ſame Way. They reject no Part of any Beaſt but the Excrement, Bones, Hoofs, and Horns. The Bones they boil to extract the Marrow, and then throw them to the Dogs. With the Marrow they anoint their Bodies. Of a Sheep's Skin they make a *Kros*, or Rings, for the Legs of Women; and of an Ox's Hide, long Straps to cover their Huts. If they have no Uſe for them this Way, they lay them up for Food.

The Skinner. THE *Hottentots* dreſs their Skins and Hides in this Manner: They take the Sheep-Skin reeking freſh, and rub it with Fat to render it tough and ſmooth, as well as to ſecure the Hair or Wool from falling-off. But if it be for the Uſe of their own Countrymen, after rubbing it with Fat, they rub it with freſh Cow-Dung, leaving it in the Sun to dry. This Operation is renewed till it becomes very black, and ſmells furiouſly of the Dung, which makes it fit for Wear. With regard to a Cow or Ox-Hide, the *Hottentot* Skinner rubs Wood-Aſhes plentifully on the Hair, after which he ſprinkles it with Water, and rolling it up, leaves it a Day or two to dry in the Sun. This at the ſecond Time never fails to bring-off all the Hair: Afterwards he greaſes it heartily with Fat, which is the Sum of *Hottentot* Tanning.

The Taylor. THE *Hottentot* Skinner is uſually a Taylor too, and not unexpert at the Buſineſs. The Bird's Bone before-mentioned [a] is his Needle, and his Thread the ſplit Sinews that run along the Spine of Beaſts, dried in the Sun. With theſe he cuts-out and makes a *Kros*, or Mantle, in leſs Time, and, perhaps, better than any *European* Taylor could. It is alſo his Buſineſs to cut the large Hides into Straps or Thongs, about two Inches broad, which the *Hottentots* uſe to tie-up the Materials of their Huts and their Furniture in removing their *Kraals*, as well as on other Occaſions. This he performs with ſurprizing Speed and Exactneſs only by the Eye, the Hide being full-ſtretched by Pegs on the Ground.

Ivory Workers. THE next *Hottentot* Artificer, is the Worker in Ivory, who makes the Arm-Rings worn for Ornament; and though all the Tool he has is but Knife, which makes the Work tedious, yet they are as perfectly round, ſmooth, and bright, as if they had been wrought by the niceſt Turner.

Mat-Makers. THEIR Mats are made by the Women, with Flags, Reeds and Bulruſhes dried in the Sun. They wave them very artfully with the Fingers, and ſo cloſely, that no Wind, Light or Rain can penetrate them; but they are not laſting.

Hottentot Handicraft.

The Rope-Maker. THEIR Ropes are made of the ſame Materials with their Mats, and are as ſtrong and durable as thoſe of Hemp. They rarely exceed four Yards long, though they ſometimes make them longer for Sale to the *Cape Europeans* [b]. To this Article may belong the Strings made by the *Hottentots* for their Bows and muſical Inſtruments. Theſe latter are ſtrung with dried Sinews and Guts of Sheep, their Bows with twiſted Guts only. Two Perſons having hold of a Gut, one at each End, twiſt it till it arrives at the Roundneſs and Solidity of an *European* Fiddle-String. They then lay it, extended on two Pegs, in the Sun: When it is dry, they greaſe it with Sheeps Fat, and letting it lie ſome Time longer, take it off the Pegs for Uſe [c].

The Potter. ALL the *Hottentots* are Potters, every Family making its own Earthen-Ware. Theſe they make of the Mold of Ant-Hills only. After cleanſing it thoroughly from Sand and Gravel, they knead it well, mixing with it the Ant-Eggs they find ſcattered up and down. This they raiſe on a Stone like a Pye, in the Form of a *Roman* Urn, (which is the Shape all *Hottentot* Pots are of) ſmoothing it carefully, Inſide and Outſide, with the Hand. This done, they leave it two Days in the Sun to dry, and then ſeparate it, by drawing a dried Sinew, like a Saw, between the Bottom of the Veſſel and the Stone. Next they bake it with a quick Fire in a Hole made in the Ground. By this Means it acquires both a ſurprizing Firmneſs, and laſting black-jet Colour, which the *Hottentots* aſcribe to ſome cementing Quality of the Ant-Eggs.

The Smith. THE *Hottentot* Smith is the more ſurprizing, as he melts the Iron he uſes from the Ore, which is Plenty in all their Countries, without any other Implement than Stones. He makes a large Hole in a raiſed Ground for melting the Ore, and about a Foot and an half lower, on the Deſcent, a leſſer Hole to receive the Metal, which paſſes through a Channel made from one to the other. Before they put the Iron Stones in the greater Hole, they make a Fire round the Mouth of it, ſufficient to heat it thoroughly. They then put in the Stones, and make a Fire over them, which they keep-up with freſh Fuel till the Iron is melted. As ſoon as it is cold, they take it out and break it in Pieces with Stones. Theſe Pieces they heat again, and hammering with Stones, ſhape into Weapons with great Labour and Ingenuity.

THE *Hottentots* ſometimes melt Copper-Ore in the ſame Manner, but uſe it little, except for

[a] See *p.* 358. c. [b] *Kolben*'s Voyage, vol. 1. *p.* 228, *& ſeqq.* [c] The ſame, *p.* 241.

Trinkets

1713. Kolben. Trinkets to adorn themſelves. Theſe they poliſh and ſhape in a ſurprizing Manner [a].

3. *Their* Commerce.

Trade among themſelves, and with the Europeans. *Travelling ſafe.*

Trade among themſelves, THE Commerce of the *Hottentots* conſiſts wholly in Barter, having no Money current among them, or any Notion of its Uſefulneſs or Value. Their Wealth conſiſts in Cattle only. Indeed, ſometimes they bring Elephants Teeth or Oſtrich Eggs to exchange at the *Cape*, but in ſmall Quantities; as alſo the Skins of wild Beaſts: But the main Baſis of their Traffic is their Cattle. The poorer *Hottentots* employ themſelves in making Armour, which they ſell to the Rich for Cattle; or elſe hire themſelves out to the *Dutch*, or their Countrymen, for the ſame Wages. Thoſe who purchaſe Goods of the *Europeans* with Cattle, make large Returns, by ſelling the ſame Goods for Cattle among their own People. Tobacco and *Kanna*-Root are valuable Commodities with them, and bring any Price.

And with the Europeans. WITH the *Europeans* the *Hottentots* exchange Cattle, ſome Elephants Teeth, Oſtriches Eggs, the Skins of wild Beaſts, particularly wild Horſes or Aſſes, for Wine, Brandy, Tobacco, *Dakha*, Coral, Beads, Tobacco-Pipes, ſmall Looking-Glaſſes, Knives, Iron, ſmall Bits of poliſhed Braſs and Copper, and the *Kanna*-Root. They have no Notion of Silks or other Goods for Uſe or Ornament. Authors differ greatly in the Prices at which the *Hottentots* ſell their Cattle. The Rates muſt riſe or fall according to their Scarcity or Plenty, and the Demand, more or leſs, that is for them: But if *Kolben*, who reſided long in the Country, may be depended on, they have not much raiſed their Markets; for he avers, that for a Pound of Tobacco he always purchaſed an Ox; a large Sheep for half a Pound; and a fat Lamb for a Quarter. However, no Conſideration will prevail on a *Hottentot* to ſell an *European* a Set of their Arms or Weapons. Forty or fifty Years ago they brought Droves of Cattle to Market at the *Cape*, but at preſent they bring none thither, but as Preſents to the Governor.

Travelling among them. IN Company with a *Hottentot* it is very ſafe travelling through all the *Cape*-Countries, where you are ſure to meet with the greateſt Hoſpitality and Kindneſs in every Village. They are wonderfully faithful in every thing committed to their Care. Indeed, for the Security of Travellers, the *Dutch* oblige them to bring ſufficient Vouchers, (in caſe any *European* dies amongſt them) that he died a natural Death. There are indeed, in the *Cape*-Countries, a Sort of Banditti, or Outlaws, called *Buſhis*, who live by Depredations; but they are held by all the civilized *Hottentots* in the greateſt Abhorrence, and, like Beaſts of Prey, extirpated wherever they can be found [b].

Hottentot Religion.

SECT. II.

The Religion *and* Government *of the* Hottentots.

1. *Their* Religion.

They believe in a ſupreme God. Adore the Moon. Beetle God. Reverence Men departed. Believe in a Devil, Witchcraft, and Immortality of the Soul. Invincibly obſtinate in their Opinions. Not to be reformed in their Cuſtoms. Their Suri, *or Prieſt.*

IT is a very difficult Taſk to get out of the *Hottentots* what Notions they have of God or Religion. They are very ſhy of entering into Diſcourſe on that Subject, and their Anſwers are evaſive, as they generally are in Matters relating to their Cuſtoms. Hence Authors have doubted, whether they have any Religion at all: But Mr. *Kolben* aſſures us, that they firmly believe there is a God, the Author of all Things [c]. This ſupreme Power they call *Gounya*, or *Gounya Tek-quoa*, that is, *The God of all Gods*; and ſay, "He is a good Man who does no-body any "Hurt, and from whom none need be appre-"henſive of any, and that he lives far beyond "the Moon:" But it does not appear that they have any Inſtitution of Worſhip directly regarding this ſupreme Deity. They excuſe themſelves, when preſſed on this Article, by a Tradition, that their firſt Parents ſo grievouſly offended this great God, that he curſed them and their Poſterity with Hardneſs of Heart, ſo that they know little about him, and have leſs Inclination to ſerve him.

Believe in a ſupreme God.

THE *Hottentots* adore the Moon [d]. This they do by aſſembling at Night in the Fields, killing Cattle, and offering Milk and Fleſh. This they do conſtantly at the Full and Change. They welcome her, and then invoke her for favourable Weather, to grant them Fodder for their Cattle, and Plenty of Milk, regarding her as the inferior *Gounya*, or Repreſentative of the great God. The Worſhip they pay her conſiſts in diſtorted

Adore the Moon.

[a] *Kolben*'s Voyage, vol. 1. *p.* 237, *& ſeqq.* [b] The ſame, *p.* 261, *& ſeqq.* Alſo *p.* 272. [c] *Saar*, *Tachard* and *Boving* affirm the ſame. [d] *Tachard* and *Vogel* affirm this, but *Boving*, though the Writer who has written beſt of the *Hottentots*, denies it, in which, ſays *Kolben*, he was deceived by them: For they are very apt to impoſe on Strangers either by Way of Sneer, or to conceal their Cuſtoms.

Faces.

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Faces and Poſtures, ſhouting, ſcreaming, ſinging, jumping, ſtamping, dancing, proſtrating themſelves on the Ground, and repeating an unintelligible Jargon of Words. This continues all Night by Fits, often till pretty far in the Day. Their Reſts are ſhort, at which Times they ſettle themſelves in a ſquat Poſture, with their Heads between their Hands, and their Elbows on their Knees.

Beetle-God.

THE *Hottentots* alſo regard as a good Deity, an Inſect of the Beetle Kind peculiar to theſe Countries. It is about the Size of a Child's little Finger, the Back green, the Belly ſpeckled white and red, with two Wings and two Horns. Wherever they meet this Animal, they pay it the higheſt Honour and Veneration. If it viſits a *Kraal*, they aſſemble about in Troops,, as if a Divinity had deſcended among them: They kill a Sheep or two as a Thank-Offering, and eſteem it as an Omen of the greateſt Happineſs and Proſperity. They believe its Appearance expiates all their Guilt. If the Inſect lights upon a *Hottentot*, the Perſon is looked-on as a Saint, be it Man or Woman, and ever after treated with uncommon Reſpect. The *Kraal* kills the fatteſt Ox for a Thank-Offering, and the Caul, powdered with *Bukhû* and twiſted like a Rope, is put, Collar-wiſe, about his Neck, and there muſt remain till it rots-off.

Reverence Men departed.

THE *Hottentots* pay a Sort of religious Veneration to their Saints, or Men of Renown, deceaſed; not, indeed, by Statues, Tombs, or Inſcriptions, but by conſecrating Woods, Mountains, Fields, or Rivers to their Memory. Whenever they paſs-by theſe Places, they always ſtop, and ſhow their Regard by Silence, and ſometimes by dancing and clapping their Hands.

Believe in a Devil,

THESE People have alſo an evil Deity, called *Touqûoa*, whom they repreſent as a little, crabbed, ill-natured, malicious Captain, a great Enemy to the *Hottentots*, and the Author of all the Miſchiefs that befal them in this World, beyond which he hath no Power. They therefore worſhip and offer Sacrifices to him, in order to ſoften him and bring him to good Temper. Some of them declared to *Boving*, that they had often ſeen him in the Shape of a deformed, hairy, frightful Monſter, dreſſed in White, with Head, and Feet like a Horſe's: But *Kolben* never met with any who pretended they ſaw him [a].

Witchcraft, and

ALL ſudden Pain, all Sickneſs or croſs Accidents, or whatever artificial Performance is beyond their Comprehenſion, the *Hottentots* aſcribe to Witchcraft [b]: So that Charms and Amulets are in high Eſteem amongſt them.

Hottentot Religion.

THEY ſeem to have no Notion of a future State, either good or bad, after Death [c]; much leſs, of a Reſurrection: Yet that they believe the Immortality of the Soul ſeems evident from theſe Particulars: *Firſt*, That they offer Prayers and Praiſes to the good *Hottentots* departed. *Secondly*, They are apprehenſive of the Return of departed Spirits to moleſt them; for which Reaſon, on the Death of any Perſon, they remove their Village. *Thirdly*, They believe it is in the Power of Wizards and Witches to lay theſe Spirits: But they ſeem to think theſe departed Souls remain in or about the Places where the Body was inhabited by them; for of a Heaven or Hell, Rewards or Puniſhments, they have not the leaſt Notion [d].

Immortality of the Soul.

Invincibly obſtinate.

THIS appears to be the whole that can be collected as to the *Hottentot* Religion, to which they are invincibly attached. If you attempt to reaſon with them, they hear you ſullenly, or quit you abruptly. They avoid, if poſſible, entering on any religious Topic. Some of them have diſſembled a Belief of Chriſtianity; but when the Motive was removed, they always returned to their native Idolatry: In ſpite of all the Endeavours of the *Dutch* Miſſioners at the *Cape*, they have not been able to make a ſingle Convert.

M. *VANDER STEL*, Governor of the *Cape*, took a *Hottentot* Child, and had him educated in the Chriſtian Religion, and in the Manners and Cuſtoms of the *Europeans*. He was cloathed richly in the *Dutch* Faſhion, learned ſeveral Languages, and diſcovered a very promiſing Genius. The Governor ſeeing him ſo qualified, ſent him to the *Indies* with a Commiſſary General, where he was employed in the Company's Affairs till the Commiſſary died, when he returned to the *Cape*. A few Days after, at a Viſit among his *Hottentot* Relations, he ſtripped off his *European* Dreſs, and equipped himſelf in a Sheep's Skin. In this wretched Figure, he bundled-up his Cloaths, and preſenting them to the Governor, ſaid, *Be pleaſed, Sir, to take Notice, that I for ever renounce this Apparel: I do likewiſe for ever renounce the Chriſtian Religion. It is my Deſign to live and die in the Religion, Manners, and Cuſtoms of my Anceſtors. I only beg you will grant me (as I am ſure you will) the Hanger and Collar I wear, which I will keep for your Sake.* He waited no Reply, but flew away, and was never after ſeen at the *Cape*. In ſhort, the *Hottentots* ſeem born with a natural Antipathy to all Cuſtoms and every Religion but their own.

Not to be reformed

[a] *Kolben*'s Voyage, vol. 1. *p.* 91, *& ſeqq.* [b] So did all the *European* Nations before the Reformation. [c] *Ziegenbalg* was impoſed-on with regard to this Point, by a *Hottentot* inſtructed for the Purpoſe. [d] *Kolben*, as before, *p.* 104, and *p.* 134, *& ſeqq.*

WHENEVER

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WHENEVER they are to pass a rapid River, they first sprinkle some of the Water on their Bodies, and then daub a little of the Mud on their Foreheads with great Seriousness, and muttering to themselves: But if you ask the Reason, the usual Reply is, *Do not you see the Current is strong and dangerous?* This Superstition seems, with *Kolben*, to have been founded in Religion [a].

Hottentot Government.

The Suri, *or Priest.*

THE Priest, or Master of religious Ceremonies, is called *Suri*, that is, *Master*. His Office, which is elective, is not to read Prayers, or instruct the People in religious Matters, which are Points the *Hottentots* have no Notion of; his sole Business is to preside in their Offerings, to direct their religious Ceremonies, to perform their Marriages and Funerals, and to geld their Males. He is, on these Accounts, considered as the fourth or last Officer in the *Kraal*; but has for his Trouble, no Revenue, except being invited to their Feasts, or sometimes presented with a Calf or Lamb [b].

2. *Their* Government, Civil *and* Military Affairs.

The Konquer, *or Chief of each Nation. Captain of a* Kraal, *or Village. National Assemblies, or Courts. Justice in civil and criminal Matters; Method of Proceeding. Law of Inheritance. Their Wars: Without Discipline: The Motives few: Not lasting: Different Methods of Fighting. Their Arms: Bows and Arrows:* The Hassagaye, *or Half-Pike.* Kirri *and* Rakkum *Sticks. Mock Fights for keeping-up Discipline.*

The Konquer, *or Chief.*

THE *Hottentots* are not without Government, or a Regulation of Justice. Every Nation has a Chief, whom they call *Konquer*; whose Office it is to command them in War, to negotiate Peace, and preside in their public Assemblies, the Captains sitting in a Circle round him. These Chiefs were formerly distinguished by the Magnificence of their Dress, but at present by a Brass Crown; the *Dutch* having, since their Establishment here, complimented those of the Nations in Alliance with them, with that Ornament, which they wear on the above-mentioned Occasion. This Office is hereditary, but far from being regal; for, when his public Business is over, he has no Authority but to govern his own *Kraal*, or Village. He has no Allowance to support this Dignity, nor any Distinction but the Respect paid to his Person. He is obliged, on his Admission to this Honour, to engage he will not attempt any Thing against the Prerogative of the Captains of the *Kraals*, or the Privileges of the People. This done, a Feast is made of a fat Ox and a Couple of Sheep, and he is installed with great Solemnity. The Wives attend, but have no Share but the Broth: Next Day the Chief's Spouse makes a Feast for the Women, at which, in their Turn, the Men attend, and must be content with the same Regale.

Captain of a Kraal.

THE next Officer of Note among the *Hottentots* is the Captain of a *Kraal*, or Village, whose Office it is to keep the Peace and administer Justice in his own District. This Place is hereditary; but he is, on assuming it, obliged to promise not to change the antient Laws or Customs of the *Kraal*. He commands the Troops of his own Village in Time of War, under the *Konquer*, or Chief, of his Nation, and is installed with much the same Ceremonies as he. Assisted by the Men of his *Kraal*, he hears and decides all Disputes of Right and Property, and tries and punishes for Theft, Murder, Adultery, and other Crimes committed in his Jurisdiction: But State Criminals are tried by the *Konquer*, assisted by the Captains of all the Villages. These Officers are distinguished, not only by their fine Tyger, or wild Cat Skins, but also by a Cane with a Brass Head, presented them by the *Dutch*; and may be considered as the *Hottentot* Nobility, by whom, and the Chiefs assembled, each Nation is governed: But they act without either Fee or Perquisite. In these Assemblies all Matters are decided by a Majority of Voices, collected by the Chief, who always presides. The *Hottentots* seldom go-out to the Chace, or undertake any Expedition of Importance without consulting these Captains; yet sometimes Disorders arise, which they are not able to quell. Thus the People will go together by the Ears, and fight it out in spite of him. On these Occasions, to save his Authority, he seems neither to see nor hear what passes, unless it comes to Murder or a general Commotion; for then they appear, and the People, conscious of having carried Matters too far, generally return to their Duty at once.

National Assemblies, or Courts.

THE Physician is the third Person of Note in the *Kraal*, and the Priest the last [c]: Of both these an Account has been already given in their respective Places.

Justice in civil

SUCH is the political Œconomy of the *Hottentots*: By which it appears, they are not so barbarous as they have been represented; nor is their Administration of Justice to be treated as wholly ridiculous. Every Village has a Court of Justice for civil and criminal Affairs, composed of the Captain and all the Men of the *Kraal*,

[a] *Kolben*'s Voyage, vol. 2. *p.* 105, *& seqq.* [b] The same, *p.* 88. [c] The same, *p.* 84, *& seqq.*

who

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who meet for this Purpoſe in the open Fields, a ſitting in a Circle. Juſtice among the *Hottentots* never ſuffers, as in *Europe*, either by Corruption, or, which is as bad, Delay. They have no Lawyers, thank Heaven! The Plaintiff and Defendant plead their own Cauſe. The Court hear them, and, by a Majority of Votes, decree Poſſeſſion or Damages, in Caſe of Aſſault and Battery, or other Treſpaſs, without Appeal or Obſtacle.

And criminal Matters.

IN criminal Matters, as Murders, Adulteries, b and Robberies, the Guilty finds no Protection or Favour either from his Wealth or Rank, the Captain himſelf faring no better than the meaneſt Inhabitant. As ſoon as a Perſon is ſuſpected to have committed any of thoſe Crimes, Notice is given to all the Men of his *Kraal*, who conſidering themſelves as ſo many Officers of Juſtice, look-out ſharp to ſeize him. In caſe he knows the Evidence is plain againſt him, he commonly flies to the *Buſhis*, or Banditti; for he would be c looked-on as a Spy, ſhould he retreat to any other Village, and, on Enquiry, be given-up. When a Criminal is ſeized, he is put in Hold till the reſt can aſſemble to try him, which they do perhaps the ſame Day. His Place is the Center of the Circle, as beſt both for hearing and being heard. The Charge being pronounced by the Proſecutor, his Witneſſes are called. Then the Priſoner *Method of Proceeding.* makes his Defence, the Court patiently liſtening whilſt either he or his Witneſſes hath one Word d to ſay in his Behalf. If he appears unjuſtly accuſed, the Court aſſigns him Damages out of his Proſecutor's Cattle; but if he be adjudged guilty, Sentence is pronounced, and executed without allowing him a Moment's Reprieve. He is put to Death on the very Spot where he ſtood at his Trial. The Captain of the *Kraal*, who performs on this Occaſion the Office of Executioner [a], flying on him, as in a Rage, lays him ſprawling at his Feet with his *Kirri*-Stick, which commonly e ſhatters his Skull. The reſt quickly diſpatch him, and as ſoon bury the Body. In this Caſe, his Family ſuffers no Reflection. His Crime is effaced by his Puniſhment, and his Memory ſuffers no Reproach: On the contrary, his Funeral is performed with as much Reſpect as that of the moſt virtuous amongſt them. If we compare this Method of adminiſtering Juſtice with ours in *Europe*, the Reader will eaſily ſee on whoſe Side the Advantage lies.

WHEN a Difference happens between two Villages of the ſame Nation, it is referred to the Judgment of a national Court, who, when they form their Reſolutions, execute them with as much Steadineſs and Vigour as a *Roman* Senate [b]. The *Europeans* may boaſt of their Learning, Arts, and Politeneſs; but where among them can they ſhew ſo wiſe, ſo happy a Government as that of the *Hottentots*; owing entirely to this, that it has for its Baſis the moſt perfect Liberty of the People? *Hottentot Government.*

WITH regard to Inheritance, all the Father's *Law of Inheritance.* Eſtate and Wealth deſcends to the eldeſt Son, or failing him, to the next Hair Male. They are never divided, or deſcend to a Female: Even a Legacy bequeathed to a *Hottentot* Woman, without the Conſent of the next Heir, is invalid. If a Father would provide for his younger Sons, he muſt do it by giving them their Portion of Cattle while he is in Health, otherwiſe, they muſt lie at the Mercy of the eldeſt, both as to Fortune and Liberty: But if once the elder gives the younger Brother his Freedom, he can never reſume it again. The Power of the eldeſt Son extends equally over the Siſters: They cannot leave him or marry without his Conſent, and he gives a Fortune or not, as he pleaſes. He is only obliged to take Care of the Wife, or Wives of his Father deceaſed, till they remarry or die: But if he himſelf marries in his Father's Life-Time, he ſtands no better Chance for a Fortune in Hand than his Brothers [c].

THE *Hottentots* are by no Means inſenſible of *Their Wars* Injuries, eſpecially ſuch as are national. On the leaſt Invaſion of its Rights a *Hottentot* Nation takes Fire. All fly to Arms and march to meet the common Enemy: But a *Hottentot* War is no Burden on the People. They know nothing of a military Cheſt, erecting Magazines, or raiſing Money by Taxes for War, to laſt ſo many Campaigns: On the contrary, one Battle generally decides the Conteſt, but then it is uſually obſtinately fought on both Sides. They are Strangers to Diſcipline.

THEY know nothing of Rank and File, Front, *Without Diſcipline.* Flank, or Rear, but fight in great Confuſion; yet they ſtand not ſo cloſe, but that each has full Room to whirl his *Aſſagaye*, and ſkip from Side to Side while taking Aim. They begin the Attack with a dreadful Scream; and when one has diſcharged his Dart or Arrow, he retreats a little for another behind to take his Place, till he is ready again to relieve him. The Victory de- f pends moſtly on the Experience of the Chief in diſcovering the weakeſt Part of the Enemy, in order to break them with his choiceſt Troops, or penetrate with the *Bakkeleyers*, or War Oxen,

[a] *Vogel* and *Tachard* ſtigmatize the Captain of a *Kraal* on this Account, though, among the *Jews*, the Judge was often the Executioner. [b] *Kolben*'s Voyage, vol. 1. *p.* 296, *& ſeqq.* [c] The ſame, *p.* 157, and 302, *& ſeqq.*

which

1713. Kolben. which in that Case make prodigious Havock, and generally put them to the Rout.

The Motives few. THE Motives of War amongst the *Hottentot* Nations are generally one of these three: Stealing their Cattle, running away with their Wives, or trespassing on their Pastures. This last is the most frequent Cause of Quarrel: For though none of the *Hottentot* Countries have any settled Limits, yet they have a general Notion of the Extent of their Territory; and although those of one Nation were not to drive their Cattle on their Neighbours Grounds, as they sometimes do, yet by firing the Grass in dry Seasons, they may spoil their Pasturage. They seldom steal the Wives or Cattle of one another, but with Design to provoke a War: But on all these Occasions the injured Nation, before proceeding to Violence, sends Deputies to remonstrate the Wrong, and *Not lasting.* to demand Redress. If this is delayed, she takes up Arms and immediately makes Reprisals as she can. If she finds herself overmatched, she generally applies to the *Dutch* Governor at the *Cape* for his Mediation, whose armed Detachment quickly brings both Parties to an Accommodation, on such Terms as the commanding Officer proposes, which are always much to the Advantage of the losing Side. The Expence which the *Dutch* are at on these Occasions, they amply make-up in the Cattle they purchase of the Nation, whose Quarrel they mediate, at an under Value. If a *Hottentot* Nation, at a great Distance from the *Cape*, grows rich and populous, and consequently overbearing, the neighbouring Nations commonly enter into an Alliance, offensive and defensive, like that of the *Sussaquas* and *Odiquas*, with the People of the lesser *Namaqua*, against those of the greater, who are very strong and imperious; or that of the *Dunquas* and *Damaquas* against the *Gauros*: And in all such Alliances they are very faithful and exact. The Ally is always as early in the Field as the Principal, fights with as much Animosity as if the Cause was her own, and never lays-down Arms till Satisfaction be obtained.

Different Methods. SOME of the *Hottentot* Nations have also their Singularities in War. The *Khamtavers* and *Heykoms*, for Instance, never cease fighting, though they have lost ten to one, so long as their Chief plays on a Sort of Pipe, or Flagelet. When it ceases, they retire; if he plays again, they renew the Attack. The lesser *Namaquas* and their Allies above-mentioned maintain the Battle vigorously till they find they have lost more Men than the Enemy, when they presently retreat. Other *Hottentot* Nations, as the *Dunquas*, *Damaquas*, and *Gauros*, fight while they see their General is safe; but if he disappears or be killed, they take to Flight. Hottentot Government.

THEY never touch or plunder the Enemy's Slain, leaving their Arms, and every Thing else, to the Disposal of their own Party; but the Prisoners they immediately kill. Deserters and Spies are also put to Death without Mercy, and are held in great Contempt even by the Party they go-over to: For, when the War is at an End, they scarce allow them Bread; and in all Treaties of Peace, Part of them, on both Sides, are generally given-up, who are immediately put to Death [a].

THEIR Arms, besides their *Kirri* and *Rakkum*-Sticks already-mentioned [b], are the *Hassagaye*, or *Assagaye*, and Arrows. The Bow is made of Iron, or Olive-Wood, very neat and handy. The Strings are large Sinews or Guts of Beasts, secured at each End by a wooden or Iron Hook. The Arrow consists of a small tapering Stick, or Piece of Cane, a Foot and half long, and a Semicircle of Iron, the Bigness of half a Sixpence, bearded by a small Angle, within and without, on each Point, which are always poisoned. To the Middle of this Semicircle joins a small Iron Barrel, about two Inches in Length, which receives the small End of the Stick. The Quiver is a long narrow Bag, made of Ox, Elk, or Elephant-Skin, which they sling-over their Shoulder by a Strap fastened to both Ends. The Bow is hung on a Hook fixed at the upper-End. They will hit a Mark no bigger than a Silver-Penny, at a considerable Distance, with an Arrow, seldom failing, if it be not windy, though skipping from Side to Side while taking Aim, which they are not long about. *Arms, Bows and Arrows.*

THEY do the same in throwing the *Hassagaye*, which is their best Weapon. They likewise brandish and whirl it in such a Manner, that they seem not to take Aim, yet the Mark it flies wide of must be a very narrow one. The *Hassagaye* is a Sort of Half-Pike. The Shaft is of the Length and Thickness of a Rake Handle. At the thickest End there is fixed a little thin Plate of Iron, tapering to a Point and very sharp on the Edges, which is always kept bright, and, when used against an Enemy, or wild Beast, poisoned. Hassagaye, or Pike,

THE *Hottentots* use their *Kirri* and *Rakkum*-Sticks also as martial Weapons. The *Rakkum*-Sticks they throw at the Enemy, as they do at a Beast in the Chace, if within thirty or forty Yards of the Creature, which falls-down generally pierced quite through the Body. The *Kirri*-Sticks are for warding-off the Arrows, *Hassagayes*, *Rakkum*-Sticks, and Stones, which they use when their Kirri and Rakkum-Sticks.

[a] *Kolben*'s Voyage, vol. 1. *p.* 284, *& seqq.* [b] See before, *p.* 351.

1713. Kolben. Weapons are ſpent. This they perform with a great Dexterity.

Mock-Fights for IN Times of Peace, they frequently exerciſe themſelves in mock-Fights. On theſe Occaſions their Weapons are *Kirri*-Sticks, *Rakkum*-Sticks, and Stones; for Arrows they never uſe, and but ſeldom the *Haſſagaye*. The Engagement begins with a hideous Yell, and a Shower of *Rakkum*-Sticks from both Sides. Theſe being ſpent, they go to it with Stones, Heaps of which are placed for the Purpoſe. As ſoon as an *Hottentot* perceives himſelf in Danger from an *Haſſagaye*, *Rakkum*-Stick, or Stone, he ſtands ſtill under the Guard of his *Kirri*-Stick, with which he intercepts it, rarely failing (at leaſt in a mock-Fight) to ward-off a Pebble. *Air, Water, Foſſils.*

WHEN weary of fighting with Stones, they engage Hand to Hand, as they do ſometimes in Battle; puſhing and ſtriking at one another furiouſly with their *Rakkum*-Sticks, which they parry with ſurprizing Addreſs. The Feints in their Attacks are likewiſe extremely artful. In ſhort, the Author ſays, he had often beheld theſe mock-Fights with inexpreſſible Pleaſure. It is thus the old Men keep their Hands in, and train the young to military Diſcipline [a]. *Keeping up Diſcipline.*

CHAP. V.

The NATURAL HISTORY *of the* Countries *towards the* Cape of Good Hope.

SECT. I.

Of the Air, Water, *and* Minerals.

1. *The* Seaſons *and* Weather *at the* Cape.

Seaſons and Air. The Weather. The Table *Cloud: Its Qualities and Effects: How accounted for.*

The Seaſons and Air. THE *Europeans* at the *Cape* conſider the Year as divided into two Seaſons, which they term *Monſons*; the wet *Monſon*, or Winter, and the dry *Monſon*, or Summer: The firſt begins, with our Spring, in *March*, the latter in *September*, when our Summer ends. In this good Seaſon the South-Eaſt Winds generally reign; which, though they clear the Air and make the Climate ſerene, yet render it difficult for Ships, outward-bound from *Europe*, to enter *Table-Bay*. In the bad Seaſon the *Cape* is much ſubject to Fogs; and the North-Weſt Winds and Rain make the Inhabitants ſtay much at home [b]: But there are frequent Intermiſſions and many Sun-ſhiny Days till *June* and *July*, (when it rains almoſt continually) and from thence till Summer. The Weather in Winter is cold, raw, and very unpleaſant, but never more rigorous than Autumn in *Germany*. Water never freezes to above the Thickneſs of a Half-Crown, and as ſoon as the Sun appears the Ice vaniſhes. The *Cape* is very rarely viſited by Thunder and Lightning, except a little near the Turn of the Seaſons, in *September* and *March*, without doing any Hurt [c].

NOR are the South-Eaſt Winds, which blow impetuouſly during the Summer Seaſon and raiſe Clouds of Duſt, without Inconveniency. Theſe Winds ſometimes rage for eight Days, and even a Month together, during which the *Cape* Air is always ſerene, and the Sky free of Clouds; excepting the Wind Cloud on the *Table* and *Devil* Hills, which is the Harbinger and Sign of a Storm. On the contrary, during the North-Weſt Winds, which diſtinguiſh their Winter Seaſon, the Air at the *Cape* is thick, and loaded with heavy Clouds big with Rains. *The Weather.*

IF in the Summer Seaſon the South-Eaſt Winds ſhould ceaſe for three or four Days, the Sea-Weeds driving aſhore and rotting, the Air becomes corrupt and ſickly: Hence the *Cape Europeans* are affected with Head-Achs and other Diſorders, which they do not feel when thoſe Winds blow: But, in Return, the Violence of thoſe Winds, joined to the Heat of the Sun, ſubject the *Cape Europeans* to ſore Eyes [d].

THE moſt curious and obſervable Phænomenon at the *Cape* is the Cloud [e] that uſually covers the *Table* and *Devil* Mountains, and is the Source of thoſe violent South-Eaſt Winds. Of this, Mr. *Kolben* has given a very rational Account, from its Appearance to its Diſperſion. He ſays, it is never leſs, on its firſt being ſeen, than the Size of a large Ox [f], often bigger. It hangs, in ſeveral Fleeces, over the *Table-Hill*, and the *Table Cloud.*

[a] *Kolben*'s Voyage, vol. 1. *p.* 243, and 293, *& ſeqq.* [b] The ſame, vol. 2. *p.* 322, *& ſeq.* [c] The ſame, *p.* 294. [d] See before, *p.* 360. d. [e] *Lequat* calls it a Miſt, but erroneouſly. [f] Some ſay, it is at firſt no bigger than a Barley-Corn, then it becomes as large as a Walnut, and ſoon after covers the Top of *Table-Hill*.

Wind,

1713. Kolben. *Wind*, or *Devil's Hill*; which Fleeces increasing gradually at last unite and form a large Cloud, which covers the Summit of these two Hills. After this has rested for sometime, without Change or Motion, the Wind bursts-out suddenly from it with the utmost Fury.

Its Qualities. THE Skirts of this Cloud are white, but seem much compacter than the Matter of common Clouds. The upper Parts are of a Lead Colour, owing to the refracted Rays of Light. No Rain falls from it, but sometimes it discovers a great Humidity; at which Times it is of a darker Colour, and the Wind issuing from it is broken, raging by Fits of short Continuance. In its usual State, the Wind keeps-up its first Fury unabated, for one, two, three, or eight Days, sometimes a Month together. The Cloud seems all the while undiminished, though little Fleeces are seen torn from the Skirts, from Time to Time, and hurried down the Sides of the Hills, vanishing when they reach the Bottom; so that during the Storm the Cloud seems supplied with new Matter.

And Effects. WHEN the Cloud begins to brighten-up, these Supplies fail, and the Wind proportionably abates. At length, the Cloud growing transparent, the Wind ceases. During the Continuance of these South-East Winds, the *Table*-Valley is torn by furious Whirlwinds. If they blow warm, they are generally of short Duration; and in this Case the Cloud soon disappears. This Wind rarely blows after Sun-set, and never longer than till towards Midnight, though the Cloud remains; but then it is thin and clear: But when the Wind blows cold, it is a sure Sign it will last for some Time, an Hour at Noon and Midnight excepted; when it seems to lie-still to recover itself, and then lets-loose its Fury anew.

How accounted for. MR. *KOLBEN*, not satisfied with the Solution of others [a], supposes this Cloud to be made-up of an infinite Number of small Particles, driven by the Easterly Winds (which reign in the Torrid Zone almost all the Year) against that Corner of the *Cape* facing the East and contiguous to the Sea. These Particles, thus stopped in their Course, become compressed and visible in small Assemblages or Clouds; in which Bodies they are driven-up to the Summits of those Hills, where being repelled by the upper Air, they are hurried-down with such Violence as to become Whirlwinds [b], which are stronger on the *Table* and *Devil* Hills; because being higher than the rest, the Pressure on them is greater. These Clouds are not peculiar to those Hills, but are seen on all the Mountains that lie near the *Cape*; as on the *Hottentot Holland*, *Stellenbosh*, and *Drakenstein* Hills; those called *Norwegen*, near *False* Bay, and even the *Stone* Hills [c].

Air, Water, Fossils.

2. *The* Waters *in the* Cape *Countries.*

The Sea-Water: Irregular Tides. Land Waters, their Colour: Their Taste. Brackish Waters. Hot-Baths: Their Qualities and Effects. Cape *Water excellent.*

Irregular Tides. THE Sea at the *Cape of Good Hope* is greenish, owing much to the Reflection of the green Hills and Rocks [d]; also to the Coral Shrubs which float in large Quantities near the *Cape*. In the Water they are green and soft; but, when cast on Shore, they harden, and become white, black, or a deep Red.

THE twenty-fourth of *September*, 1707, in the Morning, a Quarter of an Hour after Ebb, it was Flood at the *Cape*, and immediately fell again: Then the Flood suddenly returned, and a Quarter after it ebbed again: In short, from eight to ten o'Clock the Sea ebbed and flowed seven Times.

As the Sun came to the Equator the twenty-third of *September*, nine Hours, fifty-three Minutes, nineteen Seconds after Noon, making at the *Cape* the vernal Equinox, from whence it was two Days, two Hours, fifty-eight Minutes, fifty Seconds to the new Moon; the Author queries, Whether the extraordinary Tides might not be owing to those two Causes, joined to the Winds that spring-up from the Caverns at the Bottom of the Sea, by which, as Sailors know, Ships are often tossed; but there were none at that Time in the Harbour [e].

Waters, their Colour. WITH regard to the Land-Waters, those about the *Cape* (which, for the most Part, have their Sources on the Summits of high Hills, and descend, with great Rapidity, over Pebbles and Flint-Stones) are white and very clear, extremely

[a] *Varenius*, *Scheutzer*, and Dr. *Halley* assign the Hills and the Situation of the *Cape*, as the Basis on which the *Cape* Monsons are to be accounted for. [b] It is hard to conceive such an Effect to proceed from the bare Resistance of the upper Air; and by the Wind rarely blowing after Sun-set, it should seem, that this Luminary is the principal Cause thereof. [c] *Kolben*'s Voyage, vol. 1. *p.* 425, *& seqq.* [d] *Kolben* observes, that the green Colour of the Sea about *Cape de Verde* is owing to the vast Quantities of floating Reeds and Grass that grow in it. This Reed is between three and four Yards long, wide at Bottom and narrow at Top. They often bend it to the Shape of a Trumpet, and, when dry, tie the Parts together. The Instrument then acquires a great Firmness, and yields as fine a Sound as any Trumpet whatever. This the Author had experienced; and hence, doubtless, the *Portugueze* gave this Weed, or Reed, the Name of *Tromba*, or Trumpet. See the Figure, Plate 2. Vol. II. [e] *Kolben*, as before, *p.* 305, *& seqq.*

1713. Kolben. sweet and wholsome; but those Streams, which have a different Origin and Course, are of a dark Red, or the Colour of Iron Ore. Many likewise are blackish, from the Earth and Mud through which they run.

Their Taste. THE Waters about the *Cape* differ much in Taste. All the River Waters are sweet and pleasant throughout their Course: Others lose both the Colour and Sweetness that they have at their Sources, and become brackish in their Progress: Some by standing turn into the finest Salt. Some Springs on the *Tyger-Hills*, *Tyger-Valley*, and elsewhere, are brackish at their Sources, yet tolerably palatable and wholsome; but if not used immediately, become too salt for drinking.

Brackish Waters. SOME of these brackish Waters are excellent Purifiers of the Blood: This they perform by Sweat and Stool, causing a mighty Itching all over; which Effects cease when the Blood is well cleansed, that is, in about a Week. As the luteous and saline Particles of these Waters quickly c subside, in warm Weather, or near the Fire, they soon stink.

THOSE Waters which fall with Rapidity from the Hills, and pass through Channels that are thick shaded with Trees, Bushes, or Shrubs, are so extremely cold, that they retain that Quality when laid-up in Vessels, so as to make a Man shiver when he drinks them.

SOME Waters here are warm, others downright hot. Such are two celebrated warm Baths, d about thirty Miles from the *Cape*, which the Author often visited [a].

Hot Baths. WE have already mentioned three hot Springs in *Waveren* Colony [b], of which the most frequented is that at the *Black-Hill*. There are two Roads to it: One passing through *Drakenstein*, crosses the *Vexatious Mountains*, and then the *Endless River*, at *Knoblanks*, or *Garlic Kraal*. The other Road lies through *Hottentot-Holland*, and over its Mountains to *Hout-Hoek*, or *Wood-Corner*: Thence crossing four small Rivers near e their Sources, it passes on to the *Bobnties-Kraal*, or *Water-Kraal*, which last is but one Hour short of the *Black-Hill* Bath.

THE Mold of this Hill is coal-black, light, clammy, greasy, and so soft, that Horses sink in the Way up. Hence those who visit it ascend on Foot. The Hill is thought to be hollow, because the Bath-Water falling with a great Noise into a Hole, runs under Ground no-body knows f whither. *Kolben* could find no Bottom at sixty Foot Depth. There issue hot Waters likewise from several Holes dug in the Hill. Their Surface is covered with a bluish, greasy Sort of Skin, and about the Edges there gathers a fine luteous Substance, which dried serves the Painters instead of Oker. *Air, Water, Fossils.*

THESE Waters are clear as Crystal, and more steely than any others the Author had tasted, yet agreeable. They are used for all Uses but Washing, because they give Linen a yellow Tinge that never comes-out. At entering the Bath one is seized with an almost intolerable Burning, especially if you enter by little and little: But it b is soon over, and then the Water is a charming Solace; yet in five or six Minutes you are obliged to quit it, for it so raises and contracts the lower Belly, that your Breath is, in a Manner, gone. You recover it presently on going to Bed, where you fall into a generous Sweat; after which you rise with an Alertness that surprizes you. Bathing once a Day for a Fortnight, the Body, by Stool, Sweat, and sometimes a Vomit, will be thoroughly cleansed, as it is apprehended, of every Sort of peccant Matter. *Kolben* knew a Person restored by it to his Hearing, another cured of Lameness in his Arm, and a Woman of the venereal Disease, besides several of complicated Distempers [c]. *Qualities and Effects.*

TO conclude this Article about Water: The Author believes, that those at the *Cape* are inferior to none for Brightness, Sweetness, and Salubrity. The *Cape* Physicians (or, more properly, Surgeons) have found them very salutiferous in almost every Case. He was likewise assured by several *Danish* Commanders, that every King's Ship, returning from the *Indies*, is obliged to touch at the *Cape*, and take-in a large Cask of the Spring-Water there for the King of *Denmark*, as being looked upon at that Court the best in the World. It preserves its Brightness and Sweetness at Sea in the longest Voyages. On board the Ship, in which the Author returned, it suffered no Manner of Alteration, excepting that it changed a very little under the Line, but quickly recovered itself [d]. *Cape Waters excellent.*

3. Fossils *in the* Cape *Countries.*

Kinds of Earth. Bitumen. Stones. Marble. False Eagle-Stone. Silver and Copper Ore. Salt, how produced: Its Qualities.

THE Fossils here may be reduced to Earths, Stones, and Minerals.

THE Colonies produce both Clay proper for Earthen-Ware, which they make, and for Bricks, whereof most of their Houses are built. They yield also red and white Chalk. With the first *Kinds of Earth.*

[a] *Kolben*'s Voyage, vol. 1. *p.* 20, and 280, *& seqq.* before, *p.* 285, *& seqq.* [b] See before, *p.* 343. b. [c] *Kolben*, as [d] The same, *p.* 21, *& seqq.*

the

1713. Kolben. the *Hottentot* Women paint their Faces: The last the *Europeans* employ in whitewashing their Houses.

Bitumen. IN the Niches of the Rocks, near the hot Baths in the *Drakenstein* Country, there are found several bituminous Substances, green, white, yellow, and other Colours. Among the rest there is a Kind of natural Bitumen, Stone-Pitch, or Stone-Oil, found trickling from the Rocks: Its Smell is like stale Urine. The *Hottentots* say it is the Urine of Ermins, mixed with fine Dust, and give it, dissolved in Water, to their Cattle to open their Body. It heals Wounds quickly, if applied in the same Form.

Stones. THE Stones in *Table-Hill*, *Hottentot-Holland*, *Stellenbosh*, *Drakenstein*, and other Mountains, lie in Rows one upon another, with a Matter like Marrow between the Strata. They are as hard as Pebbles, and employed in building the strongest Walls. The running Waters yield Abundance of Sand-Stone; and in the Spunges, cast-up by the Sea, is found a green Stone generated of the Sea-Sand, and very friable.

THERE are, about the *Cape*, many Quarries of split Stone fit for Lime, but Muscle-Shells supply that Article; likewise Stone proper for Mill-Stones, but being difficult to work, the Colony-Mills are furnished from *Holland*.

Marble. False Eagle-Stone. NEAR the *Cape* has been discovered a Quarry of a very hard brown-red Stone, called there Heart-Stone, spotted with Blue, and veined with White, which being polished, equals, in Brightness and Beauty, the finest Marble. Touch-Stones, fine grey Whetstones and Flints are common here.

IN the Gravel and Marshes is found the false Eagle-Stone. It is roundish, of the Size of a Chesnut, hollow, and generally filled with Sand or other Matter. Its Outside seems covered with Rust. It is presented to Strangers as a great Curiosity.

SOME of the Stones at the *Cape* resemble Snake Shells, others Crystals. In short, their Variety, both in Shape and Colour, is endless.

Silver and Copper Ores. WITH respect to mineral Ores, Silver Ore has been found on the *Table-Hill*, the *Drakenstein*, and other Hills. Copper Ore, of a rich Kind, has been brought-down, by the *Namaqua Hottentots*, to the *Cape*, from high Hills, thence called the *Copper Hills*, an hundred Leagues from the *Cape*. It is of so rich a Kind, that it is affirmed the Copper, under very hot Suns, melts and runs down the Hills. Without Doubt, Iron Mines are to be found in the *Cape* Countries, since from Time immemorial they have had this Metal for their Weapons [a].

Grain, Fruits.

Salt, how produced. HERE it may not be improper to speak of the Production of Salt at the *Cape*, which is not by Springs, but by the Action of the Sun [b] upon the Rain-Water in this Manner: After the Winter, or wet Monsons, vast Quantities of Water remain in the Hollows of the Valleys, the Bottom of which is generally a fat Lead-colour Clay, which prevents the Water soaking through it. These are the *Cape* Salt-Pits, from one Mile to six in Compass, and never above three Foot deep. The Water falling into these natural Basons, is of a foul, blackish Colour, but it soon grows bright and palatable, continuing so till *October*, when it catches a Salt Taste, with a reddish Hue. As the Summer advances, the Saltness increases, and the Colour deepens to a strong Red. About this Time the South-East Winds being at their Height, contribute to purge the Water, and form the Salt; which appears like a white Substance on the Edges of these Pits, and increases till all the Water in the Pits is changed into a fine Salt, which happens about the Summer Solstice. This Salt is hexangular, white, clear, and transparent, when taken from the Center of these Pits, where (if well filled with Water) it is three Inches thick, but falls short of the *European* Salt, for preserving either Flesh or Fish at Sea. Mr. *Kolben* ascribes this Defect to its having a great Proportion of Nitre [c] in it, which so impregnates the *Capian* Air, that even the Grass in the Valleys has a salsuginous Flavour [d].

Its Qualities.

4. Grain, Fruits, *and other* Vegetables.

The Soil in the Colonies, and its Produce. Husbandry of the Europeans. *Sowing Season. Vineyards.* Cape *Vines. Gardens. Vegetables.* Amaquas-*Tree. Cripple-Tree. Stink-Wood Tree.* Kanna-*Root.* Dakha *and* Bukhû-*Plants. Exotics.*

Soil and Produce. THE Soil about the *Cape* is generally rich, consisting in the Valleys, for the most Part, of Clay, or sandy Earth, which needs little Manuring. This Article relating to Agriculture, and the Cultivation of Vegetables, relates wholly to the *Europeans*, for the *Hottentots* do not trouble themselves about either. The Colonies produce very plentifully the Necessaries of Life. Wheat and all *European* Grains, Oats excepted, prosper exceedingly; one Bushel of Wheat, for Instance, yielding from thirty to forty Bushel; Barley from fifty to seventy; Pease from thirty

[a] *Kolben*'s Voyage, vol. 1. *p.* 310, *& seqq.* [b] *Ten Rhyne*'s Account of this Salt, and its Production, is full of Errors in every Line. He supposes it to be Rock Salt, and dug out of the Earth. [c] This Nitre is supposed, by a Correspondent of the Author's, to proceed wholly from the Air, impregnating both the Earth and the Rain Water. [d] *Kolben*, as before, *p.* 296, *& seqq.*

1713. Kolben. to ſixty; and Beans from twenty to twenty-five. These laſt ſuffer much by Caterpillars. But all Attempts to raiſe Oats have been unſucceſsful, the Violence of South-Eaſt Winds either ſcattering them when they arrive to Maturity, or they degenerate into wild Oats from the Nature of the Soil. Their Corn alſo frequently ſuffers from the Elephants, Deer, or other wild Beaſts; as alſo from the Mildew in ſome Years, but the large Crops they have, make them ſufficient Amends for theſe Loſſes.

Huſbandry of the Europeans. THEIR ploughing at the *Cape* is a very laborious Work, from the Fatneſs and Stiffneſs of the Soil, which ſometimes requires, in Summer Seaſons, twenty Oxen to draw one Plough. Their Ploughs differ from ours in *Europe*, being furniſhed with two Wheels, one on each Side, of unequal Diameters, that on the Side next the Furrow being conſiderably larger than that next the Ridge. The Plough-Share is ſplit in two, as it were, one Side bending conſiderably out, the other pointing ſtrait forwards. This they call an half Plough-Share, ours they call a whole one; and when they uſe the latter, they uſe no Coulter.

Sowing Seaſon. THEIR ſowing Seaſon begins in *July*, and their Harveſt is at its Height about the End of *December*. They ſow their Corn very thin, to prevent the Grain from choaking itſelf when it comes-up. They do not threſh it, but tread it out with Horſes or Oxen on a Floor made of Cow-Dung and Straw mixed with Water; at which Work a Team will do more in one Day, than a dozen Men will do in four or five. The Company has the Tythe of all Corn produced at the *Cape*, and buys the reſt of the Proprietors at a ſettled Price [a].

Vineyards. VINES were brought to the *Cape* from *Perſia* and the *Rhine*. It was ſome Time before they could raiſe Quantities ſufficient for Vineyards, but now the Lands about the *Cape* produce great Plenty of Wine, ſcarce a Cottage being without a Vineyard. They plant their Stocks in Rows, and ſuffer them not to riſe above three Foot, leſt the South-Eaſterly Winds ſhould deſtroy their Grapes, which ſuffer likewiſe from Locuſts, and *Cape Wines.* the *Suggar*-Worm. Their Vine-Stocks bear the third Year more than ours in *Europe* do the fifth. Their Vintage begins in *February*, and continues all *March*. The *Cape*-Wine is luſcious and ſtrong, but mellows with Age till it becomes delicious and rich, equal to the beſt *Canary*, or *Hock*; but for want of Staves, they are not able to keep a Stock by them. They ſell at the *Cape* from eight to ten Crowns a Barrel [b], but in the *Indies* bear a conſiderable Price.

Grains, Fruits. THEIR Gardens at the *Cape* produce moſt of the Vegetables and Roots found in our *European*, which here grow to a larger Size than with us; *Gardens.* the Head of a *Cape* Cabbage weighing from thirty to forty Pound, and a Potato from ſix to ten. Their Melons are excellent. All *European* Fruit-Trees, as the Apple, Pear, Quince, Peach, and Apricot, proſper well, by the common Methods of Propagation from the Stone or Root. In the Company's fine Garden at the *Cape-Town* the *Japan* Apple, Orange, Lemon, Citron, Almond, Pomegranate and Fig-Tree, with numberleſs Exotics from *Aſia* and *America*, excel their parent Fruit, and appear in the greateſt Beauty. Their Figs are delicious, eſpecially that called *Piſang*, brought from *Java*. Theſe Advantages, with the great Profuſion of natural Flowers which adorn their Gardens, make them very agreeable to the Eye. The Aloes, which ſo ſeldom appears to us in its Beauty, bears its Bloſſoms in the Fields uncultivated by Art [c].

Vegetables. As to the vegetable Kingdom, of which *Kolben* gives a large Catalogue, the *Cape* Countries naturally produce many Plants of the nobleſt Kind. All the different Kinds of Aloes, which appear ſo regarded in our Climate, grow there ſpontaneouſly in the Fields, and cover the Rocks with a blooming Fragancy. The Almond-Tree is a Native here. Of the *Ficoides*, or Fig-Marygold, here are numberleſs Species, all diſcloſing a Profuſion of beautiful Flowers, and ſome of them yielding agreeable Fruits. The moſt remarkable Trees peculiar to the *Cape* Countries, are the *Amaquas*. This Tree the *Europeans* here *Amaquas Tree.* call *Keurboom*. It grows to about nine or ten Foot high, and pretty thick. The Leaves reſemble thoſe of the Bird Pear-Tree; the Bloſſoms are of a whitiſh Red, like thoſe of the Apple-Tree, and of a fragrant Smell. It produces Pods, each containing five or ſix Seeds, as big as a Pea, of a brown Colour, oval Shape, and aſtringent Taſte. The Bark is thin, Aſh-coloured, and ſmooth. The Timber is rarely viſited by Worms. When green, it is very flexible; but when dry, it is ſcarce penetrable by any Tool. If a Branch be cut-off, it yields a bright yellow Gum.

Cripple-Tree. THE Cripple-Tree is another Native of the *Cape*. It is of the dwarf Kind, with crooked knotted Branches, the Leaves broad, thick, and rough, like thoſe of the Apple-Tree. The Fruit reſembles the Pine-Apple; the Bark is thick and wrinkled, and uſed by the *Cape* Tanners. The *Cape* Surgeons pulverize it, and adminiſter it with good Succeſs in Dyſenteries. The Wood is chiefly uſed for Firing. The Stink-Wood Tree is uſu- *Stink-Wood Tree.*

[a] *Kolben*'s Voyage, vol. 2. *p.* 66, *& ſeqq.* [b] *Leguat* diſcommends the *Cape*-Wines, as green. He ſays, in 1698, they were ſold at twenty Sous (or about Ten-pence) the *Engliſh* Quart. [c] *Kolben*, as before, *p.* 75, *& ſeqq.*

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ally of the Size of an Oak, the Leaves about three Fingers broad: When under the Tool, it yields so filthy a Scent, that no Workman can scarce endure it: But as the Wood is finely grained and clouded, the *Cape Europeans* use it in their Furniture, and the bad Smell goes off with Time [a].

Kanna-Root.

KANNA is a Root growing in the *Cape* Countries, of which the *Hottentots* are so excessively fond, that for a Bit of it they will do any thing. They are not so ready at finding it as the *Europeans*. Father *Tachard* supposes it the same with the *Jin-seng* [b] of the *Chinese*, and indeed it has many of its Qualities. It produces in the *Hottentots*, who chew it, the same Effects as Opium does in the *Turks*.

Dakha Plant.

DAKHA is another Plant in high Esteem with the *Hottentots*, who use it instead of Tobacco, when they cannot purchase the latter, or intermixed with Tobacco when their Store falls short. This is a Species of wild Hemp, which the *Cape Europeans* sow [c] chiefly for the Use of the *Hottentots*, who call a Mixture of it with Tobacco, *Buspasch* [d].

THE *Spiræa* is another Plant much regarded by the *Hottentots*, who, towards the Close of the Winter Season, when the Leaves begin to wither, gather them in large Quantities, till they are fit to pulverize. The Powder, which is of a bright Yellow, they employ to powder their Hair, as we use Powder for our Wigs. They call it *Bukhû* [e], and it makes a considerable Part of their Dress [f].

Bukhû Plant.

Exotics.

THE *Cape* is now plentifully furnished with Exotics, both Trees and Plants, from *Europe* and *India*. The Fir-Tree, the Oak, the Camphire-Tree, the Cypress, the Pine, the Orange, Lemon, Citron, Pomegranate, Quince, Apricot, Peach, Apple, Pear, and Plum-Trees thrive here, with most other Foreigners, either Shrubs, Plants, Roots, or Flowers. Chesnut and Walnut-Trees abound, and some Planters have large Plantations of Almond-Trees, of which they make considerable Profits. The Cinnamon-Tree has been brought here from *Seylan*, and answers well. All Manner of Pulse and Roots from *Europe* is plentifully to be met with in the *Cape* Gardens [g].

SECT. II.

Beasts, *tame and wild.*

Tame Cattle very cheap. Horses and Dogs. The Elephant. The Rhinoceros: The African *has two Horns: Attacks not Men: Mortal Foe to the Elephant. Wild Dogs. Tyger-Wolf. The Lion: Tyger: Leopard: Buffalo: Elk: Zebra and wild Ass: Roebuck. Various Kinds of wild Goats. Wild Hog. Earth Hog. Porcupine. Baboon.* Indian *Mouse. Rattle Mouse. The Ermine.* Cape *Hart. Wild Cat. Bush-Cat. Civet-Cat. Stink-Box.*

Beasts, wild and tame.

THE *Cape* Settlements are well stocked with Cattle great and small. Their Oxen are large, (but not Hump-backed, as some affirm) and weigh often from five to six hundred Pound, some a great deal more. Their Sheep are numerous, and the Flesh well tasted, the poorer Sort using the Fat as we do Butter; from which, when melted, it is not easily distinguished. What is most remarkable, is the Length and Thickness of their Tails, weighing from fifteen to twenty Pound. The Lands near the *Cape* are so covered with Cattle, that the *Hottentots* yearly sell vast Numbers to the *Europeans* for Trifles, a Pound of Tobacco purchasing a fat Ox, and half a Pound a good Sheep.

Tame Cattle.

THEIR Cattle are not subject to the Murrain, or Rot, but often suffer by the wet Weather, and sometimes are much infested by the Beasts of Prey, which abound in these Colonies. It may be easily imagined Provisions are reasonable at the *Cape*. In 1698, when this Colony was not so flourishing by far as at present, the Company sold Bread at a Penny *per* Pound, Beef and Mutton at Two-pence, and a Measure of Corn of an hundred and forty Pound for three Crowns. It may, from its great Increase since, be reasonable to believe, that Provisions, which the Colony can never consume, must bear a lower Price [h].

Very cheap.

THE Breed of Horses at the *Cape* was brought from *Persia*. These are generally small, and of a Chesnut Colour. They are so numerous, that some *Cape* Settlers have from fifty to two or three hundred a-piece. They feed them with Grass and Barley, having no Oats. They are so cheap, that in 1712 Mr. *Kolben* saw three young ones sold at the *Cape-Town* for eighteen *Dutch* Shillings.

Horses and Dogs.

THE Dogs at the *Cape*, particularly those of the *Hottentots*, are only remarkable for their Ugliness [i].

AS for wild Beasts, there is, perhaps, no where to be found a greater Variety than in the *Hottentot* Countries. Of these the Elephant claims

The Elephant.

[a] *Kolben*'s Voyage, vol. 2. *p.* 216, and 253, *& seqq.* [b] See before, Vol. I. *p.* 436. b. but we shall treat of it more particularly, when we come to describe Eastern *Tartary*. [c] *Dapper* says, the *Hottentots* plant the *Dakha*, they being the only *Hottentot* Nation that either sow or plant. He adds, that they sometimes eat it, at other Times infuse it in Water to drink, and that both Ways it intoxicates. *Ogilby*'s *Africa*, p. 383. [d] *Kolben*, as before, vol. 1. *p.* 212, and 264. [e] *Dapper* writes it, *Boggoa*. [f] *Kolben*, as before, vol. 2. *p.* 249. [g] The same, *p.* 261. [h] The same, *p.* 64, *& seqq.* [i] The same, *p.* 8.

the

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the Precedence. This Animal is much bigger here than in any other Parts of the World. The Female is less than the Male, and carries its Dugs between the Fore-Feet. A Proof of their Strength appeared from a Trial made at the *Cape*, in which one of them being yoaked to a Ship of no small Burden, dragged it along. The Teeth of these Elephants is another Proof of their Size, these weighing from sixty to an hundred and twenty Pounds. The *Cape* Elephant, for the rest, differs not much from those of other Countries. b It is a vulgar Mistake, to suppose this Animal sleeps standing, *Kolben* having often remarked their Impressions, left on the Grass, where they had passed the Night. His Dung the *Hottentots* use when they want Tobacco; and the same Author asserts, that it has nearly the same Relish. The Hairs in the large Tuft at the End of their Tail are a Foot and half long, and as thick and strong as a Hog's Bristles. They trouble the Water before they drink, probably to carry-off c Crudities and Indigestions, in the same Manner as Geese, Ducks, and other Birds, mix Sand and Gravel with their Water [a].

The Rhinoceros.

THE Rhinoceros is another Quadrupede, frequently seen in the *Cape* Colonies, but so differently described by Authors, that one would imagine they meant not the same Creature [b]. His Skin, which is of a dark Ash Colour, inclining to black, resembles that of the Elephant, both as to Appearance and Hardness: For it is difficult to pierce it d with a Knife. Painters have represented this Animal much more beautiful than he really is [c]. He has no Scales upon his Body; but the Scars and Scratches of the Bushes, which cover his Hide, and interfect one another, look at a Distance like Scales.

His two Horns.

HIS Mouth is like that of the Hog, but more pointed: He grunts also like one, but is not heard far. The Horn on his Nose is of a dark Grey, bent like a Plough-share. It grows to the Length of two Feet, and not more [d]. With e this, when angry, he tears-up the Ground; and takes-up large Stones and throws them far back over his Head with great Force. On his Forehead grows another Horn, never above six Inches high [e]. This last Horn has the Form of a half Bowl inverted, is hollow, and looks upon his Head not unlike a Cupola. His Ears are small, and his Legs shorter than the Elephant's. His Sense of Smelling is wonderful quick. He catches the Scent of any Creature to Windward at a considerable Distance, and makes towards it in a direct Line, tearing up all Trees and Bushes in his Way.

Beasts, wild and tame.

IF not provoked, he attacks not a Man, unless in a red Coat; for then he runs furiously at him, and if he seizes him, flings him over his Head with such Force, that he is killed by the Fall. The Beast then feeds on him, by licking the Flesh from the Bones with his rough and prickly Tongue [f]. The Eyes are very small for its Size, and he sees only forward: So that though very swift, yet being slow in turning, the Way to avoid him, is, when within eight or ten Paces, to whip a little on one Side, and it costs him much awkward Trouble to get Sight of you again. This *Kolben* often experienced.

Attacks not Men.

HE is not fond of Grass, chusing rather Shrubs, Broom, and Thistles, particularly a Shrub not unlike the Juniper, common at the *Cape*, where it is called the *Rhinoceros-Bush*.

Enemy to the Elephant.

HE is a mortal Enemy to the Elephant, who, whenever he espies him, makes off as fast as he can; but if he surprizes the Elephant, he rips-up his Belly with the Horn on his Snout. *Kolben* often eat of its Flesh with great Satisfaction. His Skin [g], Horn, and Blood are used in Medicine. Many at the *Cape* have Cups of the Horn set in Silver or Gold. Wine poured into one of them rises and bubbles-up as if boiling, and, if there be Poison in it, it immediately splits; but flies to Pieces if Poison only be put into it. This the Author has often been Witness of. The Chips made in turning the Cups are saved and returned to the Owners, being esteemed good in Convulsions, Faintings, and other Disorders, as the Blood is for opening Obstructions and healing inward Sores. *Kolben* takes the Rhinoceros for the Leviathan.

Wild Dogs.

THE wild Dog is another *Cape* Animal. They range in great Droves, and clear the Place where they come, of all the wild Beasts or Flocks, before they remove. What they kill, they carry to a Place of Rendezvous, and let the *Europeans* and

[a] *Kolben*'s Voyage, vol. 1. *p.* 96, *& seqq.* [b] However that be, there are certainly different Species of them in different Countries, as there are of most Kinds of Animals. [c] See before, *p.* 308. [d] That of some *East India* Rhinoceroses is above three Foot long. See Philosophical Transactions, N° 470, *p.* 540. [e] Hence it appears, that *Martial* is not in the wrong, Lib. 4. Epig. 82, where he gives the Rhinoceros two Horns; but his Critics have erred, as being acquainted only with the *Asian* Rhinoceros, which has but one Horn. In the Figure inserted in *Kolben*'s Relation, this Horn is placed on the Neck of the Animal; which shews it was not of that Author's Drawing, but rather copied from *Albert Durer*. [f] The Tongue of the Rhinoceros, brought to *England* in 1739, was very smooth; perhaps, owing to its being very young. See Philosophical Transactions, N° 470, *p.* 531. Of this we shall give a Description and proper Draughts in our natural History of the *East Indies*. [g] A *German* pretended to do great Cures with the Salt extracted from its Skin.

Hottentots,

1713. Kolben. *Hottentots*, who follow them, take what they think proper, without grumbling. The *Hottentots* eat the Flesh they take, the Whites salt it for their Slaves.

Beasts, wild and tame.

A hardy Lion.

OF Wolves they have two Sorts; one resembling our *European* Wolf in every Respect, the other called the *Tyger-Wolf*. This last Species is of the Size of a common Sheep-Dog, but rather larger. His Head is like that of an *English* Bull-Dog. His Hair is frizzled like our Curs, and spotted like a Tyger. In his Claws he resembles the Cat. His Tail is short. He lurks in Holes and Cliffs in the Day, and preys only in the Night. The Lion, Tyger, and Leopard are his great Enemies, and never spare him when he falls in their Way [a].

Tyger-Wolf.

Lion.

THE Lion is often seen in the *Cape* Countries. Those Moderns who contradicted what the Antients said, with respect to the Hardness of his Bones, Mr. *Kolben* proves to be mistaken: He found several of these, when dried, to become as hard and solid as Flints, and capable, like them, of striking Fire. He likewise observed, the hollow Channel in the Shin-Bone to be as small as that in the Tube of a Tobacco-Pipe. The Lion always gives his Prey the mortal Blow, accompanied with a terrible Roar, before he bites him. A Centinel at the *Cape* was thus knocked-down by a Lion, and carried-off; and, in 1707, a Lion, in the same Manner, struck-down a large Ox, and made his Way with him over a high Wall.

Sign of Anger.

WHEN a Lion erects and shakes his Mane, as well as thwacks his Back and Sides with his Tail, it is a Sign he is wrath, or pinched with Hunger; in which Case it is Death to come in his Way, otherwise not. When a Horse discovers this Animal, he runs-away full speed, and throws his Rider, if possible, to run the faster. The best Method is for the Man to dismount, for the Lion will pursue only the Horse. *Kolben*, who had often eat of Lion's Flesh, says, it tastes like Venison, and has no ill Quality.

Gallant exploit.

TWO *Europeans* walking in a Field near the *Cape*, a Lion rushed from behind the Bushes, where they generally lurk, and made at one of them the mortal Blow, but missed his Aim, through the Nimbleness of the Fellow; who courageously seized him by the Mane, and plunging his Hand down the Beast's Throat, laid hold of his Tongue, and there held him, with hard Struggles, till his Companion, who had a Gun, shot the Creature dead [b]. There is twenty-five Florins Reward at the *Cape* for every one who kills a Lion, Tyger, Leopard, &c. The Lion's Fat is of great Value there [c].

A *Dutch* Officer, with his Party, having encamped in Tents, it was suspected, by the Noise of the Horses and Cattle in the Night, that some wild Beast was approaching. Upon this, the Centries were called to be on their Guard; but one of them not answering, a File was sent-out to see what was the Matter. Finding the Musket without the Man, they marched forward to a neighbouring Rock, where they discovered a monstrous Lion feasting on the Body of their Comrade. The Tents being alarmed, they all came-forth to rescue the Corpse; but the Beast was so fenced in the Nich, that though they made three hundred Shot and plied him with Fire-Balls, they could neither touch nor fright him. In the Morning, being joined by a Party of *Hottentots*, they soon dispatched him with their *Hassagayes*; but, by that Time, the Body had scarce any Flesh left on the Bones [d].

Tyger, or Leopard.

THE *Cape* Tyger and Leopard differ only in the Size and Position of their Spots. In the former, who is larger, these are yellow, surrounded by Spots of black Hair; whereas in the Leopard the black Rings are open like a Horse-shoe. The *Hottentots* prefer its Flesh to the most delicious Meat. *Kolben* praises it, as superior, in Taste and Whiteness, to Veal: That of the young ones, he says, is as tender as Chicken. They are terribly fierce, and do great Mischief in the *Cape* Countries; but they neither eat Carrion nor any Creature which they do not kill themselves.

Overcome by a White.

ONE *Bowman*, a Burgher at the *Cape*, walking by himself in the Fields, was surprized by a Tyger, who leaped at his Throat, in order to suck his Blood. The Burgher, though terribly frightened, was resolved to contend for his Life, and seizing the Beast by the Head, struggled stoutly with him, and at last threw him to the Ground and himself upon him. Then he held the Tyger, by the Weight of his Body, and with one Hand, till with the other he drew a Knife and cut his Throat. The Beast expired immediately, but M. *Bowman* received so many Wounds and lost so much Blood, that it was long before he recovered.

IN 1708, two Leopards, with three young ones at their Heels, entering a Sheep-Fold at the *Cape*, killed near an hundred, and regaled themselves with their Blood. When they had sucked their Fill, they tore a Carcase in three Pieces and carried them to their Young at the Door of the Fold. Then taking each a whole Carcase, the Troop began to march-off; but having been perceived when they first entered, they were way-laid on their Return, and the Female, with the

[a] *Kolben*'s Voyage, vol. 2. *p.* 101, *& seqq.* [b] The same, *p.* 94, *& seqq.* [c] The same, *p.* 41.
[d] The same, *p.* 64.

1713. Kolben. three young ones, were killed, but the Male escaped [a].

The Buffalo. THE Buffalo is another Animal, numerous in the *Cape* Colonies. He differs from the *European* in Size and Colour, being larger and of a brown Red, the others being black. Hard, frizzled Hair grows on their Forehead. They are well-proportioned, and hold their Heads aloft. Their Horns are very short, incline towards the Neck, and bend inwards, the Points almost meeting. Their Skin is so hard and tough, that it is b difficult to kill them without good Fire-Arms. Their Flesh is not so tender and fat as that of Oxen. At the Sight of red Cloth, or the Discharge of a Gun, he roars, tears the Ground, and runs with Fury, even through Fire and Water, at the Object of his Rage.

A LARGE Body of *Europeans* having chaced one of these Animals, and driven him to the Water-Place near the *Cape* Harbour, the Beast turned about and ran at one of their Partners in c a red Waistcoat. The Fellow slipping-by, ran to the Water-Side, and plunged in, the Buffalo pursuing him so closely, that he was forced to save himself by diving. The Ox losing Sight of the Man, turned and swam toward the opposite Shore, which was three Miles distant; and would have reached it, had he not been shot by the Way from one of the Ships in the Harbour.

African Elk. THE *African*, or *Cape* Elk, is much larger than either the *European* or *American*, being generally five Foot high. The Horns are about a Foot long, and run-up twisting; but the Ends are strait, smooth, and pointed. The Head and Neck are beautiful; the upper Jaw larger than the nether; the Legs long and slender; the Tail about a Foot long; the Hair smooth, soft, and Ash-coloured. The Flesh tastes like good Beef. They climb the highest Rock, and pass the most difficult Ways, their Gait being close and swift. One of them usually weighs about four hundred e Pound. As they often attempt the Gardens here, the Whites frequently take them with Snares [b], as they do in *America*.

ASSES they have here of two Sorts, one of which entirely resembles the *European* Species; *Cape wild Ass.* but the *Cape Wild-Ass*, as they call him there, seems very little to deserve that Name, as being one of the most beautiful, well-shaped, lively Creatures the Author had ever seen, and resembling that Animal in nothing but his Ears [c]: In f all other Respects he is like a Horse, and of the Size of one of the Saddle Kind. His Legs are slender, and well proportioned; his Hair soft and sleek. There runs along the Ridge of his Back, from Mane to Tail, a black List; from which, on each Side, proceed Streaks of white, blue, and Chesnut-Colour, meeting in Circles under his Belly, the Colours losing themselves delightfully in one another [d]: His Head and Ears, Mane and Tail, are likewise adorned with small Streaks of the same Colours. He is so swift, that no Horse can keep-up with him; and as he is hard to be taken, he bears a very great Price. According to *Tellez*, the Great Mogol gave two thousand Ducats for one: But *Nauendorf* relates, that the Governor of *Batavia* having sent one (presented him by an *Abassinian* Embassador) to the Emperor of *Japan*, that Monarch sent the Company, in Return, ten thousand *Taël* of Silver and thirty Night-Gowns, valued, in all, at one hundred and sixty thousand Crowns. *Kolben* frequently saw c Herds of these Animals in the *Cape* Countries [e].

Beasts, wild and tame.

THIS Creature is undoubtedly the *Zebra*, found also in *Kongo* [f] and other Parts of *Africa*. *Tachard* says, there are both Horses and Asses here of extraordinary Beauty. The first have a very little Head, and pretty long Ears. They are all covered over with black and white Streaks, that reach from their Back to their Belly, about four or five Fingers broad. He saw the Skin of one, which was bought to carry to *France*. As d for the Asses, he says, they are of all Colours. They have a long blue List that reaches from Head to Tail; the Body being, like that of the Horse, full of broad Streaks, blue, yellow, green, black, and white, all very lively [g]. If there are Horses at the *Cape*, as well as Asses, thus marked, methinks, they could not have been unknown to *Kolben*. The Figure he has given differs much from that we have in *Tachard* [h], where it is named the *Zembra*, or wild Ass, in the Print. e By *Zembra* must be understood the *Zebra*.

Same as the Zebra.

KOLBEN says, that in the *Cape* Countries are sometimes seen wild Horses, but not one to be found in the Colonies; because they were not discovered till after the Settlement was supplied with *Persian* Horses [i]; but whether the same with *Tachard*'s Horses we cannot determine: For he gives no Account of them.

THE *Cape* Roebuck and Hart differ little from *Roebuck and Hart.* the *European*; only the Horns of the latter have f no Branches, are about a Foot long, and run-up spirally to about half their Length.

[a] *Kolben*'s Voyage, vol. 2. *p.* 97, *& seqq.* And vol. 1. *p.* 255. [b] *Kolben* refers, from his Description of this Trap, to his Figure of it; which shews some of the Cuts are his own. [c] *Ludolf* says, they might be cut; as is done to Horses, in *Germany*, which have long Ears. [d] See the Figure. *Ten Rhyne* says, he is streaked only with White all over. [e] *Kolben*, as before, vol. 2. *p.* 109, *& seqq.* [f] See before, *p.* 310. [g] *Tachard*'s Voyage to *Siam*, p. 65. [h] See the Plate. [i] *Kolben*, as before, *p.* 128.

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Plate XXXII. Vol. 3. p. 379.

1713. Kolben. Goats, blue and spotted.

OF Goats they have several Species. The tame ones are much like ours, but less. The blue Goat here is as large as our Hart. His Hair is of a fine Blue: Their Horns are not long, but run-up curiously in Rings, till near the Points. His Flesh is well-tasted; but there are few to be met with, except far-up the Country. The spotted Goat, rather larger than the former, frequents the *Cape* Colonies in Flocks of above a thousand together. He is marked with red, white, and brown Spots, and his Flesh eats like Venison. His Horns run-up twisting to the Middle, and are about a Foot long. The young ones are often made tame enough to run with the Sheep, but their Flesh has not so good a Relish.

Curious Goat.

THERE is another Sort of Goat, which, though it has no Name, is remarkable for its beautiful Shape [a] and Colours. It is the Size of a large Hart. His Hair is greyish, with little Touches of Red, except on his Belly, which is almost white. From his Forehead, along the Ridge of his Back, to his Tail, runs a white Streak. Three similar Streaks cross this, in a parallel Direction, and surround his Body at equal Distances. The Horns of the Male are three Foot long, and the Points two asunder: The Female has none. The Flesh of both exceeds Venison. The Diving-Goat resembles the tame one in Colour; but takes his Name from his Manner of squatting-down in the Grass, when he sees any Object, and cautiously peeping-out, now and then, till he thinks the Danger over. There is next the Rock-Goat, not much larger than our Kids in *Europe*, but very mischievous to the Vineyards. There is also in *Whidah*, *Congo*, and other Countries near the *Cape*, a Sort of Goat, with Horns like a Deer, which never grows beyond the Size of a Hare [b]. Of their Feet, they make Tobacco-Stoppers set in Silver or Gold.

Wild Hogs. Porcupines.

OF Hogs, they have four Sorts here. The two first were brought from *Europe* and *Java*; are tame, and need no Description. The two last Species are wild, and go by the Names of the *Wild* and *Earth Hogs*. The first of these is not common in the *Cape* Colonies, there being but few Woods to give them Shelter. The Earth-Hog is not unlike our *European* Hogs, only their Colour is reddish, and they have no Teeth. He feeds chiefly on Ants, stretching-out his long, pointed Tongue near their Hills to catch them, and lodges, like a Badger, in Holes. His Flesh is good, and he is killed with a small Stroke on the Head.

THE Porcupine is no Rarity near the *Cape*. He is about two Foot high, and three long. His longest Quills, which are behind, are about six Inches. These he darts at his Pursuer, when pretty near, which sticking in the Flesh, causes great Pain and Inflammation. His Head and Feet resemble a Hare. His Flesh is good, but they usually hang it a Day or two in the Chimney. The Carcase, when dressed and embowelled, weighs about twenty Pounds [c].

Beasts, wild and tame.

Baboons and Apes.

BABOONS, or Apes, are pretty numerous here, but differ little from those of other Countries. As they are great Lovers of Fruit, they much infest the Orchards and Gardens, always robbing in Parties, and with surprizing Forecast. While one Part robs the Garden, the rest stretch themselves, at small Distances, to the Place of Rendezvous on the Mountains, and as the former gather the Fruit, they toss them to the Baboon at the Head of the Line; and thus the Booty is conveyed from Hand to Hand to the Hills. This is done with great Silence. When the Baboons on the Watch discover People, they give a loud Cry; on which, away scours the whole Troop, the young ones jumping on the Backs of the old ones, and posting-off in a very diverting Manner. It is supposed they punish Neglect of Duty in the Watch with Death; for when any are shot or taken, there is heard a mighty Noise among them when they get back to the Hills, and now and then some are found torn to Pieces in the Way.

THE *Cape Europeans* sometimes tame the young ones, who prove as serviceable and watchful as our House-Dogs.

Cat o' Mountain.

THE Cat o' Mountain at the *Cape* is like the *European*, as are their Moles, Rats, and tame Cats; also their Hares and Rabbets; which last are mostly seen in *Taxen* (*Dassen*, or *Coney*) Island, near *Saldanna* Bay.

Indian Mouse.

THE *Indian* Mouse, or *Egyptian* Water-Rat, here is as big as a Cat, with long, stiff Hair, spotted and streaked with White, Black, and Yellow; and, like the Ferret, lives on Fowls and Snakes, as well as sucks Eggs. The Rattle-Mouse is larger than our Squirrel, shaped in the Head like a Bear. The Hair on the Back is Liver-coloured, and blackish on the Sides. It purs like a Cat, and makes a rattling Noise with its Tail, and feeds on Nuts, Acorns, and the like, abiding mostly on Trees. It is exceeding nimble.

The Ermine. Jackal.

THE Ermine is often seen at the *Cape*, as also a Creature much like our Fox; but which the *Cape Europeans* call a Jackal, and the *Hottentots Tenlie*, or *Kenlie*.

Wild Cats.

OF wild Cats, there are some entirely blue; others with a bright red List along the Back. Another Species, largest of all, is spotted like a

[a] See the Figure. [b] Other Authors call them Harts, or Deer. See before, Vol. II. *p.* 715.
[c] *Kolben*'s Voyage, vol. 1. *p.* 114, *& seqq.*

1713. Kolben. Tyger, and called the *Buſh-Cat* from its keeping a much in Shrubs and Hedges. Another Sort, from the Scent of their Skins, are called the *Civet-Cat*. The Furs of all theſe Kinds are much valued at the *Cape*, and give a good Price. There were no Rats here before the *Europeans* landed [a].

Stink-Box. THERE is in the *Cape* Countries a very ſingular Creature, which the *Dutch* call *Stink bing ſem*, that is, *Stink-Box*, or *Stink-Breeches*, from the abominable Smell it emits when purſued. It is ſhaped like a Ferret, and of the Size of a middling Dog. Either Man or Beaſt who is ſurprized with this Stench, being almoſt knocked-down with it, ſtarts-aſide to relieve himſelf. Meantime the Stink-Box makes the beſt of his Way, and if come-up with the ſecond Time by his Purſuer, gives him a ſecond Doſe, and ſo on, till he tires his Enemy, or fairly ſtinks him out-of the Field. If killed, there is no touching him, the Carcaſe contracts and communicates ſo horrid a Stench [b].

SECT. III.

Reptiles, Inſects, Birds, *and* Fowl.

1. Reptiles.

The Aſp. Dart Serpent. Tree Serpent: Strange Quality of its Fat. The Dipſas, *or* Preſter *Serpent. The Hair Serpent. The Serpent Stone.* Ceraſtes, *or Horn Serpent.*

Aſp. OF Serpents, there are many different Kinds found at the *Cape*; as the Aſp, of an Aſh-Colour ſpeckled with Red and Yellow, with a broad Head and Neck. Near each Eye, which is flat and far in the Head, grows a fleſhy Protuberance as big as a Hazle-Nut. Some are ſeveral Yards long.

Dart Serpent. THE Eye, or Shoot-Serpent, is ſo called from numerous white Spots on a black Skin, reſembling Eyes; and from darting herſelf, very ſwiftly, either at or from an Enemy.

Tree Serpent. Strange Quality. THE Tree-Serpent is ſo called from her Reſemblance to the Branches of Trees, about which ſhe winds herſelf, only a little ſpeckled. She is about two Yards long, and three Quarters of an Inch thick. The Fat of this Snake has this ſurprizing Quality, that if mixed-up in Candles, it repreſents the Room as full of Serpents.

Reptiles. THE Blind Slow-Worm is a Serpent with black Scales, ſpotted with Brown, Red, and White [c]. Their Bite is not very poiſonous.

THE *Dipſas*, or Thirſt-Serpent, (called alſo the *Preſter*, or *Inflamer*) is about three Quarters of a Yard long, with a black Back, broad Neck, and is very nimble in its Attacks. Its Bite is very dangerous, and produces an excruciating Thirſt. *Dipſas, or Preſter.*

A FELLOW at the *Cape* being bitten by one in the Calf of the Leg, immediately tied his Garter tight about the Knee, to ſtop the Courſe of the Poiſon upwards; and repairing to a Smith's Houſe, aſked impatiently for Drink, giving him an Account of his Misfortune. The Smith told him he muſt drink nothing, but yield to have his Leg opened, which was much ſwelled. On opening it, there iſſued a great Quantity of a watry yellow Humour: Then the Smith tied-on a proper Plaiſter, and adviſed him to refrain from Drink a Quarter of an Hour: He did ſo, and in that Time his Thirſt was conſiderably abated, and the Humour collected. The Operator taking-off the Plaiſter to give it Vent, cleanſed the Wound, and clapt it on again. He alſo took-off the Bandages above the Knee, and in a little Time his Patient was cured.

THE Hair-Serpent is alſo found at the *Cape* [d]. The *Portugueze* call them *Cobras de Capello* from their yellow Hair. It is about a Yard long, and three Quarters of an Inch thick. Its Poiſon is eſteemed of the moſt malignant Kind. There is no Remedy, but immediately applying the Serpent-Stone [e], of which there are many at the *Cape*. It is an artificial Compoſition, prepared by the *Bramins* in *India*, who keep the Secret to themſelves [f]. It is ſhaped like a Bean, the Matter in the Middle whitiſh, the reſt of a Sky Blue. Whenever this is applied, it ſticks cloſe, without Bandage or Support, and imbibes the Poiſon till it can receive no more, and then drops-off. Being then laid in Milk, it purges itſelf of the Venom, turning the Milk yellow, and ſo is applied again, till by its not ſticking, it diſcovers the Poiſon is exhauſted. *Kolben* ſaw the Experiment made on a Child, with Succeſs. *Hair Serpent.* *The Serpent Stone.*

HOUSE Serpents are very common at the *Cape*, but their Bite is harmleſs [g]; as alſo many other Sorts, which are too various to be deſcribed.

TACHARD, and many *Europeans* at the *Cape* ſay, that there are horned Serpents in theſe Parts; but *Kolben* could never ſee one, nor meet with the Perſon who could give him any ſatisfac- *Ceraſtes, or Horn Serpent.*

[a] *Kolben*'s Voyage, vol. 1. *p.* 119, *&c ſeqq.* [b] The ſame, *p.* 133. [c] See the Figure. [d] See the Figure. [e] *Kolben* killed ſeveral; but could not find the Stone, which many affirm is in the Head. [f] Some ſay, it is made of the real Serpent-Stone, ſome Part of the Serpent's Head, Teeth, Heart and Liver, mixed with white medicinal Earth, or Serpent-Wood, and all ground together: But *Kolben* could never hear that the Receipt was tried. [g] This ſeems to be the ſame Species with that worſhipped in *Whidah*.

Animals *from* Kolben.

A Cape Sheep. *p.375.*

Tiger Wolf *p.377.*

Musk Cat *p.380.*

N.° 99 G. Child Sculp.t Plate XXXI. Vol. III. p. 380

1713. Kolben. tory Account of the Make or Nature of them [a]. The Horn in the Cut belonged to a Physician at the *Cape*, but was not taken there. It resembled polished Ivory, and was of the same Shape and Dimensions as in the Figure. *Erasmus Franciſci*, in his *American Flower-Buſh*, says, there are horned Serpents about *Mexico*, twenty Foot long, and as thick as a Man's Waist. It is called there *Makakoath*, that is, *Stag-Serpent*, because the Head is like that of a Stag, but the Horns appear not till it grows old [b].

2. Insects.

Sea-Insects. The Sea-Horse. Ants, Bees, Flies. Grasshoppers. Gold Beetle, a Deity. Bugs. The Cape *Scorpion. Spiders. Moths. The* Sugger-*Worm. Weevils. Toads.*

Sea-Insects. THE Insects at the *Cape* may be distinguished into Sea, River and Land-Insects. Of Sea-Insects here are many. The Sea-Flea is of the Size and Shape of a Shrimp; it sticks fast to Fishes, and plagues them with its Sting, as the Sea-Louse, which is much like a Horse-Fly, does with its Mouth. This last is covered with a hard Shell, and has a great Number of Legs. Of Sea-Worms there is one Sort very curious, about six Inches long, and an Inch thick, the Head, Mouth, Neck and Breast exactly resembling an Horse; whence, *Kolben* says, it may properly be termed a Sea-Horse [c]. The hind Part is curved, and turns to a Point; the Body, below the Neck, is flattish, and seems to have Ribs; the Back yellow, the Belly whitish. All that the Author had, were found dead on the Shore. Of River-Insects there are Leeches and Water-Snakes, like those in *Europe*, six Inches long; but no Water-Mice.

Sea-Horse.

Ants, Bees, Flies. As to Land-Insects, Ants are very numerous, and of several Sorts, covering whole Valleys with their Hills or Nests, but never infest the cultivated Lands. Bees they have, but the *Cape Europeans* do not give much into hiving them, the *Hottentots* furnishing them at an easy Rate with Rock-Honey, which has a better Flavour than that of the Hive.

OF Flies they have many Species. One greenish Sort is of the Nature of the *Spanish* Flies, or *Cantharides*, and used by the *Cape* Surgeons for the same Purpose.

FLEAS they are much troubled with in the Summer Season, as well as Nits. These are one of their three Plagues, Flies and Wind being the other two; but the last always rids them of the two former. *Insects.*

THEY have also Earth-Flies and Grasshoppers. These last are of two Kinds, very small. Of one the Back is brown, Wings green, Belly Silver, and Legs Ash-coloured: Of the other, the Head is red, Wings brown-red, Back Ash-coloured, Belly Silver, Legs red. They all do great Mischief to the Gardens, if not prevented by sprinkling their Beds with Water wherein Tobacco has been boiled, which presently drives them away. *Grasshoppers.*

BEETLES there are of several Sorts. One Kind is called the Gold Beetle, the Head and Wings being of a Gold Colour, the Back green, speckled with White and Red, as is also the Belly, and the Legs grey. It has two Wings, and as many Horns. Whatever Person or Place this Beetle lights upon, is esteemed by the *Hottentots* as sacred. *Gold Beetle, a Deity.*

IT may be easily guessed from their Way of living, that the *Hottentots* are no Strangers to Lice, but the *Europeans* are free of this Vermin as soon as they arrive at the *Cape*. In Return, they are much plagued with Bugs. They get rid of them by painting their Wainscots and Bed-Posts with Oil-Colours, in which Mercury is mixed. *Bugs.*

OF Butterflies there are as many Kinds as the Caterpillars, that produce them. Snails here resemble ours.

THE *Cape*-Scorpion is very dangerous, as they are numerous. It is usually about three Inches long, of dark Green, speckled with Black, much shaped like a Craw-Fish in every Part but the Tail, which is longer and narrower. *Cape-Scorpion.*

THEY have also a poisonous black Spider, of the Size of a Pea, which is very fatal in its Bite, if an Antidote is not timely used. In the *Cape* Colonies Moths do great Mischief to their Clothes, if not carefully prevented, and Wasps are very troublesome in the Summer Seasons [d]. *Spiders. Moths.*

THE Bite of the *Cape*-Millepedes is as mortal as that of the Scorpion. The Vines are pestered with a small Kind of Millepedes, called a *Sugger*, which, living in a Shell, resembling a withered Vine-Leaf, is hard to be found. Their Corn is also much infested with Weevils. Toads [e] are not often to be seen at the *Cape*, and the *Hottentots* make no Difference between them and Frogs [f]. *The Sugger. Weevils.*

[a] He does not tell us from whence he has given the Cut: So that *Tachard*'s may be most exact of the two. [b] *Kolben*'s Voyage, vol. 1. *p.* 162, *& seqq.* [c] It is the same with *Frazier*'s Sea-Horse. [d] *Kolben*, as before, *p.* 70, *& seqq.* [e] What *Ten Rhyne* says about the *Cape*-Toads, is quite ridiculous. [f] *Kolben*, as before, *p.* 77, and 184.

1713. Kolben.

3. Birds *and* Fowl.

Eagles. *The* Flamingo. *Wild Geese.* *The* Knorhan. *Spoon-Bills.* Malagos, *or* Cape-*Cormorant.* *Sea-Gulls.* *Pengwins.* *Oſtriches.* *Falcons* *Pheaſants.* Edolio. *Blue-Bird.* *Black-Birds.* *Wag-Tails.* Cape-*Finch.* *Bats.* *Gnat-Snappers.* *Long-Tongue.* Canary *and other Birds.* *Wild Pigeons.* *Poultry.*

Eagles. THERE are three Sorts of Eagles ſeen at the *Cape*, but none of them differ much from thoſe of *Europe*. One Kind, as large as a Gooſe, the *Dutch* call the *Dung-Bird*, from their tearing-out the Entrails of Beaſts, which they attack an hundred in a Body. Another, which they call *Aquila Anataria*, or the *Duck-Eagle*, feeds chiefly on Ducks. A third Sort carry Tortoiſes aloft, and let them fall on the Rocks to break the Shell, whence called the *Oſſifrage*, or *Bone-breaker*.

Flamingo. THE *Flamingo* [a] is one of the moſt diſtinguiſhed of the *Cape* Birds [b]. It is larger than a Swan, and the Neck longer, both Head and Neck as white as Snow. The upper Mandible is crooked, and longer than the lower, over which it bends conſiderably: The nether is thicker and hollower. This Hollow is filled with the Tongue of the Bird, which is very large and fat. The Bill is furniſhed with ſhort, ſharp Teeth, black at the Point, the reſt of a dark Blue. The lower Wing-Feathers are black, the upper of a high Flame-Colour [c]: The Legs are Orange, and half as long again as thoſe of a Stork. It is footed like the Gooſe. Theſe Birds are numerous in the *Cape* Countries, keeping in the Day near the Lakes and Rivers, and retiring at Night to the Hills amongſt the long Graſs. Their Fleſh is well-taſted and wholſome, and the Tongue eats like Marrow.

Wild Geeſe. OF wild Geeſe they have three Sorts. The Hill or Mountain-Gooſe larger than our tame Gooſe, the Wings and Head of a deep ſhining Green. The Crop-Gooſe, ſo called from the Largeneſs of its Craw, of which the common People make Pouches that will hold two Pound of Tobacco. The Water-Gooſe much like ours. The Fleſh of all theſe is good, and they are ſo plenty, that the *Cape Europeans* ſet no Value on tame Geeſe, and breed few.

Birds and Fowl.

a A BIRD peculiar to the *Cape* Countries, is called the *Knor-Cock*, the Female, *Knorhen*. Theſe ſerve like Centinels to the other Fowls, by a loud Noiſe they make on ſeeing a Man, which reſembles the Word *Crack*, and which they repeat very clamourouſly. This Bird is of the Size of a Hen, the Bill ſhort and black, as are the Feathers on its Crown. The Body and Wings are mottled with red, white, and Aſh-Colour: The Legs are yellow. The Wings are ſo ſmall, that b it cannot fly far. They frequent ſolitary Places, and build in Buſhes, laying two Eggs. The Fleſh is good, but not much eſteemed. They have alſo, at the *Cape*, Water-Hens, Hawks very deſtructive to the Poultry, and Woodpeckers; but theſe laſt are ſcarce. Their Cranes and Crows are like ours. Thoſe they call *Sea-Crows*, are much eſteemed both for their Fleſh and Feathers. The Fleſh of the Cranes, which are numerous, is black and tough.

The Knorhan.

Spoon-Bill, or Pelican. c HERE are alſo ſeen Pelicans. Theſe of the *Cape* are bigger than a large Gooſe, with the ſame Kind of Neck, the Bill broad, long, and ſtrait, ending in a Sort of Spoon [d]. The Eyes are grey, and the Tail-Feathers about ſix Inches long. She feeds moſtly on Serpents, Toads, and other venomous Animals. Hence the *Cape Europeans* call her the *Serpent Eater*, and none of them care to eat the Fleſh [e].

Malagos, or Cape-Cormorant. THEY have at the *Cape* a Water Bird, which d they call *Malagos*. It is of the Size of a Gooſe, the Bill ſhorter than a Duck's, with ſhort, ſharp Teeth: The Feathers curiouſly mottled with Black and White, with grey Specks. The Legs are ſhorter than a Duck, and nearer the Rump [f], ſo that it walks awkwardly. They live on Fiſh, and are excellent Divers.

Sea-Gulls. *Pengwins.* SEA-GULLS, green, black, and grey, are very numerous at the *Cape*, and furniſh the Inhabitants with excellent Feathers for Bedding. e They reſemble Ducks, except that their Bill is pointed. Their Eggs are delicate. The *Pengwin*, or *Pinguinen* [g], (ſo called, perhaps, from its being extremely fat) is a *Cape* Sea-Bird, much of the ſame Size with the former, only the Feathers are Aſh-Colour, the Wing-Feathers very ſhort, that ſhe cannot fly, the Bill black, the Legs a pale Green. Its Eggs are highly valued, but the Fleſh diſeſteemed. She builds her Neſts on the Sea-Rocks.

[a] The *Phœnicopterus*, *Ray*. See *Willoughby*, p. 320. Table 60. *Ten Rhyne*'s Deſcription of this remarkable Bird is as good as none, for he only gives the Name of it. [b] See the Figure. [c] Hence they take the Name. The *French* call them *Flammant*. [d] The Author here ſeems to confound the Spoon-Bill, or *Spatula*-Bird, with the Pelican, which is a very different Bird, as may appear from their Figures which we have given, Vol. II. Plate XIX, and XXXI. [e] *Kolben*'s Voyage, vol. 2. *p.* 135, *& ſeqq.* [f] It is, probably, the Cormorant deſcribed by *Willoughby*, p. 329. Table 62. [g] *Robben Iſland* was originally called *Penguin Iſle*, from the Multitude of thoſe Birds which were found there.

THE

A Mermaid p. 315
Barbot

A Fish with a Sharp Horn. Barbot.

Flying Fish p. 385. Kolben.

Gold Fish p. 385. Kolben.

Sea Horse of Natural size
p. 381. Frazier

Ston Brassem p. 385

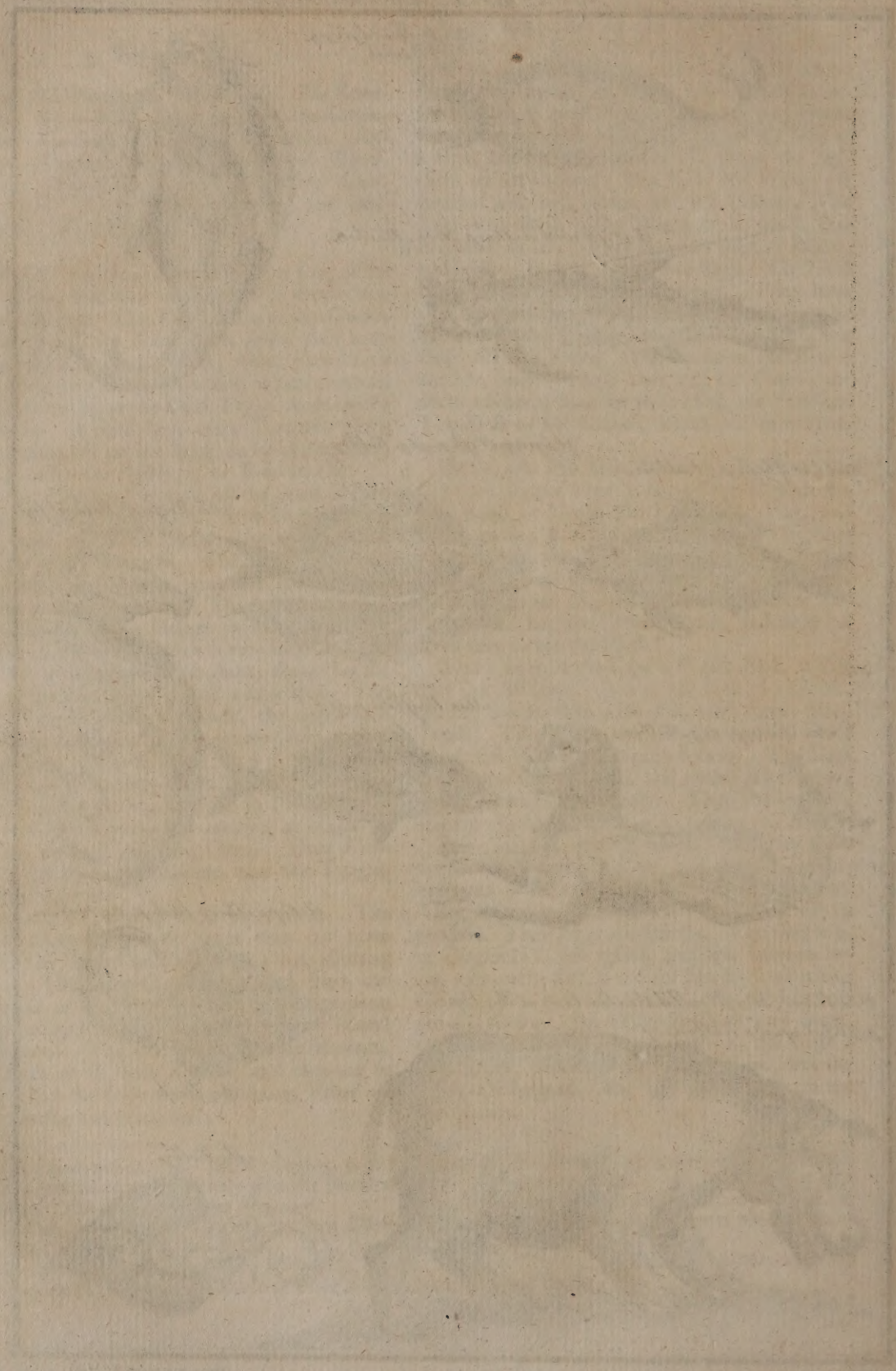
Sea Lion p. 385. Kolben.

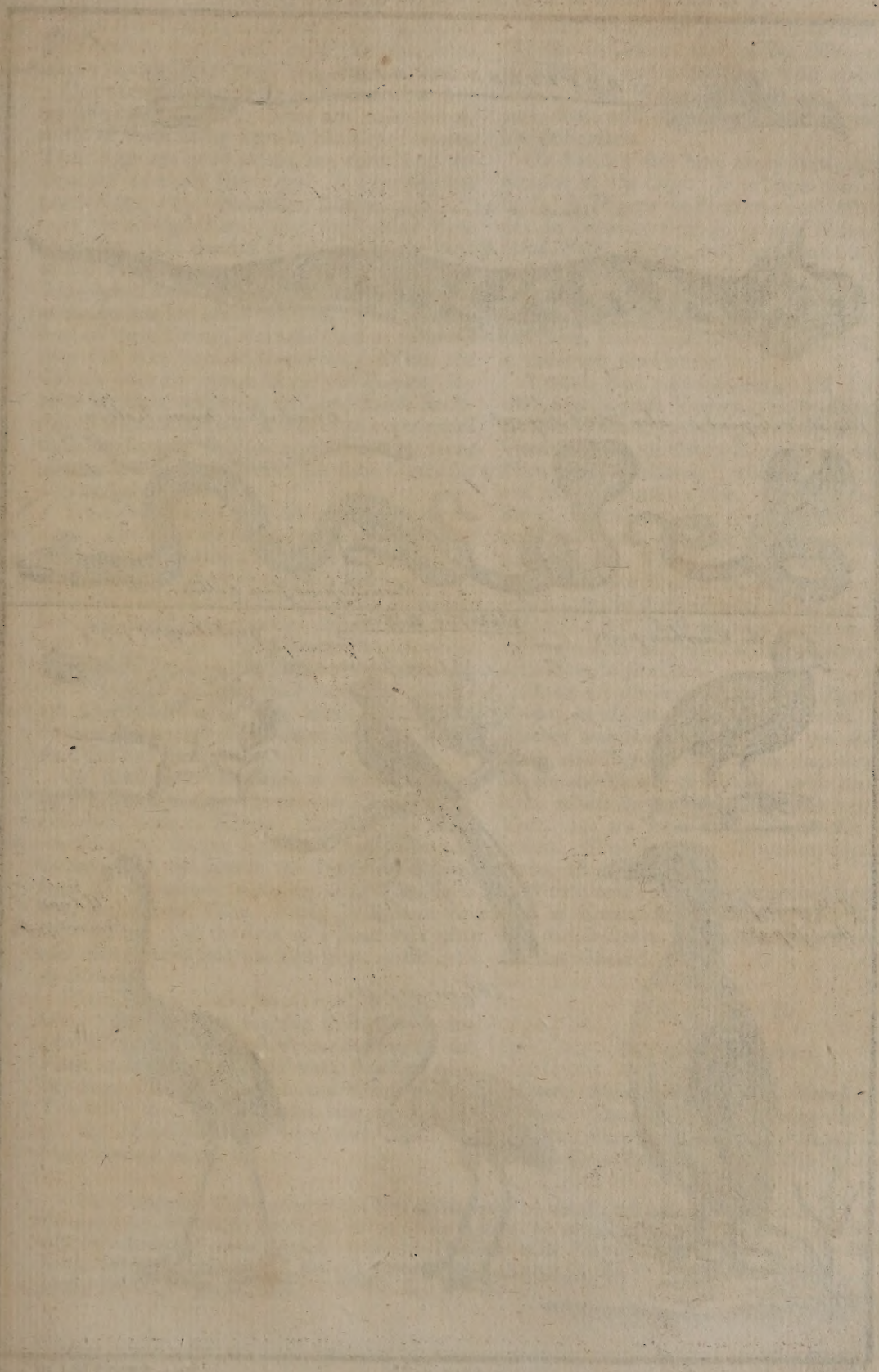
A Cape Thorn-back p. 385. Kolben.

the Back

the Belly

The River Horse call'd the Sea Cow at the Cape.
p. 386. Vol. 2. p. 371. Kolben.





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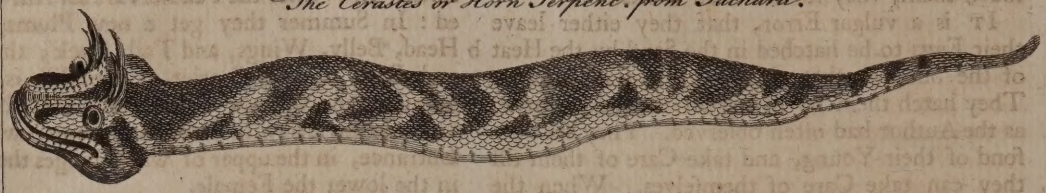
REPTILES and BIRDS

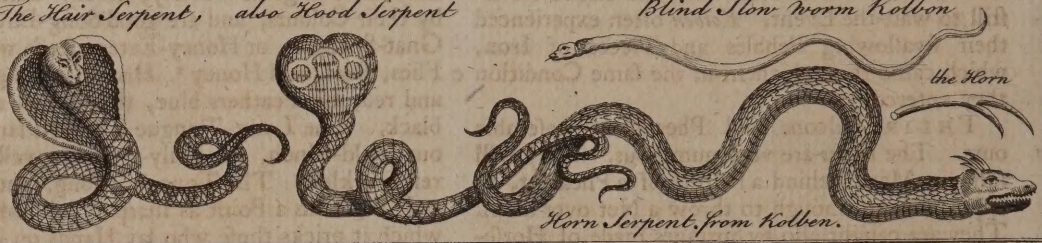
The Cerastes or Horn Serpent. from Pachard.



The Hair Serpent, also Hood Serpent

Blind Slow worm Kolben

the Horn



Horn Serpent. from Kolben.

Birds from Kolben.

the Knorhan p. 382

A Cape Sparrow p. 383

Gnat Snapper p. 383

A Penguin from the Life p. 382

Flamingo p. 382

A Cape Peacock p. 383

1713. Kolben. THE *Cape* Peacock is like the *European*. Snipes are plentifully found here, as also Ravens, some wholly black, others grey, and others mottled. *Peacock.*

Ostriches. OSTRICHES are also so numerous, that they are seen every-where [a]. They are easily tamed, many of them being kept in the *Cape* Fortress. Their Eggs are good eating, one containing the Quantity of thirty Hen-Eggs. If any-body but touch them, they forsake their Nests.

IT is a vulgar Error, that they either leave their Eggs to be hatched in the Sand by the Heat b of the Sun, or that they neglect their Young. They hatch them by sitting on them by Turns, as the Author had often observed. They are very fond of their Young, and take Care of them till they can take Care of themselves. When the Ostrich finds she cannot escape her Pursuer, she hides her Head where she can, and stands stock-still to wait the Event. *Kolben* often experienced their swallowing Pebbles and Pieces of Iron, which came through them in the same Condition c they entered.

Falcons. Pheasants. THEIR Falcons and Pheasants [b] resemble ours. The latter are very numerous. They will suffer a Man, behind a Picture of a Pheasant, to approach near enough to throw a Net over them. They are caught also by Springes made of Horse-hair, and placed conveniently. Their Owls differ only in the Colour. Wild Ducks they have in great Plenty, distinguished some with blue Heads, others with Head and Neck Feathers of a Chest- d nut Colour; some by very broad Bills, others by their Smallness. Their tame ones are larger than those of *Europe*.

OF small Birds they have at the *Cape* many Sorts. Their Yellow-Hammers and Larks differ *Edolio.* not from those of *Europe*. They have a Bird, *Blue-Bird.* which in Size, Shape, and Colour, resembles our Cuckoo, but has gotten the Name of *Edolio*, from its articulately repeating that Word in a low, melancholy Tone. Many Whites at the e *Cape* believe, that the Soul of a Boatswain who used that Word, and was murdered, passed into those Birds.

THE Green-Finch, or *Chloris*, is common here. They have a singular Bird, called the *Blue-Bird*, of the Bigness of our Starling [c]; the Neck and Thighs covered with Feathers of a Sky-blue, those of the Back and Wings darker. The Bill is three or four Inches long, and pointed, the nether Mandible of a dark Red. Its f Flesh is much valued [d].

Birds and Fowl. THEY have three Sorts of Black-Birds; one like ours in Colour, with golden Bills; a second with brown, and a third Sort with reddish Feathers. *Black-Birds. Wag-Tails.* Their Water-Wagtails are larger than ours, some with Ash-coloured, others with yellowish Feathers.

OF Finches they have many Sorts, but one is *Cape-Finch.* peculiar to the *Cape*. It is larger than a Chaffinch. In Winter the Feathers are all Ash-coloured: In Summer they get a new Plumage, the b Head, Belly, Wings, and Tail, black; the Neck and Back a high Scarlet. The Bill is short, pointed, and yellow. They build their Nests of Cotton, divided into two Apartments, with one Entrance, in the upper of which lodges the Male, in the lower the Female.

THEIR Bats resemble ours. Of Titmouses *Bats. Gnat-Snappers.* they have a great Variety, chiefly distinguished by their Colours, and are good Song-Birds. The Gnat-Snapper, or Honey-Eater, feeds wholly on c Flies, Bees, and Honey [e]. His Bill is long, strait, and red, his Feathers blue, the Wings and Tail black. The Long-Tongue is a Bird larger than *Long-Tongue.* our Gold-Finch, the Belly-Feathers yellow, the rest speckled. The Tongue is long, and as hard as Iron, with a Point as sharp as a Needle, with which it pricks those who lay Hands on it.

CANARY Birds are very numerous, differ- *Canary and other Birds.* ing from ours only in Colour. They are very destructive to the Corn.

d HERE are also seen the *Serinus*, *Ægithus*, the *Upupa*, or *Hoopoe*, the Stone-Pecker, Hawk-Finches and Starlings, all like the *European*. Their wild Pigeons differ from ours only in the *Wild Pigeons.* Beauty and Variety of Colour; as do their Swallows, which are to be met here through all the Year, but are most numerous in the Winter Season. Their Sparrows, Thrushes, Quails, and Daws, all resemble ours.

WITH tame Fowls they are plentifully stocked, *Poultry.* e such as Cocks, Hens, Capons, and Turkeys, like the *European*, which are cheaper here than Butchers Meat [f].

SECT. IV.

Fish *in the* Cape *Seas.*

Blowers. Bennets. Brown-Fish. Kabeliaw. *Dolphin.* Dorado. Elft. *Flying-Fish. Gold* f *Fish. Herrings. Sharks. Pike and* Brassem. *Red-Stone* Brassem. *Pilot-Fish. Sea-Lion.*

[a] The Description *Kolben* gives of this Bird agrees with that already inserted, Vol. II. *p.* 143. [b] *Ten Rhyne* and *Leguat* mention Partridges, but as *Kolben* is silent, we may conclude there are none. *Ten Rhyne* says, they are *rubicundi & cinerei Phasiani*, which his Translator calls, *Partridges red and grey*. [c] See another Kind, Vol. II. *p.* 358. [d] *Kolben*'s Voyage, vol. I. *p.* 143, *& seqq.* [e] See the Figure. [f] *Kolben*, as before, *p.* 152, *& seqq.*

Porpoise.

1713. Kolben.

Porpoiſe. Grampus. Thornbacks. Silver Fiſh. Stone-Braſſem. *Flat-Noſes. Soles. Tunny. Cramp-Fiſh. Barbels. Rock-Fiſh. Eels. Sea-Snails. Sea Suns and Stars. Pearl Snails. Skrew-Snail. The* Pagger. *Sea-Spout. Muſcle-Crab. Land Tortoiſe. The Sea-Cow, or River-Horſe.*

Fiſh. Blower.

THE Seas near the *Cape* afford great Plenty and Variety of Fiſh. One Sort of theſe are called *Blowers*, from its Faculty of blowing up itſelf in a globular Form. It is a ſmooth Fiſh without Scales, the Back of a dark Yellow, with a Caſt of Tranſparency, the Belly white, the Mouth ſmall, with four broad Teeth. It is not to be eaten, being of a poiſonous Nature. A Fool-hardy Sailor, in *Kolben*'s Time, died of it.

Bennets.

ANOTHER *Cape*-Fiſh is the Bennet, about the Length and Thickneſs of a Man's Arm, and weighing from ſix to eight Pound. It is a beautiful Fiſh, has large Scales of a bright Purple, with Streaks of Gold. The Eyes and Tail are red, the Fins yellow. When the Scales are off, the Skin appears of a bright Purple. The Meat is of a crimſon Colour, which it retains after it is boiled. It is divided into Lumps by Membranes, is dry Food, but eaſily digeſted, and agreeable to the Palate.

Brown-Fiſh. Kabeliaw.

THE Brown-Fiſh is as large as the Body of an Ox, fifteen or ſixteen Foot long, of a dark-grey Colour, and a great Deſtroyer of the Flying-Fiſh. There are ſeveral Kinds of *Kabeliaw*-Fiſh. Thoſe uſually ſeen at the *Cape* are of an Aſh-Colour, with large Scales, about two or three Foot long, with hard Fins. It is tender and delicate when freſh; when ſalted, is the uſual Food of the *Cape*-Slaves.

Dolphin and Dorado.

THERE are ſeveral Sorts of Dolphins, which, for their Quickneſs in ſmelling and purſuing their Prey, may be ſtiled the King of Fiſh. The *Cape*-Dolphin has a wide Mouth, provided of a Bill ſomewhat like the Bill of a Gooſe. The Skin is quite ſmooth, without Scales; the Rows of Teeth ſmall, hard, and ſharp, and match like Tallies. The Tongue is long and fleſhy. There is, near each Eye, a little Hole. The Colour on the Back is black, and the Belly white. It is from five to ſix Foot long. When ſalted ſome Days, it is good Food. There is another Kind of Dolphin, called by the Negros, *Waraku Pempe*, and by the *Portugueze*, *Dorados*, from the Gold Colour of its Skin. This is finer Meat than the Dolphin, whom, in all other Reſpects, it reſembles.

Elft.

IN the *Table-Bay* they catch a Fiſh the *Dutch* call the *Elft*, about three Fourths of a Yard long, ſcaled like a Herring, but that the Scales are yellowiſh. The Back is blackiſh, the Belly white, ſpeckled with black, and divided Lengthways by a black Streak. It is dry, full of Bones, and requires good Sauce. Its Spawn is highly valued in ſeveral Parts [a]. *Cape-Fiſh.*

THE Flying-Fiſh are ſeen always in large Shoals, and frequently fly by Hundreds together. The Species of them differ only in Colour, and the Number and Structure of their Wings [b]; ſome having two large Wings only, others two large and two ſmaller; others four long, narrow Wings, of the ſame Dimenſions. *Kolben* carefully examined all their Wings, and found them like to thoſe of a Bat. Their Meat is excellent Food. They are never ſeen without the Tropics. *Flying-Fiſh.*

THE *Cape* Gold Fiſh is ſo called from a Circle of that Colour about each Eye, and a Gold Streak from his Head to his Tail. He is uſually about a Foot and an half long, and weighs about a Pound. The Colour of his Meat is a Mixture of white and red. It is of a delicate Taſte. The Gold Fiſhes are never ſeen at the *Cape* but from the Month of *May* to *Auguſt*, when they appear in Shoals. *Gold Fiſh.*

HERRINGS are very plentiful at the *Cape*, differing in no Reſpect from ours: But the *Cape Europeans* have not got a right Method yet of preſerving them, which would be a great Advantage, as the Herrings ſent from *Holland* generally ſpoil before they reach the *Cape*. *Herrings.*

IN the *Cape* Seas are found two Sorts of Sharks, called by the *Cape Europeans*, *Hayes*. The firſt is from twelve to ſixteen Foot long. His Teeth, of which he has three Rows, are crooked, ſtrong, and pointed. He has two Fins on his Back, one near the Head, the other about two Foot from the Tail; four large Fins on his Belly, ſituated in the ſame Manner. Between theſe, near his Tail, is a Slit. His Skin is rough and hard, without Scales, and has little Fiſhes clinging to it ſucking [c]. *Sharks.*

THE other Sort of Sharks have the Head and Back much broader, and differ in their Teeth, of which they have ſix Rows. The Skin is as rough as a File, the Tail ends in Shape of an half Moon. A middling Shark, of the laſt Sort, is as much as two Horſes can draw at a Stretch. *Kolben* thinks it was the Shark, rather than the Whale, that ſwallowed *Jonas*.

Pike and Braſſem.

THE *Cape*-Pike is only found in Salt Water, and reſembles the *European* but in Colour, which is a dark Yellow. This Fiſh is much eſteemed at the *Cape*.

THE *Braſſem* is a Fiſh peculiar to the *Cape* Seas. The *Europeans* there call them the *Hot-*

[a] *Kolben*'s Voyage, vol. 2. *p.* 186, *& ſeqq.*

[b] See Plate II and III. Vol. I.

[c] Theſe are Sucking-Fiſh, or *Remeiros*, commonly called the *Remora*.

tentot

1713. Kolben. *tentot* Fiſh. Of theſe there are two Sorts: The first is rounder, broader and ſhorter than the other, of a blackiſh Colour on the Back and Side, but the Head of a dark Purple. The Colour of the other is dark Blue, ſpeckled. It is ſeven or eight Inches long, and weighs a Pound. Both Kinds feed on Sea-Graſs, Dung, and Offals. They are ſeldom taken with the Net, unleſs in bad Weather. They are wholſome and well-taſted. For Two-pence you may buy three or four.

Red-Stone Braſſem. THE *Cape* Red-Stone *Braſſem* is a beautiful Fiſh: The Skin and Scales red, ſpotted with blue, and in the Middle with Gold Colour; the Belly of a pale Red, the Eyes large and red, with each a Silver Circle. They are eſteemed at the *Cape* wholſome, nouriſhing Food, and of a fine Taſte.

THIS Fiſh is called, at the *Cape*, *Jacob Everſom*; from a Maſter of a Ship of this Name, whoſe Face being remarkably red, and ſo deeply marked with the Small-Pox, that his black Beard, on the cloſeſt Shaving, appeared in the Seams, one of his Sailors gave his Name to the Fiſh, from the Reſemblance it bore to his Face. The Alluſion proved ſo juſt, that the Appellation was received both at the *Cape*, and in the *Eaſt Indies*, where *Jacob* was well known [a].

Pilot-Fiſh. THE Pilot-Fiſh is ſo called from its being ſuppoſed the Shark's Guide. It is very difficult to take him. He is about five or ſix Inches long, of a dark Brown, ſpecked with Blue. There runs a black Streak along the Back, whence others proceed down the Sides. There is Gold Colour about the Eyes. The under Jaw is like a Saw, with which he uſually faſtens himſelf ſo cloſely to the Shark, that he cannot ſhake him off: But if the Shark be taken, the Pilot-Fiſh leaves him.

Sea-Lion. A Sea-Lion was ſhot, baſking on the Rocks in *Table-Bay*, in 1707: It meaſured about fifteen Foot long, and as many in Circumference. His Head much reſembled that of a Lion in Shape [b], but had no Hair, nor had he either Hair or Scales on his Body. The Tongue was all Fat in a Manner, and weighed above fifty Pound. The Colour of his Skin was yellowiſh. Before he had two ſhort Legs footed like a Gooſe. In the Place of hind Legs he had two broad Fins, each about eighteen Inches long: His Body tapered to a Tail, ending like an half Moon. He yielded ſeveral Barrels of Oil.

Porpoiſe. Grampus. PORPOISES, or Sea-Hogs, are ſeen in great Numbers, ſometimes an hundred together, near the *Cape*: Alſo the leſſer Whale, or Grampus. In 1707 and 1709, two dead ones were driven aſhore, one of fifty, the other of forty-five Foot long. *Cape-Fiſh.*

THE Thornback at the *Cape* is called *Rock*. Often above three hundred Eggs are found in the Bag. The whole Body has a Caſt of Tranſparency. It is not much eſteemed there. There is alſo a Fiſh ſomething reſembling it, called there a *Sand-Creeper*: It is larger, being about twelve Inches long, and nine broad; the Skin ſmooth, of a dark Brown, ſpeckled with black. Though the *Cape Europeans* take many of theſe, they do not eat them. *Thornback. Sand-Creeper.*

THE Silver Fiſh is of the Size and Shape of a Carp of a Pound Weight, and reſembles it in Taſte. It is a very white Fiſh, with a Silver Tail, and Streaks of the ſame Colour down the Sides. They keep moſtly at Sea. *Silver Fiſh.*

THE Fiſh called, at the *Cape*, the *Stone-Braſſem*, nearly reſembles a Carp, but is more delicate, and leſs bony. It is a firm Fiſh, from a Foot and an half to three Foot long, weighing from two to eight Pound. They vary from each other in Colour, except on the Back, which is brown. This Fiſh fleaks like Cod, eats well freſh or ſalted, and is very cheap. There are a Sort of them called *Flat-Noſes*, on account of the Shape of their Heads. The Scales are large, and of a purple Colour. Theſe are delicate Food, and much valued, as they are ſcarcer than the former. *Stone-Braſſem. Flat-Noſes.*

THE *Cape*-Soles reſemble ours, but the *Europeans* there value them much, as being eaſy of Digeſtion, and wholſome to cleanſe the Blood. There are Tunnies in the *Cape*-Seas, but they are ſeldom caught. The Torpedo, or Cramp-Fiſh, is alſo taken at the *Cape*, and has been already deſcribed [c] from this and other Authors. *Soles. Tunnies. Cramp-Fiſh.*

BARBELS are found at the *Cape* in *Drakenſtein* River only, but not ſo good as thoſe in *Europe*; nor do the Carps at the *Cape* equal ours, eſpecially in Size. They have a Sort of Fiſh called *Rock-Fiſh*, being taken in the Holes of the Rocks, where the Tide lodges them. They are about ſix Inches long, and two round, of a very agreeable Taſte. Their Eels, Lobſters, Crabs, and Oyſters, in all Reſpects, reſemble the *European*. *Barbels. Rock-Fiſh. Eels.*

OF Sea-Snails there are a great Variety at the *Cape*, as the Porcupine-Snail, and Sea Porcupine-Snail. The Shell of this laſt is prickly: The *Kegel*, or Ninepin-Snail, the Shell beautifully ſpotted. *Sea-Snails.*

THE *Klip-kouſen*, called alſo *Nabel-Snails*, have an upper and under Shell like the Muſcle. Both are twiſted, are very thick, and have a rough, cruſty Matter on the Outſide ſo curious, that it

[a] *Kolben*'s Voyage, vol. 2. *p.* 190, *& ſeqq.* [b] See the Figure, which has no Reſemblance of the *South-Sea* Sea Lions lately publiſhed. [c] See before, Vol. II. *p.* 364.

1713. Kolben. appears to be the Effect of Art. This Cruſt diſſolves in Vinegar, and when off, the Shell appears of a beautiful Pearl-Colour. This and the former is preſented to Strangers as a Rarity.

Sea-Suns and Stars. SEA-SUNS and Sea-Stars: Their Shells are multangular and globular, covered with a thick, ſcaly Skin; and have Prickles on them ſhooting-out every Way like Rays of Light. Thoſe of the Sea-Sun are longeſt. It alſo approaches nearer to a Globe, and is leſs than the Sea-Star.

Pearl-Snails. THE moſt remarkable of theſe are the Pearl-Snails. When on the Surface of the Sea, their Shells ſerve them as Boats. They ſtretch their Heads far above them, and ſpreading-out a Sort of Sails, ſail along in a very diverting Manner. When any Danger is near, they draw themſelves in and ſink at once. When the exterior Cruſt is removed by Vinegar, the Outſides of the Shells appear as bright as the Inſides. They are uſed at the *Cape* as drinking Cups, ſome holding near a Quart. They are caſt aſhore by the Sea, but moſt of them broken.

Skrew-Snail. THE Skrew-Snail is ſo called from its Shell being twiſted: It is multangular, and has many Protuberances between the Angles. They are of different Shapes and Sizes. The principal Colour, when the Cruſt is off, is a fine Flame-Colour, curiouſly intermixed with white, red, green, and yellow.

The Pagger. THERE is, at the *Cape*, a Shell-Fiſh, to which, on account of the Caution required to handle it, the *Portugueze* firſt gave the Name of *Pagger*, (perhaps from the *Latin*, *Pāco.*) It has on the Back a Prickle of ſo poiſonous a Nature, as, without ſpeedy Care, raiſes an Inflammation, which mortifies the Part.

Sea-Spout. THE Sea-Spout is alſo a ſingular Production of Nature here, appearing to the Eye like a Spunge, or Lump of Moſs, which ſticks ſo faſt to the Rocks, that neither Wind nor Waves can move it. It is of a greeniſh Colour, and diſtils a watery Humour. Within there is a fleſhy Subſtance, like a Gizzard. It diſcovers no Signs of animal Life, but that, on being touched, it ejects, from two or three ſmall Holes, fine Streams of Water. This it repeats as often as you touch it, till its Store is ſpent.

Muſcle-Crabs. Tortoiſe. THEY have at the *Cape* a ſmaller Kind of Lobſters, called *Muſcle-Crabs*, which, beſides the Coat-Shell, have another, which ſerves for an a Houſe, but they never go ſo far out as to ſeparate themſelves from it. *Cape-Fiſh.*

OF the three Sorts of Tortoiſes, that only, called the *Land-Tortoiſe*, is found at the *Cape*. The Fleſh of theſe, which are plentiful here, is white, and of an excellent Taſte. The Liver and Eggs are eſteemed as Delicacies, but they are but ſmall, not exceeding four Inches in Breadth. The Head and Feet are of a dark Colour. The Shell is ſo hard, that a loaded Cart-Wheel paſſing b over her will not break it; and the Oſſifrage-Eagle before-mentioned is forced to let her fall ſeveral Times on the Rocks before it can fracture the Shell ſufficiently to come at the Fleſh [a].

Sea-Cow, or River Horſe. THE Sea-Cow at the *Cape* is ſomewhat of the Size and Colour of a Rhinoceros, but the Legs are ſhorter. The Head is not unlike that of the Horſe, whence *Tellez* and *Thevenot* call it the *Sea-Horſe* [b], but it is broader and ſhorter, and the Mouth larger, like that of an Ox. From c the Noſtrils, which are large, ſhe ſpouts Water when ſhe riſes from the Sea or River. Her Eyes and Ears are ſmall, her Legs ſhort, round, and all of the ſame Thickneſs. Her Hoofs are not cloven, but quartered or croſſed at the Bottom by two ſmall Channels. The Tail is ſhort like the Elephant's, but has leſs Hair, which yet is all ſhe has on her Body. The Udder of the Female is ſmall, but, like that of the Cow, between the hind Legs. *Kolben* often ſaw the Female ſuckle d her Young, which were about the Size of Sheep. Her Skin is an Inch thick, and very tough. She has four remarkable Teeth on the nether Jaw, which ſhoot-out a conſiderable Way from the Mouth. There are two on each Side, one crooked, the other ſtrait. They are all the Size of an Ox's Horn, about a Foot and an half long, extremely white, and about ten Pound Weight. Theſe are more valued than Ivory, as they never loſe their Colour. The Sea-Cow never comes e aſhore but to feed. She has an exquiſite Smell, and by that can diſcover a Man or any Enemy at a great Diſtance. Her Fleſh is much admired at the *Cape*, and ſells ſometimes from twelve to fifteen Pence a Pound. The Fat is equally eſteemed with Butter in Sauce, and is often ſpread upon Bread. *Kolben* agrees with *Bochart* and *Ludolf*, in taking the Sea-Cow, to be the Behemoth of *Job* [c].

[a] *Kolben*'s Voyage, vol. 2. *p.* 198, *& ſeqq.*

[b] *Ten Rhyne* does the ſame, but gives no Deſcription of it. *Martin*, *Nieuhoff*, and *Franciſci*, call it the *Sea-Cow*. *Kolben* allows, it is the *Hippopotamus*, or River-Horſe. In his Cut of it, no Teeth appear, as there do in thoſe given by *Ludolphus*, *Beekman*, *Labat*, and others.

[c] *Kolbin*, as before, *p.* 129, *& ſeqq.*

CHAP.

1720. Hamilton.

Eastern Coast.

CHAP. VI.

Some REMARKS *on the* Maritime Countries *and* Islands *between the* Capes of Good Hope *and* Guarda Fuy.

By Captain Alexander Hamilton.

Preamble. AS the Eastern Coast of *Africa* is but little known to the *European* Nations, in Comparison of the Western, (none of them having any Settlements or fixed Commerce there, except the *Portugueze*, and these but few) we can add but little to the Description, which has been already given of the Countries situate along the same, in our Account of the Progress of the *Portugueze* Arms in their first Voyages to the *East Indies*, farther than to lay before the Reader some Informations concerning the modern State of those maritime Parts, taken from Captain *Hamilton* [a]; together with an Account of *Sofala* and *Monomotapa*, such as the *Portugueze* Historians have transmitted to us from the Relations of their Voyagers and Adventurers, when their Power was most considerable in those Parts of *Africa*.

SECT. I.

The Maritime Countries *between the* Capes of Good Hope *and* Guarda Fuy.

Tierra de Natal. Del Agoa. *Humanity of the Natives. The Country and Inhabitants. Rhinoceros Horns. Country of* Sena. Mozambik. *The Inhabitants.* Quiloa. Mombasa. Patta. Magadoxa. English *seized there. Coast of* Zeyla. *The Inhabitants. The Sheep there. Mount* Felix. Abissin *Coast.*

Tierra de Natal. FROM the *Cape of Good Hope* to *Tierra de Natal*, is a dangerous Sea-Coast, and little frequented, owing either to the Unsociableness of the *Hottentots*, who inhabit it, or Want of Commodities worth venturing for. However, Captain *Hamilton* had known some *English* Vessels go from *India* to *Natal* for Elephants Teeth, and made pretty good Profit, but they were two Years and an half in performing a Voyage. The Country is fertile, but unwholsome, the Woods thick set with several Sorts of Trees, and stored with Elephants, Lions, Leopards, Bears, Wolves, Deer, and Foxes; the Rivers with Fish, *Manatees*, and Crocodiles. Here lived, in 1718, a penitent Pirate, who sequestred himself from his amboninable Community, and retired out of Harm's Way.

Del Agoa. THERE is no Commerce on the Coast between *Natal* and *del Agoa*, probably for the above Reason; and the Author believes, the first Trade the *English* had to either Place came by Accident: For about the Year 1683, an *English* Ship, called the *Johanna*, having been lost somewhere about *del Agoa*, the Natives, who were reputed great Barbarians, shewed the shipwrecked Men much more Civility and Humanity than some Nations who pretend to much Religion and Politeness; for they accommodated their Guests with Necessaries, and assisted to save Part of the damaged Cargo at very moderate Rates. For a few Glass Beads, Knives, Scissers, Needles, Thread, and small Looking-Glasses, they hired themselves to carry such Things as were saved to a neighbouring Country, providing Victuals into the Bargain; and having conducted them above two hundred Miles on their Way, procured new Guides and Porters for a Journey of seven or eight hundred Miles farther, which they travelled in forty Days. These delivered their Charge to others, who conducted and provided for them till they arrived at the *Cape of Good Hope*. Some of the *English* falling sick on the Way, they carried them in Hamocks till they either recovered or died, which happened but to three or four, out of eighty Men [b].

Humanity of the Natives.

Country and People. THIS Account the Captain had from one of the Travellers, who told him, that the natural Fertility of those Countries made the Inhabitants indolent, lazy, and simple. Their Rivers are abundantly stored with good Fish and Water-Fowl, besides *Manatees*, or Sea-Cows [c], and Crocodiles; their Woods with large Trees, wild Cattle and Deer, Elephants, Rhinoceroses, Lions, Tygers, Wolves, and Foxes; also many Sorts of winged Fowls and Birds, besides Ostriches. The Natives [d] have some Notion of a Deity, whom they worship with Dancing and Feasting, for they are generally very much inclined to

[a] In his New Account of the *East Indies*, in two Volumes, Octavo, published in 1726. [b] See *Hamilton*'s New Account of the *East Indies*, vol. 1. *p.* 5, *&c seqq.* [c] This is the true Sea-Cow, and very different from *Kolben*'s. [d] These must be *Hottentots*.

1720. Hamilton. Mirth, an Inſtance whereof the Author relates from a Maſter of a Ship, who went thither to trade in *Anno* 1718. The Natives being aſſembled in good Numbers to traffic, near the Place where his Veſſel lay in a certain River, an arch *Indian* Youth carried his Drum aſhore, and in a Thicket, pretty near the Aſſembly, beat it very briſkly. On this, the Young of both Sexes fell a ſkipping, and a little after the Old followed their Example: But the latter beginning to tire, ſome went to the Drummer, and preſenting him with Eggs, Fowl, and Fruits, intreated him to leave off, which as ſoon as he did, they all ſet down again on the Ground well heated.

Rhinoceros Horns. THE Author ſaw ſeveral Rhinoceroſes Horns brought from this Coaſt to *Bombay*, which were longer than any he ever ſaw either in *India* or *China*. One had three Horns growing from the ſame Root; the longeſt was about eighteen Inches, the ſecond twelve, and the third eight, but ſmaller in Proportion than the *Indian*, and much ſharper about the Point. The Maſter of the above-mentioned Ship brought alſo a black Fowl, as big in the Body as a large Duck. It had a long, ſtraight, thick, but pointed Bill, and hollow Eyes; its Legs about twelve or fourteen Inches long, but thick and ſtrong: It was very voracious after Fleſh or Fiſh, and was an excellent Frog and Rat-Catcher. As ſoon as he caught any living Game, he toſſed it up about two Yards high, and caught it on the Point of his Bill, repeating his Toſſings till the Animal died.

BETWEEN *del Agoa* and *Mozambîk* is a dangerous Sea-Coaſt, formerly known by the Name of *Sofala* and *Quama* [a], but now by the *Portugueze*, *Sena*. It finds Dominions for many different Princes, for they are contented with ſmall Territories. The Inhabitants are all Negros and Infidels [b], except a few, whom the *Portugueze* have converted to Popery; and theſe, by their Converſion, are generally leſs humane to *European* Strangers than the reſt.

Country of Sena. *SENA* abounds in Elephants Teeth and low Gold, of eighteen or nineteen Caracts Fineneſs; but the People having Plenty of all Things convenient for them, are very ſupine. They have large, ſtrong Bodies and Limbs, and are very bold in War. They will trade with none but the *Portugueze*, who keep a few Prieſts along the Sea-Coaſts to over-awe the ſilly Natives, and get their Teeth and Gold for Trifles, which they ſend to *Mozambîk*.

A *Portugueze*, who went from *Mozambîk* to *Sena*, told the Author, that carrying ſome ſmall Glaſs Beads of divers Colours for Traffic, the Natives made a Hole in the Ground, which they filled with Gold Duſt, for the ſame Meaſure of Beads: Alſo, that they would barter an Elephant's Tooth for ſo much coarſe chequered Cloth, called *Kambayan Lunji's*, as it meaſured: But the *Portugueze* Reports, ſays the Author, are hardly to be credited; for if Gold and Teeth were ſo eaſily purchaſed, how could they be ſo miſerably poor as they are every-where in their Colonies all over *India*? He believes, that this was the *Ophir*, or *Tarſhiſh*, whither *Solomon* ſent his Ships out of the *Red-Sea*, rather than *Sumatra*, where they could not poſſibly go and return in three Years along the Sea-Coaſts. *Eaſtern Coaſt.*

MOZAMBIK is an Iſland belonging to the Crown of *Portugal*. It is well fortified both by Art and Nature, but is very unwholſome; inſomuch, that when any *Reynol*, or *European Portugueze* in *India*, commits any capital Crime, inſtead of puniſhing him according to their national or martial Laws, he is baniſhed hither for as many Years as the Vice-Roy of *Goa* and his Council ſhall order, and very few ever return from their Exile; for five or ſix Years is a long Life here. It alſo ſerves for a refreſhing Place for the *Portugueze* Ships bound from *Europe* to *India*. Here they generally ſtay about thirty Days to recover their Soldiers and Seamen; who, by their Inactivity and Lazineſs at Sea, contract the Scurvy and Dropſy, which the acid Fruits and nouriſhing Roots ſoon diſpel. Their Ships are generally the whole Month of *Auguſt* in their Paſſage between *Mozambîk* and *Goa*. *Mozambik.*

The Inhabitants. THE Inhabitants of *Mozambîk*, as well as thoſe on the Continent, are all Negros of a large Size, handſome, very well limbed, and make good Slaves. The King's Ships, as well as private Traders, bring good Store of them to *India*, both Sexes being in high Eſteem with the *Indian Portugueze*. As ſoon as the Boys can ſpeak a little *Portugueze*, they are baptized, and ſo become very zealous Catholics, fit to execute any baſe Deſign their ghoſtly Fathers ſhall think fit to put them on; and after Baptiſm, they have a little Crucifix, or a Saint of Braſs or Ivory, hung about their Necks, which they are as fond of, as a Monkey is of a Kitten to play with. Some, who have the good Fortune to fall into the Hands of a zealous, ſuperſtitious Maſter, are brought up to Letters, and in the End come to be Prieſts, many of whom the Author knew about *Goa* [c].

Quiloa. THE Country of *Quiloa* lies between *Mozambîk* and *Mombaſa*. Its Sea-Coaſt is dangerous, which admits of no Trade but in Boats. *Mombaſa.*

MOMBASS (or *Mombaſa*) is alſo an Iſland that lies near the Continent, about two hundred and twenty-five Leagues from *Mozambîk*. It is

[a] In the Original, *Suffola*, and *Cuama*. [b] In the Original, Barbarians. [c] See *Hamilton's* New Account of the *Eaſt Indies*, vol. 1. *p.* 7, *& ſeqq.*

ſlightly

N.o 103. N. Parr Sc. Vol. 3. Pl. 38. P. 388. also Vol. 2. P. 59.

1720. Hamilton. slightly fortified by Art, but very well by Nature. It belonged to the *Portugueze* for near two hundred Years; but in 1698, the *Muſkat Arabs* took it with very little Trouble, and put about twenty *Portugueze*, who were there to defend it, to the Sword. The Conquerors found a Booty of about two hundred Tons of Teeth, which was worth in *India*, one hundred twenty-five thouſand Pound *Sterling*. The Elephants of this Country are very large, and ſo are the Men, who are all Infidels, except thoſe who were near Neighbours to the *Portugueze*, who, for Conveniency, became Papiſts: But ſince the *Arabians* became their Neighbours, they are turned very zealous *Moſlemans*; which Religion pleaſes them better, as ſupporting their dear Cuſtom, Polygamy and Concubinage.

Patta. *PATTA* [a] is now alſo in the Hands of the *Muſkat Arabs*, and affords good Store of Teeth and Slaves for *Muſkat*. Formerly the *Engliſh*, *Portugueze*, and *Moors* from *India*, had a ſmall but advantageous Trade thither; but the *Arabs* envying their Gain, ſent a Colony about the Year 1692, which ſettled there, and prohibited Commerce with all other Nations. The inland Countries are inhabited by Infidels: But on the Sea-Coaſts of *Magadoxa*, *Zeyla*, and *Yaman* [b], to Cape *Guarda Fuy*, which ſtretches about three hundred and thirty Leagues North-Eaſtward, the eſtabliſhed Religion is the *Mohammedan*; yet every Country retains ſome Fragments of their antient Cuſtoms, Ceremonies, and Traditions. The *Arabs* from *Mokha*, and other Parts of *Arabia the Happy* [c], who have taken great Pains to keep them ſtanch, declare them to be the greateſt Schiſmatics and moſt obdurate Heretics breathing.

Magadoxa. *MAGADOXA*, or, as the *Portugueze* call it, *Magadocia* [d], is a pretty large City, about two or three Miles from the Sea, from whence it makes a very fine Appearance, being adorned with many high Steeples and Moſks. This Port is not frequented for two Reaſons: Firſt, all along the Shore, about a Mile from the ſandy Strand, there lies a Reef of Rocks. The Channel between is pretty ſmooth, and two or three Fathoms Water; but there is no River to ſecure Veſſels when a ſtrong Sea-Wind bloweth. The ſecond Impediment is, that Violence and Robberies are ſo much practiſed and countenanced, that common Faith is not to be relied on. On this Occaſion, the Author relates a very tragical Inſtance of their Barbarity.

IN 1700, the *Engliſh* new *Eaſt-India* Company's Ship, called the *Albemarle*, commanded by Captain *William Beawes*, bound for *Surat*, having had the Misfortune to meet the eaſterly Monſoons, or Trade-Winds, ſooner than was expected, which drove him towards the Coaſt of *Magadoxa*, he went and harboured on the South-Weſt Side of the Iſland of *Johanna*, till they were blown-over. In *March*, he ventured to put to Sea: But the Seaſon being too early he fell-in again with *Magadoxa*; whoſe handſome Appearance from Sea inducing him to believe it to be ſome Place of Commerce, he ſent his Yawl aſhore, with his Purſer and four Seamen, to bring Information; giving them ſtrict Orders to be on their Guard, and to let only one Perſon go aſhore at a Time. When the Boat got-over the Rocks, they anchored cloſe to the Beech, and the Natives came from the Town, driving Store of Cattle and Sheep before them for Sale. The Purſer, being young and unexperienced, forgot his Orders, and went aſhore with three of his Crew, leaving only one to ſtay in the Boat. Thoſe who went aſhore were likewiſe ſo ſilly as to leave their Fire-Arms behind, and (dazzled by the feigned Civilities that were ſhewed them) mingle themſelves with the Natives, who, finding ſo unexpected an Opportunity, hurried them away to the Town; and the Boatkeeper, ignorant of what had happened to his Comrades, ſuffered ſome of the Blacks to come into the Boat, who ſeized him alſo, and hauled the Boat a good Way upon the Land.

Eaſtern Coaſt.

Engliſh ſeized there.

THOSE on board the Ship, ſaw, by their Proſpectives what was acted aſhore, and ſent their other Boats, well-manned, to try if they could ranſom the Captives. They ſtaid four Days, but could never bring the Natives to a Parly, and ſo the Ship was obliged to leave them to repent of their Folly; nor was it ever known in *India* what became of them.

YET, on the Coaſts of *Zeyla* and *Yaman* [e], which both terminate at Cape *Guarda Fuy*, the Natives will bring-off Sheep, Goats, Hens, Fiſh, and Fruits, to ſell to Shipping that ſometimes lie becalmed on their Sea near the Shore. The People are tall, meagre, and large-boned; very ſwarthy, but not quite black. They are treacherous, cruel, and avaricious in their Temper. Their Habit is a Pair of Breeches to their Ancles, or a Piece of coarſe Cloth about their Loins, and a Gown open before, and without Sleeves, called a *Kamlin*: It is made of Camel's Hair, or of their Sheeps Wool, which is full as hard and coarſe as Hogs Hair. On their Heads they wear a Turban of coarſe Calico, and then they are equipped.

Zeyla Inhabitants.

[a] *Pata*, or *Pate*. [b] It ſhould be *Ajan* rather; for *Yaman*, or *Yeman*, is in *Arabia*. [c] Or, *Yaman*. [d] Rather, *Magadoſha*; for ſo they pronounce *Magadoxa*. [e] *Ajan*, we preſume.

THEIR

1720. Hamilton. Sheep.

THEIR Sheep are all white, with jet-black Heads and small Ears; their Bodies large, and their Flesh delicate. Their Tails as broad as their Buttocks, and about six or eight Inches long, so they are in the Shape of a Pillow wanting Corners; and from the lower End of that Bundle comes a small Tail about six Inches long, almost like a Pig's [a].

Mount Felix.

FROM Cape *Guarda Fuy* to *Zeyla* is about an hundred and twenty Leagues. The Coast is inhospitable as well as the People. There are only b two Places in all this Tract which affords fresh Water: One is a little to the Eastward of Mount *Felix*, called in *Arabic*, *Baba Filek* [b], or, *The Mountain of Camels*, where there is a small fresh Water River; the other is called *Khaji*, ten Leagues more westerly: It may be easily known by the Side of a Hill close to the Sea, whose North Aspect is of white Sand, that shews at a Distance like a Sail, but may be seen in that Figure ten Leagues off. Several Ships from *India*, c that have been necessitated to call at those Places for Water, have been cut-off. One they surprized with her own Boat, which was sent for Water: They came unawares on the Boat's Crew, while they were filling their Casks, and having killed them all except two Boys, they then came-off at Night with the Boat. Those in the Ship not having examined them in Time, they boarded her and took them all unarmed: They killed every Man, and carrying the Vessel d close to the Shore, unladed and then sunk her. The two Youths who gave the Account were brought to *Aden*, which lies opposite to that Place, and sold for Slaves: But a *Surat* Ship happening to be there, the Captain bought them and carried them to *India*.

Abissin Coast.

THERE is no anchoring on that Coast above a Mile off Shore, the Sea is so deep. Beyond *Zeyla*, within the *Red-Sea*, in a deep Bay opposite to *Babelmandel*, there is a large River; but, e though the Mouth be wide, yet it is deep and full of Banks and Rocks, with such Whirlpools that no Ship dare go near it. At that River begins the *Abissine* Shore, which extends to *Zuakin* (or *Swakin*) two hundred Leagues distant, and shews many high Mountains, easily seen from the *Arabian* Coast [c].

SECT. II.

A brief Description *of the* Islands *in the* Ethiopic Seas.

Madagaskar: *The Pirates there.* St. Mary's *Harbour.* Mascarenhas, *or* Bourbon *Isle.* *The* Komora *Isles.* Johanna. *Captain* Maccreagh *fights the Pirates there.* Mohilla *and* Mayotta. *The Charts defective.* Komora *Isles: Their Site.* Johanna: *Soil and People: Honest and warlike. Prodigious large Tree. Caution against Pirates.*

Eastern Coast.

MADAGASKAR, or, as the *Portugueze* chri- Madagaskar. stened it, *St. Laurence*, is one of the largest Islands in the known World, and affords most of the Requisites of Life. It produces very large Cattle, whose Flesh is excellent, especially their large Humps that grow between their Neck and Shoulders. They have also Goats and Deer plenty enough. The *Portugueze*, at their first Landing on this Island, left a Brood of Hogs there, which have mightily increased: They also gave Names to many Rivers and Cape-Lands that are not now frequented by Ships, but serve for Nests to Pirates. The *French* made a Settlement on the East [d] Side of it, and called it *Port Dauphin*; but finding that the Commerce there would not bear the Expence of the Colony, they left it again.

The Pirates there.

THE *English* formerly drove a Trade for Slaves on the West Side of the Island, particularly at *St. Augustine*'s Bay, and at new and old *Messalig*; but now they are afraid of the Pirates, against whom several Squadrons of *British* Men of War have been sent to cruize without Success. But a single Ship, commanded by one *Millar*, did more than all the chargeable Fleets could do: For with a Cargo of strong Ale and Brandy, which he carried to sell them in 1704, he killed above five hundred of them by carousing; though they took his Ship and Cargo as a Present from him, and his Men entered, most of them, in the Society of the Pirates.

IT was reported in *India*, and affirmed to the Author by a Pirate in *Bengal*, that Commodore *Littleton* had some of that Gang on board the *Anglesey* at *Madagaskar*; but that, for some valuable Reasons, he let them go again: And because they found Difficulty in cleaning the Bottoms of their large Ships, he generously assisted them with large Blocks and Tackle-falls for careening them.

St. Mary's Harbour.

MADAGASKAR is invironed with Islands and dangerous Shoals, both of Rocks and Sand. f *St. Mary*'s [e], on the East Side, is the Place which the Pirates first chose for their Asylum, having a good Harbour to defend them from the Weather, though, in going-in, there are some Difficulties: But hearing that Squadrons of *English*

[a] *Hamilton*'s New Account of the *East Indies*, vol. 1. *p.* 11, *& seqq.*
[b] *Felix* seems to be a Corruption of *Filek*.
[c] *Hamilton*, as before *p.* 23, *& seq.*
[d] In the South-East End of the Island.
[e] See Vol. I. *p.* 265.

Ships

1720. Hamilton. Ships were come in Queſt of them, they removed to the main Iſland for more Security, and there they have made themſelves free Deniſons by Marriage: And the Author is of Opinion, that it will be no eaſy Matter to diſpoſſeſs them. In 1722, Mr. *Matthews* went in Search of them, but found they had deſerted *St. Mary*'s Iſland, leaving behind them ſome Marks of their Robberies, for in ſome Places they found Pepper a Foot thick on the Ground. The Commodore went with his Squadron over to the main Iſland, but the Pirates had carried their Ships into Rivers, or Creeks, out of Danger of the Men of War; and to burn them with their Boats would have been impracticable, ſince they could have eaſily diſtreſſed their Crews out of the Woods. The Commodore had ſome Diſcourſe with ſeveral of them, but they ſtood on their Guard ready to defend themſelves, in caſe any Violence had been offered them.

Maſcarenhas, or Bourbon Iſle. THE Iſland of *St. Apolloni* is uninhabited, that of *Maſcarenhas* is peopled by the *French* [a], but formerly by the *Engliſh*, who called it the *Engliſh Foreſt*. *Mauritius* [b] was formerly inhabited by the *Dutch*, but in 1703 they had Orders to leave it, and repair to *Batavia*. *Diego Rais*, which is the next Iſland to *Mauritius*, was made a *French* Settlement, but finding it barren, they left it in three Years; all the reſt of the Iſlands, as well to the Eaſtward as the Northward, have remained uninhabited, excepting three or four to the Weſtward, which lie in the Channel between *Quiloa* and *Madagaſkar*.

Komora. Johanna. *KOMORA*, which is the Weſtmoſt of thoſe inhabited Iſlands, affords nothing but a ſcrimp Maintenance for a Parcel of poor miſerable Creatures. *Johanna* is within Sight of *Komora*, and has Plenty of Cattle, Goats, Fowls, and Fiſh, with good Lemons and Oranges, ſo that moſt *Engliſh* Ships bound to *Mokha*, *Perſia*, and *Surat*, called there for Refreſhments, till the Pirates began to frequent it.

JOHANNA [c] is remarkable for two Misfortunes which befel the *Engliſh Eaſt India* Company's Shipping. The firſt was in the Year 1690 or 91, when Captain *Burton* in the *Herbert*, a Ship of eight hundred Tons, mounting fifty-ſix Guns, was attacked by three *French* Ships, each gunned and manned as well as his. On their Approach he cut his Cables, and put to Sea. About two, in the Afternoon, they began an hot Engagement, which laſted till eight in the Night, when the *Herbert* blew-up, only ſix or ſeven of her Men, who were in the Pinnace, being ſaved.

Captain Maccreagh The other happened in 1720. Two of the Company's Ships, with an *Oſtender*, watering there, they agreed to ſtand by one another in caſe of being attacked by the common Enemy: But when the two Pirates drew near, the *Greenwich* and *Oſtender* weighed and ſtood to Sea, and left the *Caſſandra* to ſhift for herſelf. She was obliged to engage the ſmalleſt Pirate (being a Ship of twenty-four Guns, *Dutch* built) in the Bay: But ſoon after the Fight began, ſhe went aground on ſome Rocks; and the Pirate ſtriving to board her, was alſo taken-up by other Rocks not above twenty Yards diſtant. The Pirate's Head lay towards the *Caſſandra*'s Broad-ſide, and thus they pelted one another furiouſly, many falling on both Sides; but at length the Pirates, finding too hot Work on their Decks, were forced to run down in the Hold for Shelter. Captain *Mackraw* [d], who commanded the *Caſſandra*, ſeeing the other Pirate approach near him, and manning all his Boats to reinforce his Comrade, thought it a good Time for him and his Men to get aſhore in their Boats. The Inhabitants ſhewed much Humanity to the Diſtreſſed, and carried them above a dozen Miles up the Country, for fear the Pirates, in their mad Fury, ſhould have murdered them. Soon after they had taken Poſſeſſion of the *Caſſandra*, they got her afloat again, ſhe having received little or no Damage. They alſo got their own Ship off, but ſhe was very much ſhattered and diſabled in her Maſts.

Fights the Pirates.

CAPTAIN *MACKRAW*, being a Gentleman who knew how to ſuit his Converſation to Men of all Tempers, ventured on-board the Pirates, and they were ſo much taken with his Addreſs, that they made him a Preſent of that Ship which he had ſo bravely battered, to carry him and his Crew to *India*: Mean-while, the *Greenwich* brought the Account of the Loſs of the *Caſſandra* to *Bombay*, where ſhe arrived in *September*, and in *November* Captain *Mackraw* arrived himſelf with his Company all in Rags; but they were ſoon equipped by the Benevolence of Governor *Boone*, who was a Gentleman of as much Honour and good Senſe as any who ever ſat in that Chair.

Mohilla and Mayotta. *MOHILLA* is but a little diſtant from *Johanna*, pretty well inhabited, but the People not ſo well civilized as thoſe of *Johanna*. The Kings of theſe neighbouring Iſlands have continual War. The *Johanna* Men, by the Aſſiſtance of Commodore *Littleton*, landing on *Mohilla*, made great Slaughter and Devaſtations; but it is hard to ſay what his Policy was in breaking the Neutrality that the *Engliſh* held among theſe Iſlanders. *Mayotta* lies about thirty-five Leagues from *Johanna*, and is the largeſt of the inhabited Iſlands: But being ſurrounded with dangerous Rocks under

[a] Who call it, *Bourbon*. See Chart 5. Vol. I.

[b] It is called by the *French*, the *Iſle of France*. See Chart 5. Vol. I.

[c] Or, *Anjuan*, of which *Johanna* ſeems to be the Corruption.

[d] Rather, *Mac Creagh*.

1720. Hamilton. Water, it is not much frequented, and ſo the Manners of the Inhabitants are not ſo well known. The Religion of thoſe Iſlands is *Mohammedan*, but there are few Zealots among them.

The Charts defective. THE Navigation of the *Ethiopian* Seas is very dangerous, and the Charts very defective; for a *Dutch* Skipper, who had Orders to ſail from *Batavia* to the North-End of *Madagaſkar*, and from thence to the *Red-Sea*, told the Author at *Mokha*, that he ſaw ſeveral large Iſlands, and many Rocks and Sands in thoſe Seas, that were not placed in his Charts, for which Reaſon he was obliged to anchor in the Nights, when he could have Anchor Ground: Likewiſe that the Current ran very ſtrong to the Southward among thoſe Banks and Rocks [a].

The following Remarks *on the* Iſland *of* Johanna *are given us by Captain* Henry Cornwall.

Komora *Iſles, their Site.* THE Latitude of *Johanna* is twelve Degrees North, that of *Mayotta* thirteen Degrees. This laſt Iſland is generally ſeen firſt by thoſe who come the inward Paſſage from the Southward, and makes like three Iſlands at firſt Sight, with a Peak on the Southermoſt. It lies South-Eaſt about eighteen Leagues from *Johanna*. You will likewiſe ſee *Mohilla*, which lies Weſt South-Weſt ten Leagues from *Johanna*, and the Iſland *Komora* North-Eaſt. The Author gives this Account to prevent Miſtakes, ſeveral Perſons having taken one Iſland for the other. In entering *Johanna*, he luſt about *Saddle* Iſland, which lies at the Weſt End.

Johanna. *Soil and People.* *JOHANNA* is pleaſantly intermixed with Hills and Valleys, both very fertile and yielding Store of good Proviſions of all Sorts; the Valleys affording good Food for Cattle, and the Hills abounding in Fruits.

THE Inhabitants are a tawny Race of *Arabs*, intermixed with ſome *Ethiopian* Women, who are quite black. They are an indolent, ſlothful People, not without a Mixture of Pride, which makes them deſpiſe any meaii Employment, Johanna *Iſland.* chuſing, like our North-Country Highlanders, rather to ſtarve and go naked, than work. The greateſt Labour they are willing to put themſelves to, is grinding down a Hoop, or other Bit of Iron, into a Knife, Goad, or any little Neceſſary: However, they make a Shift to keep *Honeſt and warlike.* themſelves honeſt, (a rare Virtue in that Part of the World) but, perhaps, more out of Fear than Inclination. They affect the *Engliſh* very much, to whom they ſhew Abundance of awkward Civilities. Their Speech is *Arabic*, and their Religion (if any they have) the *Mohammedan*.

THE Women here (as all in *India*) are Slaves to their Huſbands. The Men are of a bold, warlike Diſpoſition, as may be obſerved from their continual quarrelling with thoſe of *Mohilla*.

THE Iſland is well watered with little Brooks, but boaſts of few or no large Rivers, and has been formerly ſubject to and inhabited by the *Portugueze*, as ſome old Ruins and a large thick Wall, after their Manner of building, teſtifies.

THE chief Thing which deſerved the Author's *Prodigious large Tree.* Notice, was a Tree of a very peculiar Nature, having a Body of more than eight Foot Circumference. It ſeemed to be a Complication of many ſmall Trees incorporated into one great Stem, bearing a Leaf not much unlike that of an Ivy. It ſtands by the Rivulet where freſh Water is taken-in; and is held in great Admiration by the Natives, who expoſe dead Bodies of their Malefactors under it for a Terror to their Slaves and others.

THE Captain would adviſe all Ships, touching *Caution againſt Pirates.* at this Port, to be very cautious of mentioning whither they are bound, by Reaſon the *European* Pirates repair hither conſtantly, to learn what Ships are in thoſe Seas, their Strength, Loading, and Port deſtined to: So that he thinks it is the ſafeſt Way for thoſe who fear thoſe Rovers not to make this Iſland in their Paſſage to the *Mallabar* Coaſt, if they can avoid it [b].

[a] *Hamilton*'s New Account of the *Eaſt Indies*, vol. 1. *p.* 16, *& ſeqq.*

[b] *Cornwall*'s Obſervations on ſeveral Voyages to *India*, 1720, *p.* 12.

CHAP.

N.º 103. N. Parr Sc. Pl. 39. Vol. 3. p. 392.

1569. De Faria.

Barreto's Expedition.

CHAP. VII.

An ACCOUNT of the Empire of Monomotapa.

SECT. I.

Barreto's Expedition for the Conqueſt of the Gold and Silver Mines.

Barreto *ſets-out. Comes to* Monomotapa. *Invades* Mongas. *The Enemy appear. The Capital taken. Device to get Proviſions.* Barreto *dies:* Homem *ſucceeds, and marches forward: Arrives at the Mines. Policy of the* Kafrs. *The* Portugueze *deſtroyed.*

Barreto *ſets-out.*

WHEN *Francis Barreto* returned to *Portugal*, after having been Governor of *India*, he was appointed Admiral of the Galleys: He exerciſed his Command at the Time of that memorable Action of *Pennon*, by which he gained great Reputation. Being come back to *Liſbon*, the King named him for the Government of *Monomotapa*, (one of the three into which he had divided that of *India*, then too great for one Man) with the additional Title of Conqueror of the Mines there. The great Inducement to this Conqueſt, was the Information and Experience of the vaſt Quantity of Gold found within the Limits of this great Empire, particularly at *Manika* in the Kingdom of *Bokaranga*. *Barreto* ſailed from *Liſbon* in *April* 1569 with three Ships and one thouſand Landmen. Among theſe were many Gentlemen and old *African* Soldiers. Being come to *Mozambik*, he went to ſubdue the King of *Pate*, (or *Patta*) who was revolted from the *Portugueze*.

BARRETO had Orders not to undertake any thing without the Advice of *Francis de Monclaros*, a Jeſuit, who was the Cauſe of the ill Succeſs of this Enterprize. So great an Error it is to ſubject a Soldier to a religious Man: So indiſcreet a Preſumption for a religious Man to undertake what does not belong to his Profeſſion. There were two Ways to the Mines, the one through *Monomotapa*, the other by *Zofala*: *Barreto* was for this, *Monclaros* for the other, and carried it, notwithſtanding all the Votes to the contrary [a].

Comes to Monomotapa.

THE Governor ſet-out from *Mozambik* with more Veſſels and Men than he brought; beſides Tools, Camels, Horſes, and other Neceſſaries for War, and for the Work of the Mines. Having ſailed ninety Leagues, he went-up the River *Cuama*, (or *Quama*) called by our firſt Diſcoverer, *de las Buenas Sennales*: He came to *Sena*, or Fort *St. Marzalis*, as *Monclaros* deſired, and repaired the Town *Inaparapala*, which is near to another of the *Moors*, who began to undermine the *Portugueze* Deſigns, as they had formerly done in *India*: They attempted to poiſon their Army, and ſome Men and Horſes did die; but the Cauſe being diſcovered by one of them, the reſt were all put to the Sword, and the chief of them torn to Pieces at the Mouths of Guns, except one, (called *Mahomet Jame*) who affirming the bleſſed Virgin had appeared to him, and commanded him to become a Chriſtian, by the Name of *Lawrence*, he had the Favour to be ſtrangled.

Invades Mongas.

BARRETO ſent an Embaſſador to the Emperor, who for the more Honour admitted him to his Preſence; not as other Embaſſadors were treated at this Court, which is to go without Arms, barefooted, on their Knees, and when they come near, proſtrating themſelves on the Ground. The Purport of the Embaſſy was to deſire Leave to puniſh the King of *Mongas*, who was in Rebellion, and go-on to the Mines of *Butua* and *Manchika*: The firſt Part was a Piece of a Flattery to obtain the ſecond, becauſe the Lands of *Mongas* lie between *Sena* and the Mines, and it was neceſſary to make Way with the Sword. His Majeſty conſented to all, and offered one hundred thouſand Men, but *Barreto* accepted not of them.

The Enemy appear.

HE marched ten Days with twenty-three Horſes, and five hundred and ſixty Muſketeers, (enduring much by Hunger and Thirſt) for the moſt Part along the River *Zambeze*, over whoſe moſt rapid Stream hang Pieces of the high Mountain *Lupata*, ninety Leagues diſtant from the *Ethiopian* Sea. At the End of this tedious March they began to diſcover Part of the Enemy, and ſoon after ſaw the Mountains and Valleys covered with armed Men. The Governor was not daunted, but ſeeing it was hard to diſcover the End of that Multitude, he drew-up and gave the Van to *Vaſco Fernando Homem*. He had the Rear himſelf, and between the Bodies was the Baggage and ſome Field Pieces. When they came to charge, he removed the Cannon to the Front and Flanks. The Enemy advanced in Form of an half

[a] *De Faria's Portugueze Aſia*, vol. 2. *p.* 340, *& ſeqq.*

1569. De Faria. Moon. Before they engaged, an old Woman, who was a notorious Witch, (if you will believe our Author) ſtepped forward and ſcattered ſome Powder towards *Barreto*'s Men, having perſuaded the Enemy that the Powder alone would gain the Victory.

The Capital taken. *BARRETO* underſtanding the Superſtition, having ſeen the like in *India*, ordered a Gunner to level a Piece at her; which was ſo well performed, that the old Hag was torn to Pieces, to the Aſtoniſhment of the *Kafrs*, who believed her immortal. *Barreto* rewarded the Gunner with a Gold Chain. The Enemy coming-on without Order, Clouds of Arrows and Darts began to fall; but the *Portugueze* Muſketeers killing them by Hundreds, they turned their Backs and fled. Many were ſlain in the Purſuit: Then the Governor marching to the City *Mongas*, met another Multitude like the former, which in like Manner was put to Flight. Above ſix thouſand *Kafrs* were ſlain, and but two *Portugueze*. The Governor was forced to alight and lead his Men. The City was entered without Oppoſition, being abandoned. In the Morning they diſcovered an Army as great as both the former. The *Kafrs* were again routed, and begged Peace in the King's Name, who the next Day ſent Embaſſadors to treat about it.

Device to get Proviſions. It happened one of the Camels breaking looſe, ran towards the Governor, who ſtopped him till his Purſuers came-up: The *Kafrs*, who had never ſeen ſuch a Creature, admiring to ſee it ſtop at the Governor, began to aſk ſome Queſtions. He making his Advantage of their Ignorance, told them he had many of thoſe Animals, which only fed upon Man's Fleſh; and having devoured all that were killed, that Beaſt came from the reſt to deſire he would not make Peace, becauſe they ſhould then come to want Food: The Blacks, aſtoniſhed hereat, earneſtly intreated, that he would deſire the Camels to be ſatisfied with good Beef, and they would inſtantly bring them a great Number. He granted their Requeſt, and marched-on. He was in great Diſtreſs for Proviſion, when News came that his Preſence was required at *Mozambik*, where *Anthony Pereyra Brandam*, his Deputy, though eighty Years old, had ſeized the Fort. He gave the Command of the Forces to *Vaſco*, and departed.

ON his Appearance *Brandam* ſubmitted, and he returned to *Monomotapa*. Being come to the Fort of *Sena*, *Monclaros* came-out in a great Rage to tell him, that he ſhould deſiſt from that Conqueſt, with which he had impoſed upon the King, that no more Men might be loſt; adding, that he ſhould be anſwerable to God for all who had died, or ſhould die. It is certain that *Barreto* was not the Promoter of that Expedition, and *Monclaros* was in Fault for all the Miſcarriage that had been committed; however, this great Man took the Jeſuit's Inſolence ſo much to Heart, that he died within two Days without any other Sickneſs, breathing out his Soul in Sighs. *Barreto's Expedition.* *Barreto dies.*

By an Order of the King's, found among his Papers, *Vaſco Fernandez Homem*, his Major, was appointed to ſucceed him. The Perſuaſions of *Monclaros*, who now diſliked the Conqueſt, ſo far prevailed with him, that forgetting his Duty, he returned to *Mozambik*. There ſome underſtanding Perſons, and chiefly *Francis Pinto Pimentel*, his Kinſman, repreſented this Affair in ſuch Manner to him, that he returned to *Monomotapa*. Being now delivered of that religious Man, who went away to *Portugal*, he ſet-out by the Way of *Zofala*, as *Francis Barreto* would have done, that being the propereſt Road for the Deſign in Hand: He marched directly towards the Mines of *Manchika* [a] of the Kingdom of *Chikanga* [b], bordering within Land on that of *Quiteyve* [c], the next in Power to *Monomotapa*: With him was the ſame Number of Men, and Sorts of Inſtruments his Predeceſſor had. To oblige the King of *Quiteyve*, he complimented and ſent him Preſents; yet his Majeſty grew ſo jealous of theſe Solicitations, that he received all very coldly. *Homem ſucceeds.* *And marches forwards.*

THE Governor not making much Account of his Anſwer, marched into his Kingdom. Several Bodies of *Kafrs* attempted to ſtop his Paſſage, but were routed with great Slaughter. The King ſeeing he did not prevail by Force of Arms, had Recourſe to Policy. He cauſed all the People and Proviſions to be withdrawn from the Towns and Country, ſo that the *Portugueze* ſuffered extreme Want till they came to *Zimbaoe*, his Court; but he was fled from thence, and had fortified himſelf in inacceſſible Mountains. *Vaſco* burnt the City, and marched-on to *Chikanga*, the King whereof, rather through Fear than Love, received him with exterior Signs of Affection, and gave him free Paſſage to the Mines. The *Portugueze* marched to them, many believing they ſhould gather Gold by Handfuls: But ſeeing the Natives with much Difficulty collected only a little in a long Time, and that to make any thing of it, more Men and Materials were requiſite, they returned the Way they came, and parted Friends with the King. *Arrives at the Mines.*

THOUGH they obtained not what was fought this Way, yet the Eaſe with which they came to the Place deſigned, evinced how great an Error it was to impoſe *Monclaros* as Director to the late Governor; who, only to follow his own ex-

[a] *Manika*, or *Magnika*. [b] Some make *Chikanga* the Name of the King, and *Manika*, or *Manchika*, that of the Kingdom. This is called *Bokaranga* before, *p.* 393. c. and *Mokaranga*, p. 396. d, the *Quiteyve*, ſome conſidering it as the Name or Title of the King. [c] Or, of travagant

1569. De Faria. travagant Humour, led him a Way so dangerous and tedious. *Vasco* returned to *Quiteyve*, and that King did now for Fear what he refused before; permitting the *Portugueze* to march to the Mines of *Maninnas*, only upon Condition they should pay him twenty Crowns yearly. *Vasco* passed thence to the Kingdom of *Chikova*, bordering upon *Monomotapa* to the Northward along the Inland. The Cause of undertaking this March, was the Account he had of rich Silver Mines. Having encamped, he asked the *Kafrs* for the b Mines; and they seeing it was in vain to resist, and fearing the Discovery of the Mines would be their Ruin, they scattered some Ore far enough from the Mines, and told them there they were.

Policy of the Kafrs. BY this Means the *Kafrs* got Time to escape; for the *Portugueze* giving Credit to them, let them go, perhaps not desiring they should see what Treasure they got. The Governor caused all round about to be dug, and after much Labour it was no Wonder he did not find what was c not there. Provision growing scarce, and perceiving no Fruit of his Labour, he marched away; leaving Captain *Anthony Cardosa de Almeyda* with two hundred Men, and Necessaries to continue there some Days, to examine into the Truth of that so much coveted Corner of the Earth.

The Portugueze destroyed. *VASCO* being gone, *Cardosa* suffered himself to be again deceived by the *Kafrs*, who had before imposed upon him. They offered, since he could not find a Vein there, they would show d him a Place where he might; and leading him the Way of Death rather than that of the Mines, killed him and all his Men, after they had defended themselves with incredible Bravery. This may convince those who affirm, that Numbers of *Kafrs* would fly from a Gun, as not having before seen them, since here two hundred Men fighting with them for their Lives were all slain by their Darts and Arrows.

THIS was the End of the Government of e *Monomotapa*, scarce begun sooner than ended, and possessed by two Governors, who no sooner saw, but they lost it: The first killed by rash Words, the second expelled by a prudent, not barbarous, Stratagem: However, the Peace and Trade with the Emperor of *Monomotapa* continued [a].

SECT. II.

The Empire of Monomotapa.

Bounds, Situation, and Extent. River Magnika, *or* Magnice. *River* Quama, *or* Zambeze. *Division into Kingdoms. Mines. Fairs, or Markets.* Chikanga *Kingdom. Kingdom of* Sofala. *Inhabitants of* Monomotapa. *Emperor's Palace: Officers of State: Emperor's Wives. Solemn Festivals: New Moon Feast: Great Holiday. The Emperor's Power.* Butua, *or* Abutua *Kingdom.* Monomotapa.

THE Empire of *Monomotapa* is bounded on the North, and Part of the West, by the River *Zambeze-Empondo*, or *Quama*, which separates it from the Kingdoms of *Abutua* and *Chikova*, the Countries of *Mumbos*, and the *Zimbas*, or *Muzimbas*, (belonging to the Empire of *Monoemûji*) and the maritime Kingdom of *Maruka*. On the remaining Part of the Western Border, and on the South, it is bounded by the Country of the *Hottentots* and certain *Kafrs*, from which it is separated by the River *Magnika*, called also that of *Laurence Marguez* and the *Holy Ghost*: On the East it is washed by the *Indian* Ocean. *Bounds, Site, Extent.*

IT is situate between the forty-first and fifty-sixth Degrees of Eastern Longitude, and between the fourteenth and twenty-fifth Degrees of South Latitude; being six hundred and seventy Miles long from North to South, and six hundred and fifteen broad from West to East. It is a Peninsula, or almost an Island, being inclosed with Water, excepting for the Space of about ninety Miles, which may be the Distance of the Source of the River *Magnika* from the *Zambeze*, or *Quama*. *Lopez* says, it is, as it were, an Island, made by the Sea, the River *Magnice*, a Piece of the Lake whence the *Magnice* floweth, and the River *Quama*.

ACCORDING to the same Author, the River *Magnika* [b] springeth-out of the first Lake of *Nilus* [c], and falls into the Sea between the Capes *Pescheria* and *delle Correnti* [d], in twenty-three Degrees and an half, South Latitude. Into this River, near the Sea, three other large ones fall: The principal is, by the *Portugueze*, called *St. Christopher's* (because discovered on that Saint's Day) but by the Inhabitants, *Nagoa*. The second took the Name of one *Lorenzo Margues*, who first found it. These two Rivers spring from the *Mountains of the Moon*, by the People of the Country called *Toroa*. *River* Magnika, *or* Magnice.

THE third River is called *Arroe*, which riseth f out of the Mountains of the Gold Mines of *Monomotapa* [e]; and in some Places there are found small Pieces of Gold among its Sand.

THE River *Cuama*, or *Quama*, is so called from a Castle, or Fortress, of the same Name, *River of* Cuama, *or* Zambeze.

[a] *De Faria's Portugueze Asia*, vol. 2. *p.* 349.

[b] Or *Magnice*, as he calls it.

[c] Which he supposes to lie between *Monomopata* and *Kongo*.

[d] That is, of the Fishery and the Currents, or Cape *Corientes*.

[e] Or, *Munni Motapa*.

1569. possessed by the *Mohammedans* and *Pagans*. The a Sea: The first is *Luane* [e], four Days Journey Monomotapa.
De Faria. *Portugueze* call the Entrance, *The Mouths of Cuama*, because it is there divided into seven Mouths; within Land; the second, *Buento*, farther distant; and *Massapa*, the third, yet farther-off. This Gold was purchased for Cloth, Glass Beads, and other Things of no Value. At *Massapa* resides a *Portugueze* Officer, appointed by the Commander of *Mozambik*, by Consent of the Emperor of *Monomotapa*; but upon Condition, not to go into the Country, without his Leave, upon Pain of Death. He is Judge of the Differences that b arise there. There are Churches of the *Dominicans* at *Massapa*, *Bokuto*, and *Luanze*.

where there are five Islands, besides divers others that lie up the River, all very full and well-peopled with Pagans. This Author says, it rises out of the same Lake [a]; but as that is now known to be an Error, the Geographers are at a Loss where to place it. *De l'Isle* calls it the *Cuama*, or *Zambeze Empondo*.

DE FARIA says, the great River *Zambeze* runs through *Monomotapa* and falls into the River *Chiri*. This last passes through the Country of *Bororo*; where there are many other large Rivers, whose Banks are possessed by several Kings, some absolute, others subject to *Monomotapa*. He adds, that the *Zambeze* falls into the Sea by four Mouths; the first, that of *Quilimane*, ninety Leagues from *Mozambik*; the second, *Cuama*, twenty-five to the Southward; the third, *Luabo*, five Leagues lower; and the fourth, *Luaboel*, c fifteen more to the South. Between them are fruitful and large Islands, whereof one is sixty Leagues in Compass. The River is navigable, the same Number of Leagues, to the Town of *Sena*, inhabited by *Portugueze*, and as many more to *Tete*, a Colony of theirs also.

Division into Kingdoms. THIS Empire is divided into twenty-five Kingdoms, which are *Mongas*, *Baroe*, *Manika*, *Boesa*, *Masingo*, *Remo*, *Chique*, *Chiria*, *Chidima*, *Boquizo*, *Inahanzo*, *Chiruvia*, *Kondesaka*, *Dabu-* d *ria*, *Makurumbe*, *Mungussi*, *Antuvaza*, *Chove*, *Chungue*, *Diza*, *Romba*, *Rassini*, *Chirao*, *Mokaranga*, and *Remo de Beza*. There are many Lordships that have not the Title of Kings. The greatest of the Kingdoms independent of *Monomotapa* is *Mongas*, which borders on the Rivers *Quama* and *Zambeze*.

Mines. THE richest Mines (in this Kingdom) are those of *Massapa*, called *Afur* [b]. In these Mines has been found a Lump of Gold worth twelve e thousand Ducats, and another of the Value of four hundred thousand. It is not only found among Stones, but grows-up within the Bark of several Trees to the Top, where the Branches spread. The Mines of *Manchika* and *Butua* are not much inferior to these. There are many *Fairs, or Markets.* others not so considerable. There are three Fairs or Markets, whither the *Portugueze* trade for this Gold, from the Castle of *Tete* on the River *Zambeze*, an hundred and twenty Leagues from the f

THE original Number and Time of the Reign of the Kings is not known: It is believed, there were several in the Time of the Queen of *Saba*, and that they were subject to her; for thence she had her Gold [d]. In the Mount *Afur*, near *Mas-* *Stately Ruins.* *sapa*, are seen the Ruins of stately Buildings, supposed to be Palaces and Castles [c]. In Process of Time, the Empire was divided into three c Kingdoms, *Quiteve*, *Sabanda*, and *Chikanga*; this Chikanga Kingdom. last the most powerful, as possessing the Mines of *Manchika*, *Butua*, and others. It is believed, the Blacks of *Butua*, of the Kingdom of *Chikanga*, are those that carried the Gold to *Angola*; because it is thought there are but an hundred Leagues Distance between those two Places. This Country bears Rice and *Indian*-Wheat, has Abundance of all Sorts of Cattle, Fowl, and Gardening. Their chief Care is Pasturage and Til- d lage [f].

ALL the Coast of *Monomotapa*, from the *Kingdom of Sofala.* *Magnika* and the *Zambeze*, or *Quama*, was formerly possessed by the *Portugueze*, and called the Kingdom of *Sofala*, or *Zofala*, from *Sofala*, a Town in the Middle between these two Rivers: Yet *Lopez*, who gives it this Extent, says, it was but a small Kingdom, and had only a few Houses or Towns in it; the chief whereof was the Island *Sofala*, lying in the River of that e Name. It is inhabited by *Mohammedans*, whose King submitted to the Crown of *Portugal*, because he would not be subject to the Emperor of *Monomotapa*. For this Reason, the *Portugueze* keep a Fort in the Mouth of the River *Quama*, and trade in those Countries for Gold, Ivory, and Amber (which is found upon that Coast) and Slaves; giving in Exchange, Cotton-Cloth, and Silks brought from *Kambaya*, which is the common Apparel of those People.

f THE *Mohammedans* who dwell here are not

[a] See *Pigafetta*'s Relation of *Kongo*, p. 192, *& seqq.* [b] The Author supposes this to be *Ophir*, which the Name seems to favour, if he has not strained it for that Purpose; for others call it *Fura*. [c] Or, *Luanche*. [d] The Author is positive, although it is a very doubtful Point. [e] *Lopez* says, that in the Countries of *Monomotapa*, there remain many antient Structures, of great Labour and singular Architecture, built with Stone, Lime, and Timber, the like whereof are not to be seen in all the Provinces adjoining; and thence conjectures, that *Solomon* might have had his Gold from hence. See *Pigafetta*, as before, *p.* 195.
[f] *De Faria*'s *Portugueze Asia*, p. 343, *& seqq.*

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the original Inhabitants, but *Arabs*, who traficked thither in small Barks, before the Arrival of the *Portugueze*.

Inhabitants of Monomotapa.

LOPEZ says, the Empire of *Monomotapa* is very large and the People infinite; that they are of Colour black, very courageous in War, of a middle Stature, and swift of Foot [a]. The principal People of *Monomotapa*, according to *de Faria*, and whereof the Emperor is, are the *Mokaranji*: These, he says, are not warlike, nor furnished with any other Arms but Bows, Arrows, and Javelins. They have no Idols (or Images) but acknowledge one only God, and believe there is a Devil; that he is wicked, and they call him *Muzuko*. They believe their Kings go to Heaven, and call them *Muzimos*, invoking them in Time of Need, as we (says the Author, meaning the Papists) do the Saints. They speak of Things past by Tradition, having no Knowledge of Letters. The Lame and Blind they call the King's Poor, because maintained by him with great Charity; and if they travel, the Towns they go through are obliged to maintain and furnish them Guides from one Place to another: A Lesson for Christians.

Emperor's Palace.

THE Emperor has a great Palace, though of Wood: The chief Apartments of it are three; one for himself, another for his Wife, and a third for his menial Servants. It has three Doors into a Court: One for the Queen to go in and out at; another for him, and the Servants who attend his Person, and are Sons of his Noblemen; the third for the chief Cooks, who are two great Men, his Relations, and the under Cooks, who are also Men of Quality. None of these must be above twenty Years of Age; for till that Age, they do not believe that they have to do with Women, and if any have they are severely punished. After that Time, they are preferred to great Employments. Those within Doors are governed by a Captain, and those without by another, as formerly in *Spain*, the *Alcalde de los Donzeles*.

Officers of State.

THE principal Officers about the King are *Ningomosha*, Governor of the Kingdoms; *Mokomoasha*, Captain-General; *Ambuya*, Great Steward; to him it belongs, when the King's principal Wife dies, to name another in her Stead; but it must be one of the King's Sisters, or nearest Relations; *Inhantovo*, the head Musician, who has many under him, and is a great Lord; *Nurukao*, Captain of the Vanguard; *Bukurumo*, which signifies the King's right Hand; *Magande*, the chief Conjurer; *Netambe*, the Apothecary who keeps the Ointments and Utensils for Sorcery; *Nehono*, chief Porter. All these Offices are executed by Lords.

THERE is no Delicacy used in Cookery. It consists only of boiled and roasted; they eat the same Meats as usual among us, with the Addition of Mice, which they esteem as good as Rabbit or Partridge.

Monomotapa.

Emperor's Wives.

THE King has many Wives, only nine called great Queens, which are his Sisters, or near Relations; the others the Daughters of Nobles. The chiefest is called *Mazarira*, and Mother of the *Portugueze*, who often present her, because she solicits their Business with the King; and he sends no Embassador to them without some Servant of hers. The second is *Inahanda*, who solicits for the *Moors*; the third, *Nabuiza*, who lives in the same Apartment with him; the fourth, *Navemba*; the fifth, *Nemangore*; the sixth, *Nizingoapangi*; the seventh, *Nemongoro*; the eighth, *Nissani*; the ninth, *Nekarunda*. Each of them lives apart with as great State as the King, and have several Revenues and Kingdoms for their Expence. As soon as one dies, another succeeds in Place and Name. They have Power to reward and punish as well as the King. Sometimes he goes to them, sometimes they come to him. There are many Women waiting on them, of whom he makes use as he pleases.

Solemn Festivals.

EVERY Month has its Festival Days, and is divided into three Weeks, each of ten Days: The first Day is that of the new Moon, and the Festivals the fourth and fifth of each Week. On these Days they put-on their best Apparel; and the King gives public Audience to all, holding a Truncheon about three Quarters of a Yard long in each Hand, as it were, leaning upon it. They who speak to him lie prostrate: This lasts from Morning till Evening. If he is indisposed, *Ningomosha* stands in his Place. No-body can speak to him or go to Court on the eighth Day of the new Moon, because it is held most unlucky.

New Moon Feast.

ON the Day the new Moon appears, the King with two Javelins runs about in his House as if he was fighting. The great Men are present at this Pastime, and it being ended, a Pot full of *Indian* Wheat, boiled whole, is brought, which he scatters about the Ground, bidding them eat, because it is the Growth of the Earth. They know how to flatter, for every one strives to gather most, knowing that pleases him; and they eat it as savourly as if it were the greatest Dainty.

Great holy Day.

THE greatest holy Day, is the first Day of the Moon of *May*. They call it *Chuavo*. On this Day all the great Men, who are a vast Number, resort to Court, and there, with Javelins in their Hands, run-about representing a Fight. The Sport lasts all Day: Then the King withdraws, and is not seen in eight Days after; during which Time the Drums never cease beating.

[a] *Pigafetta*'s Relation of *Kongo*, p. 192, & *seqq.*

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ing. On the laſt Day he orders the Noblemen a Women, who burn-off their left Paps with Fire, Monomotapa. he has the leaſt Affection for to be killed. This is in the Nature of a Sacrifice he offers to his *Muzimos*, or Anceſtors. This done, the Drums ceaſe, and every Man goes home.

The Mumbos.

THE *Mumbos* eat Man's Fleſh, whereof there is a public Butchery. It would be endleſs to relate all that may be ſaid concerning this Empire [a].

Emperor's Power.

LOPEZ ſays, that this Emperor maintaineth many Armies in ſeveral Provinces, divided into b Legions, according to the Uſe and Cuſtom of the *Romans*; becauſe, as many Kings are his Vaſſals, and often rebel againſt him, he is obliged to keep-up a large ſtanding Army to awe them.

THE moſt valorous of his Soldiers (if you will believe the ſame Author) are his Legions of becauſe they ſhould be no Hinderance in ſhooting, after the Manner of the ancient *Amazons*. Their Weapons are Bows and Arrows. An Account has been already given of their Way of fighting [b]. The King grants them certain Countries where they dwell by themſelves; only they ſometimes keep Company with Men for Generation's Sake. If the Children be Males, they ſend them home to their Fathers; but if Females, they keep them and breed them in the Exerciſe and Warfare.

IN the Kingdom of *Butua*, which extends Butua *Kingdom.* from the Mountains of the *Moon* to the River *Magnika*, there are many Mines of Gold, and a People of the ſame Qualities and Conditions with the People of *Monomotapa* [c].

[a] *De Faria's Portugueze Aſia*, vol. 2. *p.* 345, *& ſeqq.* Relation of *Kongo*, p. 191, and 195.

[b] See before, *p.* 320.

[c] *Pigafetta's*

VOYAGES

VOYAGES and TRAVELS

INTO

A S I A.

BOOK I.

VOYAGES *and* TRAVELS *in the* Empire *of* CHINA.

CHAP. I.

The Embaſſy *of* Peter de Goyer *and* Jacob de Keyzer *from the* Dutch Eaſt India *Company to the* Emperor *of* China, *in* 1655.

By John Nieuhoff, *Steward to the* Embaſſadors.

Tranſlated from the Dutch.

INTRODUCTION.

ntroduction. ALTHOUGH *China* was diſcovered a over Land by *Marco Polo* the *Venetian*, towards the End of the thirteenth Century, yet it was very little known to *Europeans*, till the *Portugueze* arrived there by Sea towards the End of the fifteenth, and the *Romiſh* Miſſioners found Admittance into the Empire. In 1517, they eſtabliſhed a Trade at *Quan tong*, commonly called *Kanton*, as hath been already related[a]: Afterwards they ſettled a Factory alſo at *Ning po*, called by them *Liampo*, on the Eaſtern Part of *China*, and drove a conſiderable Trade along the Coaſt between thoſe two famous Ports, till their unſufferable Pride and Inſolence brought-on their Deſtruction every where but at *Ma-kau*, or *Makao*, an Iſland in the Mouth of the River of *Kanton*, which they ſtill hold, though under great Reſtrictions. *Introduction.*

ortugueze China.

THE *Dutch* being arrived in *India* to the Height of Power, chiefly on the Ruins of the *Portugueze*, endeavoured to get Acceſs into *China* *The Dutch Attempts.*

[a] See Vol. I. *p.* 77, and 79.

to

Introduction. to trade with the Natives. This they had long attempted in vain, having ſtill met with Oppoſition, as was ſuppoſed, ſays *Nieuhof* [a], from an old Prophecy among them, *That a remote Nation of Whites, cloathed all over, ſhould one Day conquer their Country.* But upon Advice, brought from *Makaſſar* by the Jeſuit *Martini*, (who had concealed himſelf ten Years in *China*, propagating) that the *Manchew Tartars* had conquered that Empire, it was concluded, by the Government of *Batavia*, to renew their Attempt. This was performed by ſending certain Merchants to try the Pulſe of the *Chineſe* at *Kanton*, upon whoſe Report Ambaſſadors were diſpatched from *Batavia* to the Court of *Pe-king*, there to ſolicit Liberty to trade.

Nieuhof's *Relation by* Carpentier. AN Account of this Embaſſy was drawn-up by *John Nieuhof*, (famous for his Voyages into ſeveral Parts of the World) who was Steward to the Ambaſſadors, which has been publiſhed in different Languages and Forms. In 1665, there appeared a *French* Relation of this Embaſſy, printed at *Leyden*, in Folio, by *Jacob de Meurs*. It is called a Tranſlation, and ſeems to have been made from *Nieuhof*'s Manuſcript, by *John de Carpentier*. It is divided into two Parts, the firſt containing a Narrative of the Embaſſy, in two hundred and ninety Pages; the ſecond, a general Deſcription of *China*, in an hundred and thirty-four, beſides the Preface and Dedication to M. *Colbert*, Miniſter of State to *Lewis* the Fourteenth of *France*. But *Nieuhof*'s Relation is only the Baſis of this large Work [b], which *de Carpentier* has formed by the Addition of almoſt all the ſecond Part, and at leaſt one Half of the firſt.

Fine Cuts. THE Cuts, which are very numerous, are finely engraved, and, as the Editor affirms, from the Author's own Draughts; conſiſting of the Habits of the *Chineſe*, Proceſſions and State of the Magiſtrates, Proſpects of the Cities and Temples, Animals, Birds, Vegetables, *&c.* Moſt of theſe are ſmall Plates, printed on the reſpective Pages of the Book. The large ones are in ſeparate Sheets, and are chiefly the Proſpects of Cities, Palaces, or great Proceſſions. In the firſt Part, *An-hing*, or *An-king*. Vice-Roys of *Kanton*'s Feaſt. *Batavia*. *Hoay-gan (Whay gan.) Hu kew. Kanton*. Plan of the ſame. *Ka yu tſiu. Kan cheu. Kin nun gan. Ku ching. Makou*, or *Makau. Nam hun*, or *Nan hung. Nan chang*, or *Kyang-ſi. Nan gan. Nan kang. Nan king. Pau lin ſhi. Pe king*. Plan of the imperial Palace there. Inſide of the Palace. The Porcelane Tower. *Sin gle. Tyen ſyen wey. Tong lieu*, or *Tong lou. Tun chang. Tung ling. V-fu. Van nun gan*, or *Van gan. Shan tſui. Shau chew. Yam ſe fu*. In the ſecond Part the Inſide of a Temple. *Muſa* Fruit. Order of the Horſe in marching. Introduction.

THE Year following, M. *de Thevenot* publiſhed *Nieuhof*'s Relation of the Embaſſy in his *French* Collection of Voyages and Travels, taking up ſixty-ſix Folio Pages. Theſe are accompanied with thirty-three Figures, in fourteen or fifteen half Sheet Plates. It is followed by a Journal of the Rout of the *Dutch* from *Kanton* to *Pe-king*, an exact Deſcription of theſe two Cities, the Way of making China, *&c.* conſiſting of twenty-ſeven Pages; with a large Draught of the Road, twenty-three Inches long, made by the Author. Thevenot's Edition.

THEVENOT informs us [c], that this Tranſlation is conformable to two *Dutch* Copies, of which he had the Manuſcripts, one of them ſigned *Nieuhof* [d], and that he has neither changed nor added any thing from other Authors. He jugded it wrong to have mixed the Deſcription of the Provinces with *Nieuhof*'s Remarks, ſince it appeared, from his own Confeſſion, that the *Dutch* never ſtirred out of their Lodgings either at *Kanton* or *Pe-king*.

WHETHER theſe Deſcriptions were inſerted in *Nieuhof*'s Manuſcripts, as they are in his printed Relation in *Dutch*, or *Thevenot* ſaid this by Way of Cenſure on *Carpentier*'s Work, we cannot determine; but it is certain, that the Manuſcripts were accompanied with Cuts. *Nieuhof* declares, that he made accurate Maps and Plans of the Countries and Towns, beſides Draughts of the Beaſts, Birds, Fiſhes, Plants, and other Rarities [e]. He might have added of the Inhabitants and the Magiſtrates, their State and Proceſſions. But *Thevenot* has omitted thoſe of all the Cities, except *Pe-king* and *Nan-king* [f], becauſe he ſays he found they did not tally at all with the Deſcription he gives of them, and ſuſpected they were merely the Fruits of Invention. He alledges another Reaſon for this Omiſſion, that the Cities of *China* being all alike, (according to the *Chineſe* Geographers) when one has ſeen one, he has ſeen all. How far this Plea would juſtify ſuch a Proceeding, were the Draughts genuine, we cannot ſay; ſince, let the Uniformity in building and laying-out the Streets be what it will, there would always be a conſiderable Variety in the Proſpects, ariſing from the Cuts omitted

[a] See *Nieuhof*'s Account of the Embaſſy of the *Dutch Eaſt India* Company in 1655, tranſlated by *Ogilby*, *p.* 20. [b] See the Preface. [c] See his Advertiſement to the Reader. [d] He writes here, *Nieuhoff*; afterwards, *Nieuhoff*. [e] See *Ogilby*'s *China*, *p.* 3. [f] And theſe are ſo ſmall and imperfect, being inſerted as Ornaments to other Figures, that they afford no Idea at all of the Cities they repreſent.

different

1655. Nieuhof. different Situation of the Places, and Disposition of the Objects. As for the Figures of Plants and Animals, which *Thevenot* has likewise left-out, most of them are inserted in his general Description of *China*, taken from *Martini*.

Those retained. THE Cuts which he has retained are engraved the Size of the Originals, being generally much larger than those in *Carpentier*'s Edition, and more correct, perhaps, though not so well finished, or set-out to Advantage. The following is a List of them. 1. A Map of the Ambassador's Journey through *China*. 2. The young Vice-Roy of *Kanton*. 3. A *Tartar* Horseman armed. 4. *Tartar* Woman. 5. Garden of Pleasure. 6. A Mandarin. 7. *Chinese* Lady. 8. Two Religious [a] cloathed in Yellow, with each a large Pair of Beads. 9. Religious dressed in Black, with Beads like those used by Papists. 10. Religious Mendicant, with a large brimmed Hat. 11. A Beggar with his Head shaped like a Sugar-Loaf. 12. Sepulchre of a great Lord. 13. Beggar carrying Fire on his Head to extort Alms. 14. Another with a Lump on his Forehead as big as one's Fist, made by beating it against a Stone. 15. Punishment of a Religious taken in Company with leud Women. 16. A Woman of Pleasure riding through the Streets on an Ass, with a Man before her to hire her out. 17. Two Beggars knocking their Foreheads together to extort Alms. 18. City of *Nan-king*, very small View. 19. Street of *Nan-king* in Perspective. 20. Porcelain Tower of *Nan-king*. 21. View of the City of *Pe-king*, very small. 22. A triumphal Arch. 23. Temple of *Shan-ti-ow*. 24. Floating Village on the Rivers. 25. A great Junk, or Vessel, with Mat-Sails. 26. Serpent-Vessel. 27. Emperor's Court, when the *Dutch* had Audience. 28. A *Tartar*, who with a Strap of Leather makes as great a Noise as the Report of three Pistols fired one after the other. 29. A Sorcerer, who sells Wind to Mariners, with a Bodkin through his Cheek. 30. A Waggon which carries three People very swiftly, though pushed-on by only one Man. 31. A *Tartar* with his Wife behind him. 32. A Ship with a Sort of Wheel or Bow-Net instead of Sails. 33. The ordinary Dress of the *Chinese*.

Edition in Dutch. IN 1670, a *Dutch* Relation of the same Embassy was published at *Amsterdam* in Folio, under the Name of *Nieuhof*, embellished with a great Number of Cuts, and augmented with a Description of the Provinces in the Manner of *Carpentier*'s Edition, but not swelled so much with foreign Matter. *Dutch Embassy.*

SOON after [b] *Ogilby* published an Account of the same Embassy in *English*. The Title agrees more with the *Leyden* [c] than the *Amsterdam* Edition; nor is it mentioned whether the Translation was made from the *Dutch* or the *French*: However, as it appears from the Manner of introducing and relating Things (not to mention its being free from a great Number of Superfluities with which the latter abounds) that it was not done from thence, we conclude that it is a Version from the *Dutch* Copy. The Cuts, which are of the same Kind with those in the *French* Edition, but not near so well engraved, are, doubtless, the Cuts of the *Amsterdam* Impression, taken from the original Plates; for the Explanations are given both in *Dutch* and *English*. *English Translation.*

OF these several Editions of this Work, we take that of *Thevenot* to be both the most exact and genuine: For which Reason we have used it as a Check upon the *English* Translation, and have often supplied it from thence; which Additions, for Distinction's Sake, are placed between Hooks.

SECT. I.

Attempts *of the* Dutch *to settle in* China, *previous to the* Embassy.

Schedel *fails to* Kanton. *Lands there: Sent-for by the Vice-Roy: Is well received: Opposed by the* Portugueze. *Free Trade granted him, and revoked.* Waggenaar's *Attempt.* Portugueze *Arts. The Design miscarries a second Time.*

MARTINI the Jesuit having reported, among other Things, that the *Tartars* had proclaimed a free Trade in the City of *Kanton* to all Foreigners, the Government of *Batavia* resolved to know the Truth of this Report, by sending a Ship thither from *Tay-wan* in *Formosa*. *Schedel sets-out.*

ACCORDINGLY, [the twentieth of *January* [d], 1653] *Frederick Schedel*, a Merchant, set-sail in a Frigate called the *Brown Fish*, richly freighted, [to the Value of forty-six thousand seven hundred and twenty-seven Crowns] and in nine Days landed at *Hey ta men* [e] in *Kanton* River.

THERE the *Hay-to-nu* [f], or Admiral of the Sea, came aboard to salute him in Behalf of the

[a] These are *Lamas*, or Priests, of the Sect of *Fo*. [b] The second Edition, which we make use of, was printed in 1673. [c] *An Embassy from the* East India *Company of the United Provinces to the grand* Tartar Cham, *Emperor of* China, *by their Excellencies* Peter de Goyer *and* Jacob de Keyzer, *at his imperial City of* Peking, *wherein the Cities, Towns, Villages, Ports, Rivers,* &c. *in their Passage from* Kanton *to* Peking, *are ingeniously described by Mr.* John Nieuhoff, *Steward to the Embassadors,* &c. [d] In *Ogilby*, it is *August*, without any farther Date. [e] In *Thevenot*, *Hun tay mon*. [f] In *Thevenot*, *Hay-tomw*, *Hay-tom we*, and *Hay to mow*.

1655. Nieuhof. Magiſtrates of *Kanton*. *Schedel* treated him handſomely, and then accompanied him aſhore: But coming near the City, he landed in great State, without ſpeaking a Word to *Schedel*, who was put into another Veſſel in a very ſlighty Manner, and carried to the farther End of the City. There he was ſearched and treated with ill Language by *Emanuel de Lucifierxo*, a *Portugueze*, and others.

Lands at Kanton. TOWARDS Night ſeveral *Tartars* came to viſit him, who after a-while carried him to an Idol Temple, where the Prieſts had ſpent all the Night at their Devotions to foretel the Succeſs which theſe Strangers were to have. In his Abſence ſome *Mandorins*, by Order of the two Vice-Roys, who rule in *Kanton* with equal Power, came and opened his Cheſts where the Preſents lay. After taking an Account of them, they flung them ſcornfully about. They were likewiſe carrying-off the General of *Batavia*'s Letter to the Vice-Roys, but meeting *Schedel*, flung it in his Face, reproaching him as if the *Hollanders* came only to betray their Country.

SCHEDEL finding himſelf thus unhandſomely dealt-with by the *Kantonians*, began to conſider which Way to pacify and undeceive them. Having bethought himſelf of ſome Bottles of rare Wine among the Preſents, he called for one, and deſired the *Mandorins* to taſte of it [a]. The Liquor pleaſing their Palates, they toſſed-off their Cups freely; and at length became ſo well reconciled to the *Dutch* Merchant, that they begged his Pardon for what had paſſed: Acknowledging that the *Portugueze* had infuſed thoſe Notions into their Heads; but that now they were convinced they were falſe, and he might depend on civil Uſage for the future.

Sent for by the Vice-Roy. NEXT Day, by Sun-riſe, *Schedel* was ſent for by the old Vice-Roy *Pig na mong* [b]. He was followed by Crouds of Mob, giving him ill Language. Some cried, *How finely Iron Fetters would become his Legs*; others pointed at him with their Fingers, and ſome blew Lice upon his Followers: At length two *Mandorins* brought him to the Court. The Vice-Roy was ſeated on his Throne, which ſtood in the Midſt of the Palace on an high, ſquare Platform, and was covered with rich Silk. Round him ſtood about two hundred Gentlemen, with the Admiral, all cloathed in the *Tartar* Faſhion. The Vice-Roy having received the Letter and Preſents from *Schedel*, as well as heard what he had to ſay againſt the Calumnies laid to the Charge of the *Dutch*, he was ſo well ſatisfied, that he cauſed him to ſit-down next his Throne among his chief Grandees, and invited him to a ſplendid Dinner prepared on Purpoſe. The Table [c] appointed for *Schedel* and his Company was covered with thirty-two Silver Diſhes, heaped with Dainties; and Drink was ſerved in Gold Cups. *Dutch Embaſſy.*

DURING the Entertainment, the Vice-Roy ſent to aſk ſeveral Queſtions concerning the Condition and Government of *Holland*: After which he was diſmiſſed with great Reſpect, and conducted by the *Hay to nu*, with the Letter and Preſents, to the young Vice-Roy *Sig na mong* [d], who received him likewiſe very politely, and invited him to Dinner, but ſeemed rather to ſide with the *Portugueze*. His Mother, but newly arrived from *Tartary*, being deſirous to ſee the *Dutch*, ſent for *Schedel* and his Followers; who broke-off abruptly in the Middle of his Speech, and went. He found her with her Attendants waiting for him in an open Hall, and was courteouſly received. During his Stay, he ordered his Trumpets to ſound, which much delighted and obliged the Ladies. After this he returned to the Vice-Roy, and finiſhed his Diſcourſe: From thence he was conducted in great State by the *Hay to nu* to the great *Mandorin*, *Tu tang* [e], who was the third Perſon in the Government [of the Province:] But this Officer was content to take a View of *Schedel* through a Window, and ſuffered him to depart without offering him the leaſt Civility in his Houſe, ſo that he was forced to provide another Lodging for himſelf and his Company. *Is well received.*

THE Governor and Council of *Ma-kau*, to ſtifle this Negotiation in its Birth, not only endeavoured to corrupt and prejudice the *Hay to nu*, but ſent a formal Embaſſy to *Kanton*, in order to repreſent the *Dutch* as a faithleſs People, and Kind of Pirates; who, having no proper Reſidence on Land, had made themſelves formidable by Sea, had taken *Hay tay mon*, at the Mouth of *Kanton* River, made Peace with the *Chineſe* Pirate *Koxinga*, plundered their Merchants, and were now come to force their Way into *China*. The *Pori*, or Philoſophers, alſo at *Kanton* joined in repreſenting them as fraudulent Dealers. *Oppoſed by the Portugueze.*

BUT the Vice-Roys, by Advice of the *Hay to nu*, whom *Schedel* had engaged, returned for Anſwer, that notwithſtanding Reports, they had a good Opinion of the *Dutch*, and judged that *China* would receive much Benefit from a Commerce with them. Hereupon they publiſhed in Writing their Conſent to a free Trade; and gave *Schedel* *Trade granted, and revoked.*

[a] In *Thevenot*'s Relation, he gained over one *Mandorin* by a Preſent of ſome Bottles. [b] By others, *Ping na mong*. In *Thevenot*, *Pingua mong*. [c] According to one of *Thevenot*'s Manuſcripts, each Perſon, to the Negro Boy, had a Table for himſelf, with thirty-two Silver Diſhes. [d] By others, *Sing na mong*. In *Thevenot*, *Sigua mongh*. [e] In *Ogilby*, *Teu-tang*; in *Thevenot*, *Tou-tang*.

Leave

N.° 108

G. Child Sculp.t

Plate XLIV. Vol. III. p. 402

1655. Nieuhof. Leave to erect a Factory [a]. Matters were at this Pass, when a Commissioner, newly arrived from *Pe-king*, dissuaded the Vice-Roy against what he had done; alledging, that although he might grant a Port for Trade to Foreigners, he ought not to allow them a constant Residence in the Country without the Emperor's Consent. This Remonstrance so much perplexed the Vice-Roy, that he advised *Schedel* forthwith to depart for that Time; lest, as he said, the King of *Batavia* (meaning the General) might think they were kept Prisoners at *Kanton*. *Schedel* accordingly, two Days after, set-sail, with two Letters from the Vice-Roys to *Nicholas Verburgh*, Commander at *Tay wan*; wherein they offered the General their Friendships, and advised him, in case he desired a free Trade in *China*, to send an Ambassador with rich Presents to the great *Khân* [b].

Waggenaar's *Attempt.* THE Government of *Batavia* hereupon wrote to their Principals in *Holland* for Directions; and in the mean-time, to keep the Business on Foot, sent *Zacharias Waggenaar* to *China* with two loaden Vessels, the *Shell-Fish* and *Brown-Fish*. [To him *Schedel* was joined as an Assistant.] Being arrived at *Wang su* [c], within three Miles of *Kanton*, they remained three Days without sending any ashore; but finding none came aboard, they sent one of the Company [*Schedel*] to Land, who applied himself to the *Hay to nu*. This Officer referred him to the *Tu-tang*, whose Secretary acquainted him, that the *Portugueze* had obtained a Letter from *Pe-king* to the Magistrates of *Kanton*, advising them to have a watchful Eye over the *Dutch*, especially if they came without an Ambassador, for that they were a treacherous, lying People; and that, for fear of being known in *China*, durst not appear at *Pe-king*.

Portugueze *Arts.* AT the same Time there came an Officer from *Ma-kau* with a Request, that an Embargo might be laid on the *Dutch* Ships there, under Pretence that they had formerly, in a piratical Way, taken several of their Ships. The *Portugueze* likewise, to prevent the *Hollanders* from obtaining a Liberty of Trade, paid an Arrear of four Years Tax. In short, *Waggenaar* despaired of Success, although the Men in Power flattered him with Hopes: Mean-time no body was suffered to pass to or from him, by two or three of the Vice-Roys Vessels. At last the Messenger came-back with the *Tou tang*'s Secretary, and two *Mandorins*; with Orders for the Ships to come within half a Mile of the City, and lie there till the *Portugueze* Officer (who was to know nothing of the Arrival of the *Dutch*) was gone. On this Occasion *Waggenaar* was presented with several Rarities, to shew that they were received as Friends; but none of his Company were suffered to go ashore.

Dutch *Embassy.*

AFTERWARDS the *Hay to nu* came aboard to conduct *Waggenaar* to Court: But just as he was taking Horse, there came two *Mandorins* to know his Business, and if he had brought any Letters for the great *Khân*, or the *Tou tang*. They added, *That the* Portugueze *were the Occasion of this Misunderstanding; and that if the* Dutch *would appear before the Vice-Roy, they must be very liberal to all about him.* *Waggenaar* made Answer, *That he was not willing to bribe the Vice-Roy or his Courtiers to take the Letters and Presents which he brought; but yet he would give a good Sum of Money to the Person who should procure them a free Trade for that Year at* Kanton. During this Conference, the *Hay to nu* returned with Word, that the Vice-Roy could not see him, but that he would read his Letter. *Waggenaar* sent it, and the Vice-Roy's Interpreter came soon after to inform him; that the Reason why he could not be admitted to the Speech of his Master, was, because the *Dutch* had not brought with them any Letters or Presents for the Emperor, as had been earnestly recommended by him.

The Design miscarries.

WHEN *Waggenaar* saw that he could effect nothing at *Kanton*, he returned to *Batavia*. Those People were not ashamed to demand ten thousand *Taël* of Silver, only to render the Letter and Presents acceptable to the Vice-Roy, before any Conference could be had about carrying-on a Trade [d].

SECT. II.

The Embassy *of* Peter de Goyer *and* Jacob de Keyzer *to* Pe-king.

The Ambassadors set-out from Batavia. *City of* Ma-kau. Hey ta mon *Port. Arrive at* Kanton. *Visited by a* Mandorin. *Are obliged to return on-board. The Vice-Roys Feast: Order of it. A favourable Answer from the Emperor. The old Vice-Roy's Entertainment. They prepare for their Journey to* Pe-king *by Water.*

ACCORDING to the Proposal of the General *John Maatzuiker*, and the Council of *India*, the Governors of the *East India* Company at *Amsterdam* ordered an Embassy to be sent from *Batavia* to the great *Khân*; whereupon *Peter de Goyer* and *Jacob de Keyzer*, Merchants, were chosen for that Purpose. Their Train consisted of fourteen Persons, *viz.* two

Ambassadors set-out.

[a] According to *Thevenot*'s Copy, they took of their Merchandize to the Value of seventy-seven thousand eight hundred and seventeen Crowns, which was double what they cost. [b] In the Original, *Cham*, a Corruption of *Khân*, or *Hân*. [c] In *Thevenot*, *Waughe*. [d] *Nieuhof*, in *Ogilby*'s *China*, p. 21, *& seqq.*

1655. Nieuhof. Merchants, six Waiters, a Steward, a Surgeon, a two Interpreters, a Trumpeter, and a Drummer. They took with them also two Merchants more to take Care of the Traffic at *Kanton* during their Journey to *Pe-king*. Their Presents consisted of several rich Pieces of Woollen Cloth, fine Linen, several Sorts of Spices, Coral, little Boxes of Wax, perspective and Looking-Glasses, Swords, Guns, Feathers, Armour, &c. The Purport of their Commission was to establish a firm League with the Emperor, and obtain a free Trade for the *Dutch* throughout his Dominions.

THE fourteenth of *June*, 1655, they set-sail in two Yatchs, which were to carry them to *Kanton*, and thence to *Pe-king*; and on the same Day, in *July* following, passed-by *Ma-kau*.

City of Ma-kau. THIS City is built on a very high Rock, surrounded by the Sea on all Sides, except the Northern, where it joins the Island of *Ma-kau* by a narrow Neck of Land. There is no Port for large Ships, the Sea there not being very deep. It is famous for Cannon, which are made of *Chinese* and *Japan* Copper. The Town is walled, and towards the Land defended by two Castles, erected on little Hills. The Name is compounded of *Ama*, an Idol formerly there, and *Gau*, a safe Harbour, in *Chinese*. The *Portugueze* having been allowed this waste Spot to build a Town upon, it soon became a flourishing City, and the greatest Mart in *Asia*. They have the Privilege of trading twice a Year at *Kanton*. It is entered in their Custom-Books, that when Commerce flourished there, they exported from *Kanton* above three hundred Chests of Silks, an hundred and fifty Pieces in each; two thousand five hundred Ingots of Gold, each weighing thirteen Ounces; eight hundred Weight of Musk, besides great Quantities of Gold Thread, Linen, raw Silk, precious Stones, Pearls, &c.

Hey ta mon Port. THE eighteenth, they cast Anchor in the Port of *Hey ta mon*, an exceeding pleasant Place, and commodious for Trade. Presently a Bark full of Soldiers came-aboard in the Governor's Name to know the Occasion of their Coming. The Ambassadors sent their Secretary *Henry Baron* to inform him by Word of Mouth. He was conducted to the Governor's Bed-Chamber, who received him courteously; but asked him, why the *Dutch* returned thither, and whether they were not forbidden to come to *Kanton?*

SIX Days after, there came two *Mandorins* from that City to inspect the Ambassadors Credentials, for whom they sent to the Governor's House near the Village of *Lam me*, a little higher in the River. The Governor sat between the two *Mandorins*, guarded by Soldiers. They were received very courteously, and having shewed their Credentials at a Distance, Chairs were set for them to sit down.

Dutch Embassy. ON the twenty-ninth, a new *Hay tow*[a] and a Vice-Admiral came to conduct them to *Kanton*. The Ambassadors at their Request went again ashore, and were led to an Idol Temple, where being received after the usual Manner, they spread their Credentials on the Table. Then the *Hay tow* asked them several Questions concerning their Voyage, the Ships, their Letter and Presents. He wondered that there was no Letter for the *Tou tang* of *Kanton*, and that the Emperor's was put-up so meanly; giving them to understand, that it ought to have been wrapped in a Gold Purse or Box. At parting, the Commissioners promised to come-aboard next Day to receive the Presents.

Arrive at Kanton. ACCORDINGLY they came with a numerous Attendance in Vessels decked with Streamers; and carried the Ambassadors with their Secretary and four others in one of their Vessels to *Kanton:* Where being arrived, the *Hay tow* and Vice-Admiral went into the City without speaking a Word to them. After waiting about two Hours at the Gate, they were sent for by the Vice-Roy, and conducted to the Lodging which *Schedel* formerly had, where they were attended by the City-Marshal.

Visited by a Mandorin. THE thirty-first, they were visited by the *Pu tsyen sin*, the Emperor's Treasurer, who was the fourth Man in the City. Here they underwent a new Examination; as, How long they had been married? Their Names and Employments? If the Emperor's Letter was not written on better Paper than the Vice-Roys? How their Prince and King was called, and the like? They seemed to be displeased at the slight Fashion of the Credentials, and asked whether the Prince and Government of *Holland* had no Stamp or Seal for their Letters. To the Request of the Ambassadors, that they might have Audience of the Vice-Roys, and Leave to go to *Pe-king*, it was answered, that they could have no Audience of any one in *Kanton* till an Answer to the Letter came from Court: However, the Vice-Roys promised to visit them.

AUGUST the second, the Ambassadors Retinue in the Yatch were conducted up the River by four great War Ships of the Vice-Roys. The Shores were full of populous Villages and fruitful Fields. Arriving the fourth before the Ambassadors Lodgings at *Kanton*, they were obliged to return on-board; under Pretence that no Ambassadors to the Emperor were to reside there without express Order, and that the Governors could not answer it to his Majesty in case any Accident should happen to them on Shore. Two *Mandorins* also brought the Credentials opened,

Return on-board.

[a] Or, *Hay to nu*, that is, Admiral.

saying,

1655. Nieuhof. saying, the Vice-Roys durſt not receive them till a they had received Advice from *Pe-king* [a].

THE Ambaſſadors, after three Weeks Stay on-board, had Leave to land with their Followers, and poſſeſs their former Lodgings, but were not permitted by their Guards to walk the Streets.

Two Days after, there came a *Mandorin* from the Vice-Roy to inform, that to obtain their Suit, they could not give the Emperor's Council at *Pe-king* leſs than three hundred *Taël* of Silver. The Ambaſſadors anſwered, that if their Buſineſs could not be done without Bribes, it would be better for them to depart; and finding, after they had offered an hundred and thirty-five *Taël*, that the ſame Demand was daily repeated, they began to ſend their Goods on-board in order to be gone. The Vice-Roys ſeeing this, ſent Word, that they muſt not ſtir till farther Advice from *Pe-king*, and accepted a Note for an hundred and thirty-ſix *Taël*: After which, on the nineteenth of *September*, they invited the Ambaſſadors to a ſplendid Feaſt in an open Plain near their Lodgings, where ten ſtately Tents were pitched for that Purpoſe. That of the Vice-Roys was erected in the Middle, on the Left of which ſtood the Ambaſſadors, and on the Right the Tent for the Muſic. The Ambaſſadors were led from their Tent in great Pomp by two of the chief *Mandorins* in the Preſence of the Vice-Roys; and after ſome Compliments, conducted back again.

The Vice-Roys Feaſt.

MEAN-TIME the old Vice-Roy's Steward, dreſſed in Sky-coloured Silk, embroidered with Gold and Silver Dragons, and a Coral-Chain about his Neck, (which is the Habit of the *Mandorins*) advancing through the dividing Croud, ordered two of his Attendants to ſerve-up the Dinner. There was a Table ſpread with rich Carpets for the Vice-Roys, another for the *Teu-tang*, and a third for the Ambaſſadors; each covered with forty little Diſhes, or Plates, heaped with delicious Victuals and Sweet-Meats. After the Vice-Roys had drank to their Healths in Tea, the Steward deſired them to fall-to. They were very merry, drank to the Ambaſſadors, made Apologies for the Entertainment, and aſked ſeveral Queſtions relating to *Holland*. About the Middle of the Treat the Ambaſſadors drank their Healths in a Glaſs of *Spaniſh* Wine, which pleaſed them ſo well, that for it they quitted their *Sam zou*, which is made of Rice, and not much inferior to any *European* Wines. During the Feaſt they were diverted with both vocal and inſtrumental Muſic. Every thing paſſed with as much Silence and Order as in a private Family. The Vice-Roys Children diſcovered the moſt polite Education. A little before Dinner was over, they roſe from Table, and as they paſſed-by their Fathers Tent, fell-on their Knees and bowed with their Faces three Times to the Ground.

Order of it.

Dutch *Embaſſy.*

AFTER four or five Months Delay, came the Emperor's Anſwers to the *Tu-tang*'s two Letters. By the firſt the Ambaſſadors, with a few Followers only, and four Interpreters, were permitted to repair to Court to treat about Commerce; but by the ſecond, his Majeſty was pleaſed to grant a free Trade to the *Dutch*, and expected the Ambaſſadors to come and give him Thanks for that Favour.

Anſwer from the Emperor.

THE ſecond of *November*, the *Tu-tang* of *Heriju* [b] came with ſeveral Veſſels in great State purely to viſit the Ambaſſadors in a moſt courteous Manner. *December* the thirtieth, the young Vice-Roy departed by Water with a great Army to quell a Rebellion in the Province of *Quang ſi*. Before he ſet-out, he conſulted his Sorcerers, who declared that his Undertaking would prove unfortunate; but falling-out quite otherwiſe, at his Return he demoliſhed their Temples and Images inſtead of themſelves who were fled. Theſe Vice-Roys were not Relations, but Friends, bred in *Pe-king*; where their Fathers having been put to Death by the laſt *Chineſe* Emperor, they fled to *Quan tong*, at that Time invaded by the great *Khân*, to whom they applied for Redreſs, and were promoted to the Dignities they then enjoyed.

THE Ambaſſadors having taken their Leave of the old Vice-Roy, and obtained his Paſs, on the twenty-ſeventh of *February* he invited them to Dinner at his Palace; the Galleries, Courts and Halls of which were richly furniſhed with Pictures, Silk Hangings, and Carpets. During the Entertainment, which was ſplendid, he ſported with his Children, of whom the Interpreter ſaid he had fifty-ſix. Next Day they were treated at the young Vice-Roy's Court, though abſent. The Feaſt was accompanied with a Farce, conſiſting of Perſons dancing in the Shapes of Lions, Tygers, and other wild Beaſts. This Prince's Mother often appeared at a Window in the Apartment to view the Company. She was richly dreſſed after the *Tartar* Faſhion, middle-ſized, ſlender, of a brown Complexion, and taking Countenance. At their Entrance they found a very rich painted Chair appointed for her Majeſty, to which, in Honour to her, they paid their Reſpects.

Old Vice-Roy's Treat.

THE Ambaſſadors being to perform their Journey to *Pe-king* by Water, hired a large Veſſel to themſelves: There were beſides fifty [c] more procured at the Emperor's Charge to carry their At-

Prepare for their Journey.

[a] *Nieuhof*, in *Ogilby*'s *China*, p. 26, *& ſeqq.*

[b] This Name muſt be wrong, there being no *r* in the *Chineſe* Words.

[c] *Carpentier* has alſo fifty, but *Thevenot* only five.

tendants

1655. Nieuhof. tendants and Goods. The Command of this Fleet was given by the *Tu-tang* to *Pinxenton* [a], with whom were joined two other *Mandorins*. Besides the Mariners and Rowers, there was Store of Soldiers on-board, under the Command of two considerable Persons. As soon as the Ambassadors embarked, they caused Prince *William* of *Nassaw*'s Flag to be hung-out; and Post-Boys were dispatched to the Magistrates of the next Towns in the Way, with Notice of their Approach, and Orders for their Reception [b].

Dutch Embassy.

a thought fit to refuse their Civilities both here and in other Places. Here they refreshed in a Tent by the River-Side, before which the *Tartars* exercised their Arms with much Dexterity. One of them shot an Arrow thrice together through the Mark, but four Inches broad, at the Distance of thirty-five Paces; for which he was rewarded with a small Piece of Money.

Chinese Misery.

THE Vice-Roys Secretary, who had conducted them thus far, took Leave, and returned to b *Kanton*, having been nobly treated the Night before. They went forward very slowly, being towed against the narrow Stream with vast Fatigue by the poor *Chinese*, whom the *Tartars* compel to hawl their Boats. They often slip into narrow Paths, and are drowned; and if any grow faint and weary, there is one who follows and never leaves beating them till they go-on or die: However, they are relieved from Time to Time.

SECT. III.

The Ambassadors *Journey from* Kanton *to* Nan gan fû, *in the* Province *of* Kyang si.

They leave Kanton. San shwi hyen. *Chinese Misery under the* Tartars. San ivin, *or* ywen. *Dreadful Mountain.* In ta hyen. Mong ley *City.* Shaw chew fû. Lu zu, *a* Chinese *Saint.* Five-Horse-Heads Hills. Nan hyong fû. *Goods not searched here. The Governor feasts the Ambassadors. Mountain* Mu-lin. *Arrive at* Nan gan fû *in* Kyang si.

They leave Kanton.

LEAVING *Kanton* the seventeenth of *March*, they were rowed-up the spacious River of *Tay*, close to the City, which made a most delightful Prospect. The small Towns, which are very numerous between *Pe-king* and d *Kanton*, welcomed them by their Cannon as they passed-by. After some Time, they struk into the *Zin*, called by Foreigners the *European Stream.* Towards Evening they came to the Village *Sa bu*, about six Miles [c] from *Kanton:* The Soil is very fruitful, and the Place, though inhabited mostly by Peasants and Silk Weavers, has many good Buildings.

San shwi hyen.

THE nineteenth, they got to *Shan shwi* [d], the eleventh small City depending on *Kanton*, and about twenty Miles distant.

IT stands [about a League] from the River [e] on the right Side in a very pleasant Vale: It is not very large, but was formerly exceeding populous, and full of Trade. The Magistrates caused the Side of the River to be lined with Foot Soldiers to receive the Ambassadors, and sent them a few Presents for their Table: But understanding that it was not the tenth Part of what the Emperor allowed for that Purpose, they f

San-ivin, or ywen.

THE twenty-first, about Midnight, they came c to *San-ivin* [f], about forty Miles from *Shan shwi*. The Magistrates of this City met them on the Way. It is not large now, though strongly situated and populous, till the *Tartars* destroyed it.

Dreadful Mountains.

HERE the River becomes rapid from the Torrents that descend from the Mountain *Sang wan hab* [g], the highest and most uncouth in all *China*. Its many Tops are wrapped in Clouds, which make the Passage at the Bottom dark and gloomy.

ON the Side next the River stands a curious d Idol Temple, richly adorned, to which they ascend by Steps to make their Offerings. They were three Days getting clear of these dismal Mountains, where they saw but one solitary Village, called *Quan ton low*. In some Places between the Hills lie pleasant Corn-Fields [h]. *Thevenot*'s [i] Copy adds, that *Sang wim thap* signifies the *Flying Mountain*, on account of a Temple now ruined, which was conveyed hither in one Night's Time from some Place to the North.

In ta hyen.

THE twenty-fourth, they came to *In-ta* [k]. e This small City lies very pleasantly on an Angle of the River on the right (or West) Side, over-against the Mountain *Sang won hab:* Its Walls are high and indifferent strong, the Houses and Temples stately. It was formerly very rich and populous; it has a safe Habour for Vessels against the impetuous Current of this River, at the Entrance whereof, on the Right, appears a very curious high Tower. The Ambassadors Vessel was here-abouts in great Danger, having been driven, by

[a] In *Thevenot*, *Ping sen to mou*. [b] *Nieuhof*, in *Ogilby*'s *China*, p. 39, & *seqq*. [c] These are *Dutch* Miles, each equal to three Miles and an half *English*. [d] In the Jesuits Map of *Quang tong*, *San shwi hyen:* In *Ogilby*, *Xan tung*; afterwards, *Xan Xui*, that is, *Shan shwi*; and in *Thevenot*, *Xan tsui*. [e] This River, in the Jesuits Map, is called *Pe-kyang*, or the *Northern Stream*, to distinguish it from the Eastern and Western. [f] So *Thevenot*'s Copy; in *Ogilby*, *San ywun*; but in the Jesuits Map, *Tung ywen hyen*. [g] In *Thevenot*, *Sang wim thap*. [h] *Nieuhof*, as before, *p.* 47, & *seqq*. [i] See *Route du Voyage*, p. 3. [k] Or, *In-te hyen*, in the Jesuits Map. In *Ogilby*, *In tag*; and in *Thevenot*, *In tach*.

the

N.° III. N. Parr Sculp Vol. 3. Pl. 48. p. 406.

N.° 113

G. Child Sculp.t

Plate LI. Vol. III. p. 407

N.° III. N. Parr Sculp Vol. 3. Pl. 49. p. 407.

N°110.

J. Basire sculp

Vol.3, Plate XLVII, p.407.

1655. Nieuhof. the Violence of the Stream, againſt a ſunk Rock.

NEXT Day, they came in Sight of the wonderful Temple of *Konianſiam*, held in as great Veneration as that of *Sang won hab*: It ſtands on the River-Side, in a ſolitary, mountainous Country: The Way to it is firſt by Stone Steps, and then through dark Paſſages. After the *Chineſe* had performed their Devotions, the Ambaſſadors viſited it.

Mong ley ity. THE twenty-ſeventh, they reached *Mong-ley*, which makes a moſt pleaſant Proſpect at a Diſtance. You aſcend from the Water-Side by ſtately Stone Steps to the Gate of the City: The Walls are high and fortified with tall Bulwarks and Watch-Towers.

THE twenty-eighth, in the Night, there happened a moſt dreadful Tempeſt, with Thunder and Lightning. Many Ships were ſhattered: Some loſt their Maſts with all their Tackle and Rigging; others driven aſhore were beaten in Pieces, and all their Men drowned.

hau chew u. ON the twenty-ninth, they came with the Remainder of the Fleet before *Shau chew* [a], the ſecond City in this Province. It lies about thirty Miles from *In-ta*, upon an Angle near the Weſt-Side of the River; its Situation and ſafe Harbour rendering it a Place of a very great Trade.

THIS City on the Weſt-Side is incloſed with high and delightful Hills, and on the other Side, beyond the River, has a very populous, rich, and well-built Suburb. In the Middle of the Water ſtands a curious Tower upon a ſmall Rock; there is a pretty good Wall about it, but within nothing but Ruins; which, however, witneſs its former Splendour.

TOWARD the South this River is called *Si an*, and ſometimes *Si ho* [b]. It is formed by the Rivers *Chin* and *Vau*, which meet not far from this City, and make an impetuous Stream over ſunk Rocks, often fatal to Veſſels, in Spite of the Idol Temple built by the Water-Side for their Protection.

Lu-zu, a Chineſe Saint. UPON the *Maw wha*, near a delightful Valley, ſtands a Monaſtery with a ſpacious Temple. It was built by *Lu-zu*, a reputed Saint, who ſpent all his Time to grind and ſift Rice for the Monks, and wore Iron Chains Day and Night on his naked Body. Theſe made Holes in his Fleſh, which, for want of dreſſing, putrified and bred Neſts of Worms: Yet *Lu-zu* would not ſuffer them to be removed, but when any one dropped off, he would take it up again and ſay, *Have you not ſufficient to feaſt yourſelves left? Why then forſake you my Body, where you are welcome to feed?* The Ambaſſadors pitched their Tents near the Walls, where the Magiſtrates and Governor brought ſeveral Preſents for their Table, which not being upon the Emperor's Account, were accepted, and themſelves nobly treated. Dutch Embaſſy.

NEXT Morning, early, they drew near a Mountain, which the *Tartars*, for its ſtrange Shape, call the *Five Horſes Heads*. Upon the Tops of theſe Hills, which are covered with Clouds, and ſeemed inacceſſible, ſtood ſeveral odd Structures, ſome entire, others ruinous. Juſt beyond this Mountain they were in great Danger among other Rocks and ſteep Aſcents, called the *Five ugly Devils*, the River being full of ſplit Ships lying under Water. At length they got to *Suyt-jeen* [c], whoſe Hills, intermixed with charming Vales, ſtand along the River in as much Order as if placed by Art. The Tops of them afford a ſurprizing Proſpect. Five Horſe-Heads Hills.

THE fourth of *April*, they came to *Nam hung* [d], the third chief City of *Quang-tong*, and Frontier on this Side. It lies about forty Miles from *Shau chew*, is very large and well ſituated, fortified with Walls and Bulwarks: It is divided by the River, covered with a Bridge: It is full of Idol Temples, and noble Structures. Here is alſo a Cuſtom-Houſe, where they receive the Emperor's Dues for all Goods exported or imported: But there is no tumbling of the Commodities, or Fees to Searchers, the Bills of Lading being taken on the Merchant's Word. Nan hyong fû. Goods not ſearched.

THERE is no better Mold in all *China* for making Earthen-Ware. Not far from hence is a River, called *Me kyang*, or *Ink-Water*, from its Blackneſs, whoſe Fiſh, which are commonly very white, are much eſteemed.

THE Ambaſſadors on their Arrival going immediately on-ſhore, the Governor and Magiſtrates ſent a Letter of Compliment, and not long after came themſelves in Perſon, and were nobly treated. Next Day the Governor gave the *Dutch* a ſplendid Dinner. He and the Magiſtrates ſat all at one Side of the Table, that the Diſhes might be removed without any Diſturbance to the Company. They were not ſerved-up all at once, (according to the Cuſtom of the *Chineſes*) but only two at a Time to each Perſon, in ſixteen Courſes. When Dinner was over, every Gueſt laid a Piece of Money at the Governor's Feet to be divided among the Muſicians and Waiters. The Ambaſſadors preſented them with ſix *Taël* of Silver, and ſome Silks, which the Governor at firſt refuſed, but at laſt accepted it. Governors Feaſt.

AT *Nan hyong* they quitted their Veſſels to go to *Nan gan*, the next City on the Road, by Land; but the high Hills and rugged Aſcents make Travelling very troubleſome. The Mountain called

[a] In *Ogilby*, *Xao chen*; in *Thevenot*, leſs exactly, *Su cheu*. [b] In *Ogilby*, *Scian* and *Scio*, *Swi hyen*. [c] Rather, [d] In *Thevenot*, *Nam heung*; by the Jeſuits, *Nan hyong*, and *Nan yong fu*.

1655. Nieuhof. *Mu glin* [a], that was more difficult than all the a reſt, one of the Governors levelled at his own Charge, ſo that it is now very paſſable; for which the Inhabitants erected to his Honour a ſtately Temple. They were carried over the Mountains in Horſe-Litters, and to protect them againſt Robbers that infeſted the Road, had a Guard appointed of an hundred and fifty Soldiers; which, with thoſe who carried the Goods, made a Regiment of at leaſt ſix hundred Men.

Mountain Mu-lin.

THE Ambaſſadors lodged the firſt Night upon b the Mountains, in the Village *Su ſan*, about half Way over, whoſe Inhabitants had fled for fear of them.

NEXT Day, about Noon, they came to a narrow Mountain, which ſeparates the Provinces of *Quan tong* and *Kyang ſi*. It was adorned with ſeveral fair Idol Temples; and though no better than a Wilderneſs, yet is rendered very delightful by its Woods and Valleys. At Night they came to *Nan gan*, the thirteenth firſt-Rank [b] City c of *Kyang-ſi* [c].

Arrive at Nan gan fû.

SECT. IV.

Their Journey *by* Water *from* Nan gan fû *to the* Borders *of the* Province *of* Kyang nan, *or* Nan king.

The Ambaſſadors Reception at Nan gan fû. *Great Trade there. A Whirlpool in the River.* Nan- d kang hyen. Kan chew fû. *A great* Tutang. *The City deſcribed. Famous Temple.* Van nan gan *City.* Lin ge iven. Pek-kin ſe. Tay ko hyen. Kin un gam fû. *Dangerous Rocks.* Kye ſhwi hyen. Kya kyang hyen. *Mountain* Mung. Fung ching hyen. Nan chang fû. *The* Tu-tang's *Civility. City deſcribed. Famous Temple. The Philoſopher's Elixir.* V-ſyen hyen. China *Ware.* Nan kang fû. *Temples and Monaſteries.* Hu kew hyen. e Peng ſe hyen. Chineſe *Superſtition.*

Reception at Nan gan fû.

THE Ambaſſadors being arrived at *Nan gan*, the Governor ſent to receive them at the City-Gate, and with ſome Perſons of Quality viſited them at their Lodgings: He ſent them likewiſe a handſome Collation at the Charge of the Town, whoſe principal Inhabitants often came to ſee them.

THE Commiſſioner appointed to furniſh them f with Boats here, not being able to get them ready ſo ſoon as he deſired, *Pinxenton* rated him with ſuch bitter Expreſſions, that taking it to Heart, he drew his Knife and would have ſtabbed himſelf, had he not been prevented by one of that *Mandorin*'s Servants.

Dutch *Embaſſy*

THE Country about this City is very pleaſant and fruitful, ſurrounded with Hills, one of which, for its Delightfulneſs, being called *Si hoa* [d], that is, *A Place of Pleaſure*.

THIS City is divided equally by an Arm of *Great Trade.* the River *Chang*, which renders it a Place of great Trade; all Merchandizes deſigned for *Quan tong* and other neighbouring Parts being unladen here.

THE South Part of this City is well built and populous, but it falls ſhort of *Nan hung* for Bigneſs and Strength; although the *Tartars* were more favourable to it, forbearing to deſtroy ſuch Fabricks as were of any Note. On the North Side is an Idol Temple, ſurprizingly rich and well contrived. The Ambaſſadors ſtaid here four Days.

THE River *Kan* runs here as ſwift as an Ar- *A Whirl-* row from the Bow, and is full of Banks, Sands, *pool.* and Shoals; ſo that, though they went-down the Stream, their Ships were often in Danger. In this Paſſage the Bark, in which was one of the Ambaſſadors, with the Preſents to the great *Khân*, fell into a Whirlpool, and being whirled about by the Eddies, at laſt ran a-ground, and could not be gotten-off till they had unladen her: The *Mandorins* commanded the Watermen and Maſter to be ſeverely laſhed with a thick Leather Whip for their Neglect; but the Ambaſſadors interceded for the latter.

THE fourteenth, they paſſed by the ſmall City Nan kang *Nan kang*, on the left Side of the River *Chang*: hyen. It is ſquare, incloſed with a ſtrong Wall twenty-five Foot high: It has four Gates near a Mile aſunder. It was totally ruined in the *Tartar* War, and its Trade deſtroyed. They landed here at their Return. On the River-Side ſtands an high Tower, e ſtrong and well built. In the Street, leading from the South Gate, is the Governor's Palace, and at the End of it a noble triumphal Arch, which the *Tartars* ſpared.

THE fifteenth, they came to *Kan-chew*, the Kan chew twelfth City of the firſt Rank in *Kiang ſi*, and fû. were viſited aboard by ſome great *Mandorins* in the Name of the Magiſtrates. The Ambaſſadors in return viſited the great *Tu tang* of this City, who received them with extraordinary Courteſy, and conducted them into his private Apartment, where he placed them on his right Hand. This *A great* T Officer had the Command over the Provinces of tang. *Kyang ſi*, *Fo-kyen*, *Hu quang*, and *Quan tung*, and

[a] By the Jeſuits, *Me lin*, and *Mu lin*. [b] There are three Ranks of Cities, the firſt, *Fû*; the ſecond, *Chew*; and the third, *Hyen*, which laſt Word muſt be pronounced as one Syllable; for ſuch are all the *Chineſe* Words. [c] *Nieuhof*, in *Ogilby*'s *China*, p. 50, *& ſeqq.* [d] Rather, *Si wha*, for ſo it is pronounced.

conſe-

N.o 109. N. Parr Sculp Vol. 3. Pl. 46. P. 409

1655. Nieuhof. consequently was not much inferior to a Vice-Roy.

THE Ambaſſadors offered him ſome Preſents, but he refuſed them politely, ſaying, that he did not refuſe them out of a *Chineſe* Diſſimulation, but only to obſerve the Cuſtom of their Country; which was not to receive Preſents from any Foreigners, till they had made their Appearance at the imperial Court.

The City deſcribed. *KAN CHEW* ſtands cloſe to the River *Kan*, (on the Eaſt Side) in a moſt delightful Country. The City is ſquare, and ſurrounded with an high Stone Wall, about two Miles in Compaſs, in which are four Gates. It is a Place of great Trade; the Streets are handſomely paved, and well built. At the Eaſt End ſtands an high well-built Tower.

THIS Town abounds with Temples, richly adorned with Pictures and Images, one of which, called *Kuil kye ſti myau*, or *The Church of Kuil Kye ſti*, may be reckoned among the moſt eminent in all *China* [a].

Famous Temple. ROUND the Walls of this Temple were ſeveral Bedſteads for Travellers and Prieſts to lodge in; for theſe Places generally ſerve for Inns. In the Porch on each Side ſtood two Giants of Plaiſter, one fighting with a Dragon, the other had a Dwarf lying under his Feet, with a drawn Sword in his Hand. Beyond the River, upon an high Hill, ſtands a Temple, with a ſmall but curious Chapel near it, where Paſſengers make Offerings to eſcape the Rocks and Shoals. If they miſcarry, they impute the Cauſe to the Meanneſs of the Gift, or ſome other Fault in themſelves.

AT the Place where the two Rivers *Chang* and *Kan* meet, the Stream is croſſed by a long Bridge of Boats, covered with Planks, at the End of which ſtands a Toll-Houſe.

Van nan gan. THE eighteenth, they paſſed-by the ruinous City of *Vannungam* [b], which lies cloſe to the River *Kan* on the Eaſt Side. The *Tartars* left nothing ſtanding that was any Ways remarkable: It appears to have been a wondrous delightful Place, very regularly built, and full of Inhabitants. The adjacent Country produces two Crops a Year; and not far off lies an Hill with a Silver Mine, but the Law forbids the digging for Silver.

ON the Eaſt Side of this City is a Mountain, called *Chau*, whoſe Top reaches to the Clouds; yet it is covered with Trees and Plants from Bottom to Top.

Lingeiven City. ABOUT half a Mile from this Place they ſaw lying the ſixth ſmall City, called *Lingeiven*, which has a ſmall Inlet of the River *Kan* running up to it; but the Whole lay in Ruins, the *Tartars* having left nothing ſtanding but one triumphal Arch. *Dutch Embaſſy.*

THEY came next to an eminent Village called *Pekkinſa* [c], moſt pleaſantly ſituated, where is a good Trade for all naval Materials. A great Way on this Side you ſee ſeveral Cliffs cut in a ſurprizing Manner, but ruined by the *Tartars*. The Author found one of them to be forty Foot high. The like artificial Rocks are to be ſeen in the Emperor's Palace [d]. *Pek kin ſa.*

LATE in the Evening they came to the ſmall City *Tay ko* [e], on the Weſt Side of the *Kan*, towards which it hath high and ſtrong Walls. It ſtands in a charming Country. The Streets are well enough paved, but very ſmall and narrow. All the ſtately Edifices were deſtroyed by the *Tartars*, except an high Tower and ſome Idol Temples. *Tay ko hyen.*

THE twenty-ninth of *April*, they arrived at *Kin un gam*, called by ſome *Kyegan* [f], the ninth prime City of *Kyang ſi*: It ſtands in an hilly Country, about forty Miles from *Tay-ko*, on the Weſtern Side of the *Kan*. It is defended with tall Battlements: But within all its noble Structures are deſtroyed by the *Tartars*, whom it reſiſted; except a few Idol Temples, one of which of modern Building ſtands in an Iſland oppoſite to the City. There are ſaid to be Gold and Silver Mines in its Neighbourhood. *Kin un gam fû.*

Dangerous Rocks. THE River near this City is very dangerous, from the Rocks and Shoals, called by the Natives, *Ze pa tan*, which require expert Pilots.

AT Night they got beyond *Kye ſhwi* [g], (a City of the third Rank) on the River *Chang*, along which is a ſtrong Wall fifteen Foot high. It is a Mile and an half in Compaſs, and ſurrounded with Hills. *Kye ſhwi hyen.*

NEXT Day they paſſed-by *Kya-kyang* [h], (another City of the third Rank.) It ſtands on the North Side of the *Kan*, about thirty Miles from *Kye ſhwi*, at the Foot of a Mountain. A good Part of its Wall is built on the Hills, and encloſes ploughed Grounds. Moſt of the Houſes were demoliſhed by the *Tartars*. Here is an ancient Idol Temple, famous for two Gates, each being of one intire Stone. Not far-off ſtands the Mountain *Mung*, whoſe Top reaches the Clouds, and Sides are clothed with Woods and Paſtures. *Kya kyang hyen.* *Mountain Mung.*

TOWARDS Evening they got to *Sin-kin* [i], (a third Rank City) about twenty Miles from *Kya-kyang*, which it reſembles in Size and Ruins. In the Middle of the Wall towards the *Kan* is a very high and well-built Gate.

[a] *Nieuhof*, in *Ogilby*'s *China*, p. 56. & *ſeqq.* *Thevenot*, *Pe kit ſiven.* [b] In the Jeſuits Map, *Wan ngan hyen.* [c] In the Maps, *Tay ko hyen.* [d] They are common all over *China.* [e] In the Jeſuits Maps, *Tay ko hyen.* [f] In the Jeſuits Maps, *Ki ngan fû.* [g] In the ſame Maps, *Ki ſhwi hyen*, and ſituate on the Eaſt Side of the *Kan*. [h] In the Maps, *Kya kyang hyen.* [i] In the Maps, *Sin tu hyen.*

1655. Nieuhof. Fung ching hyen.

THE twenty-second, ſetting-ſail early, they arrived by Noon before *Fung ching* [a], (a third rate City.) It ſtands in a flat Soil, is built ſquare, and ſurrounded with an high Wall above a Mile in Compaſs. On the North Side is a populous, well-built Suburb. Two great and high triumphal Arches are much defaced, among other fine Structures, by the late Wars. From the Mountain *Pe chang*, not far diſtant, falls a mighty Torrent of Water with a moſt hideous Noiſe.

Nan ching fu.

THE twenty-third of *April*, they came to *Nan chang*, the chief City of *Kyang ſi*, by which Name alſo it is called by ſome. The Magiſtrates immediately ſent four very commodious Boats to fetch them aſhore, by Reaſon of the Sands. Not long after they came themſelves to welcome them, and cauſed the *Mandorin Pinxenton* to reſtore to the Ambaſſadors one of the two Boats which he had taken for his own Uſe.

The Tu-tang's Civility.

NEXT Day the Ambaſſador *de Goyer* (for *de Keyzer* was out of Order) with all the Train went to viſit the *Tu-tang*, or Governor. He ſhewed his Diſpleaſure at his Interpreter for bringing the Ambaſſador a-foot, ſaying, *That ſuch Perſons as came from ſo remote Parts, to congratulate his imperial Majeſty upon his Victories and Proſperities, ought to be received in great State:* He was alſo very much offended at the *Kanton Mandorins*, calling them Aſſes. After the Ambaſſador had taken his Leave, one of the Governor's Gentlemen brought him a fine Horſe, and his Secretary another, on which they rode to the Water-Side. When the Ambaſſadors ſet-ſail, they were ſaluted with the great Guns from the Walls of the City; nor would the *Tu-tang* receive the Preſents they offered him for the Reaſon given by the great *Tu-tang* of *Kan chew*.

City deſcribed.

NAN-CHANG ſtands about five Miles from *Fung-ching*, near the great Lake *Po yang*, and is encloſed with a Stream like an Iſland: It is ſquare, with high Walls and ſeven Gates, four of them very handſome. This City boaſts four ſtately Temples, which are very richly adorned, and full of Images. The moſt famous of them, called *Thi ſi kong*, is covered with glittering Pan-tiles. At the Entrance ſtand three Buildings together; in the firſt is an Idol, called *Kou ya*, he ſits amongſt a great many others on a rich Seat, clothed after the Manner of the old *Romans*, with a crimſon Mantle hanging over his Shoulders: On each Side upon an high Pole are two terrible Dragons, with their Necks extended, hiſſing. Round the ſecond Structure is a broad Gallery full of Idols.

Famous Temple.

ON the right Hand, as you enter the firſt of theſe Edifices, there is a ſquare Well full to the Brim, twelve Paces Diameter, and curiouſly adorned with white Stone [b].

Dutch Embaſſy.

THE *Chineſes* believe ſtrange Things of this Idol *Kou ya* and the Well: They ſay, that formerly he dwelt here, and was very charitable to the Poor; that his Treaſure was never exhauſted, becauſe, being a great Alchymiſt, he was poſſeſſed of the Elixir, which converts all Metals into Gold: That by Order of their Gods, he once, like a ſecond *St. George*, overcame a moſt hideous Dragon, which threatened Deſtruction to the City; and having bound him to an Iron Pillar, flung him into the Well. That at laſt he with all his Family were taken-up into Heaven; and that in Return for his Services, the Inhabitants erected this Temple to him. Many other Stories were told us of this their Deity. Moſt of the other rare Buildings were deſtroyed by the *Tartars*. In the laſt War, the Province having revolted from thoſe Conquerors, under the Governor *Kuins*, born in *Lyau tong*, after ſeveral Battles, he was beſieged in this City. After four Months, being preſſed by Famine, he forced his Way with his Followers through the *Tartar* Army; which entering the City, they deſtroyed it with all the Inhabitants.

The Philoſopher's Elixir.

THE twenty-fifth, they came to the Village *V-ſyen yen* [c], famous for Shipping. There was then a great Reſort from all Parts of the Empire to lade with *China* Ware. It lies near to the Lake *Po yang*, on the Side of the River *Kan*, and is above a Mile long: It is full of Trade, and very handſomely built. On the Side of a Mountain near this Place ſtands a well-built Idol Temple, with a great many black Lamps burning Day and Night. Here thoſe who croſs the Lake ſacrifice a Cock or Hog, if able, to the hideous Idol for a ſafe and ſpeedy Paſſage, ſprinkling the Blood on his Body and Claws. They offer-up likewiſe the Feet of the dead Swine, and the Spurs and Comb of the Cock. The reſt they feaſt-on themſelves in Honour of the Idol. The Author ſaw this Sacrifice.

V-ſyen yen

THE Inhabitants told them, that the *China* was made in the Village of *Sinkteſuno* [d], an hundred Miles Eaſtward near the City *Fu-lyang*, ſubject to *Yan chew*; and that the Earth was brought from the City *Whey chew*, in the Province of *Nan-king*, but that the Inhabitants there could not make it, becauſe they knew not how to temper the Earth with the Water.

China Ware.

THE twenty-ſixth, they came to the chief City *Nan kang*, fifty Miles from *Kan chang*. It lies on the Weſt Side of the Lake, which is very broad and long, on an hilly Ground: The Walls are both high and ſtrong, fortified with Bulwarks, and a well-built Tower in the City. The

Nan kang fu.

[a] In the Jeſuits Maps, *Tong ching hyen*. *Yu kan hyen*, in the Maps. In *Thevenot*, *Wo tſing*.

[b] *Nieuhof*, in *Ogilby's China*, p. 59. *& ſeqq.*

[c] Perhaps

[d] It ſhould be, *King-te-ching*.

N.° 104. N. Parr Sculp. Pl. 40. Vol. 3. P. 411.

1655. Nieuhof. Streets are very crooked. The first on the left Hand as you enter has several fine triumphal Arches, but the Houses are mean.

Temples and Monasteries. IN View of the City stand several stately Temples: The chief of them are built upon the Mountains *Quang lyu* and *Yven shyu*, where dwell a great Company of Priests and Friars, each in a little Hut or Cell, where they daily discipline themselves with lashing; which the People believe to be very meritorious in another World, for they hold the Transmigration of Souls. They b told the *Dutch*, that on *Quan lyu* there were as many Cloysters as Days in the Year. The Country abounds with Hemp, whereof the Natives makes Cloaths for Summer.

Hu kew hyen. THE twenty-ninth, they got to the City *Hukew*, forty Miles from *Nan-kang*, upon the Narrow of the Lake *Po yang*, and right Side of the River *Kyang*. To the North of the City appears an antique Rock, which hangs somewhat over the River, and makes a most delightful Prospect, c being covered with Trees. At the Bottom of this Mountain stands a large and beautiful Idol Temple. The Walls of this City are very thick and high. It drives an handsome Trade, is full of People, well-built, and abounds with Provisions.

NEAR this City is the Hill *She chung*, that is, *Stone-Bell*, so called from the Noise which the Waters of the Lake make in stormy Weather, beating against the Hill.

AT their Arrival both Old and Young came running to view them with great Admiration; but on sounding their Trumpets, thinking to delight them, they were so affrighted, that they ran roaring back again.

Peng se hyen. FROM hence they sailed Eastward down the *Kyang*, which divides *China* from West to East, to *Peng se* [a]. This Place lies behind an Island on the East Side of the River, and at the Back of it are very high Hills. It is well-built, but far less e than *Hu kew*, which is thirty Miles distant.

NEAR this City lies a Mountain called *Syau ku*, so steep and high, that it is inaccessible. It is surrounded with Water, and has on the South Side a safe Road for Ships. On the South Side of the *Kyang* lies also a Hill called *Ma kang*, talked-of with Terror through all *China* for the Abundance of Shipwrecks which happen near it.

Chinese Superstition. THE *Chinese* Pilots seeing the Cook going to make a Fire to dress Dinner, came and fell on f their Knees before the Ambassadors, and earnestly entreated them to forbid any such Thing to be done, for that there was a certain Spirit in this Lake in the Shape of a Dragon, or great Fish, who had the Command over this Country, and could not endure the Smell of roasted Poultry, boiled Bacon, or the like; for so soon as he was sensible of any such Thing, he immediately raised a Storm, which did infallibly cast away the Vessel. The Ambassadors to please them sent Word to the Cook, that they should be content with a cold Dinner for that Day. *Dutch Embassy.*

ABOUT Noon, they passed-by two Pillars which stood in the Middle of the River, and divide the Province of *Kyang si* from that of *Nan king* [b].

SECT. V.

The Ambassadors *Journey continued from the Entrance of* Kyang nan *to* Nan king.

Tong lyew hyen. Gan king fû. Chi chew fû. Ton ling hyen. V fu hyen. Tay ping fû. *Arrive at* Nan king. *The City described. Houses and Shops. Money in Use there. Number of Inhabitants. The imperial Palace. Huge Bell. Annual Presents to the Emperor.* Pau lin shi *Temple. Famous porcelane Tower. Character of the Inhabitants.*

Tong lyew hyen. HAVING entered the Province of *Nan king*, or rather *Kyang nan*, on the twenty-ninth of *April* they came to *Tong-lou*, or *Tonlyew*; a small City subject to *Chi chew fû*, on the d South Bank of the *Kyang*, in a very delightful Soil, encompassed with fine Hills. It is inclosed with a pretty strong Wall, fortified with Bulwarks: But except one Street and the Governor's House, all the rest is destroyed by the *Tartars*. Its Trade consists wholly in Timber. Not far from the City, by the River, rises the *Kyew wha*, or *Nine-headed Mountain*, much like the Sun-Flower hanging-down its Head.

Gan king fû. TWO Miles beyond, they came to an Island called *Song lo*, and saw in their Passage the first-Rank City *Gan-king* [c], eminent for Wealth and Trade, all Ships stopping here in their Way to *Nan king*.

Chi chew fû. THE thirtieth, they passed-by *Anhing*, called by some *Chi chew*, another capital City on the South Side of the River, where lies a fine Suburb: The Walls two Miles in Compass, and above twenty-five Foot high, are fenced with Watch-Towers and Redoubts on an Hill. Near the River stands a Temple, with a stately Steeple seven Stories high.

Tong ling hyen. TOWARD Evening they came to *Tong ling*, subject to *Chi chew*, delightfully surrounded with Woods, Hills, and Dales. This City, though but little, is well-built, and encompassed with

[a] Or, *Pan tse hyen.* [b] *Nieuhof*, in *Ogilby*'s *China*, p. 64, & *seqq.* [c] It stands on the West Side of the River.

1655. Nieuhof. Walls. It has a Land-locked Harbour, guarded by a ſtrong Caſtle, which very much enriches the Place. Near it is a Hill, remarkable for its Echo; likewiſe the Mountain *Hing*, ſo named from the Plenty of Apricots which grow there.

DEPARTING hence the firſt of *May*, they came on the third to the Caſtle *Vpun*. It ſtands near the River, is ſquare, and begirt with a ſtrong Stone Wall. In the Middle is a well-built Temple, with a high Roof, adorned with curious Pictures.

U ſu hyen. THEY caſt Anchor a little beyond, under the Walls of *U fu* [a], ſituate in an Iſland, on whoſe Corners ſtrong Block-Houſes are erected; but they have neither Men nor Guns to defend them. This City is cried-up through all *China* for Arms and Lamps.

Tay ping fû. ON the fourth, they paſſed-by *Tey-tong*, which ſome call *Tay-ping*, lying in an Iſland [b]. The adjacent Country, though full of Hills and Rocks, is yet exceeding fertile, being watered by Canals cut from the Lake *Tan yang*, which lies not far-off to the South-Eaſt, as well as from the River. At a Diſtance they ſaw a high Mountain, called *Tyen mwen*, that is, *Heaven's Gate*; becauſe the *Kyang* runs here between two ſmall Hills belonging to it, as through a Gate. Over-againſt the City lies another Iſland, all of one entire Rock, called *Hyau*, from the Night-Birds which breed in the Cavities thereof.

THEY were told, that this had been a ſtately City, and full of Trade, which appeared by three gallant Towers upon the River-Side; but it was totally ruined by the *Tartars*.

Arrive at Nan king. THE ſame Day, they caſt Anchor before the *Su ſi mon*, or Water-Gate of *Nan king*.

NEXT Day, the Ambaſſadors went in *Palankins*, or Sedans, and their Followers on Horſe-back, to viſit the three Governors of this City: The two chief were *Chineſe*, born in *Lyau tong* [c]. They were conducted in great State by the Agent of the young Vice-roy of *Kanton*, who reſided here, and by two *Mandorins* of the ſame Place, *Pinxenton* ſtaying behind.

THE chief Governor ſhewed the Ambaſſadors his Withdrawing-Room, and made them ſit-down next to him: The ſecond was no leſs courteous [d]; but neither would receive Preſents, for Reaſons already given.

THE third, who dwelt in the old imperial Palace, ſent for the Ambaſſadors into his Chamber; which was ſquare, with Benches round it covered with Silk, and a Stove for Winter. This Governor was a *Tartar*, a young, well-ſet Man; but not underſtanding the *Chineſe* Language, his Sons were Interpreters. His Wife, a comely Lady, who was preſent, ſpoke more than her Huſband, and ſeemed very inquiſitive about *Holland*: Far from being diſmayed at their Arms, ſhe drew out their Swords [e], and diſcharged their Piſtols, which much delighted her. The Room was preſently filled with *Tartar* Gentlewomen, who waited on her, and brought a great Silver Kettle-full of Tea, mingled with Milk and Salt, which they placed in the Middle of the Chamber, and ſerved about with wooden Ladles. This Sort of Tea is always drank-out of wooden Veſſels [f].

Dutch Embaſſy.

VISITING over, the Agent conducted the Ambaſſadors to his own Houſe, and treated them with a ſumptuous Dinner. At Night they returned aboard their Veſſels, in which they lay all their Voyage, both to and from *Pe-king*, except at *Kanton*, *Nan-gan*, and *Pe-king*.

The City deſcribed. THIS ſtately City, which is by far the beſt in all *China*, lies about thirty-five Miles from *Tay ping*, on the Eaſt Side of the *Kyang*, and in thirty-two Degrees of Latitude. Her Situation is moſt pleaſant, and the Soil luxurious. The River [g] runs quite through this City, whereof ſome Streams, covered with Bridges, are navigable for great Veſſels. This had been long the imperial Court [h], till removed to *Pe-king* (by *Hong Vu*, about 1368) the better to prevent the Invaſions of the *Tartar*; and at preſent the Governor of the Southern Provinces reſides here.

FROM the River, you paſs up to the Town by a broad and deep Canal, about half a Mile long; and then paſs-over, on a Bridge of Boats, into the City, which is round, cloſe, and well-built. The Wall is ſix *Dutch* Miles in Compaſs, excluding the Suburbs, which run-out much farther. It is built of Stone, above thirty Foot high, with Breaſt-Works and Watch-Towers. It hath thirteen Gates, whoſe Doors, plated with Iron and guarded continually with Horſe and Foot, are built on four or five Arches. So great a Number of People paſſed continually through the Gate they lay before, that there was no getting in or out without much crowding. There is, without this Wall, another ſtrong Incloſure for Defence of the City, two Days

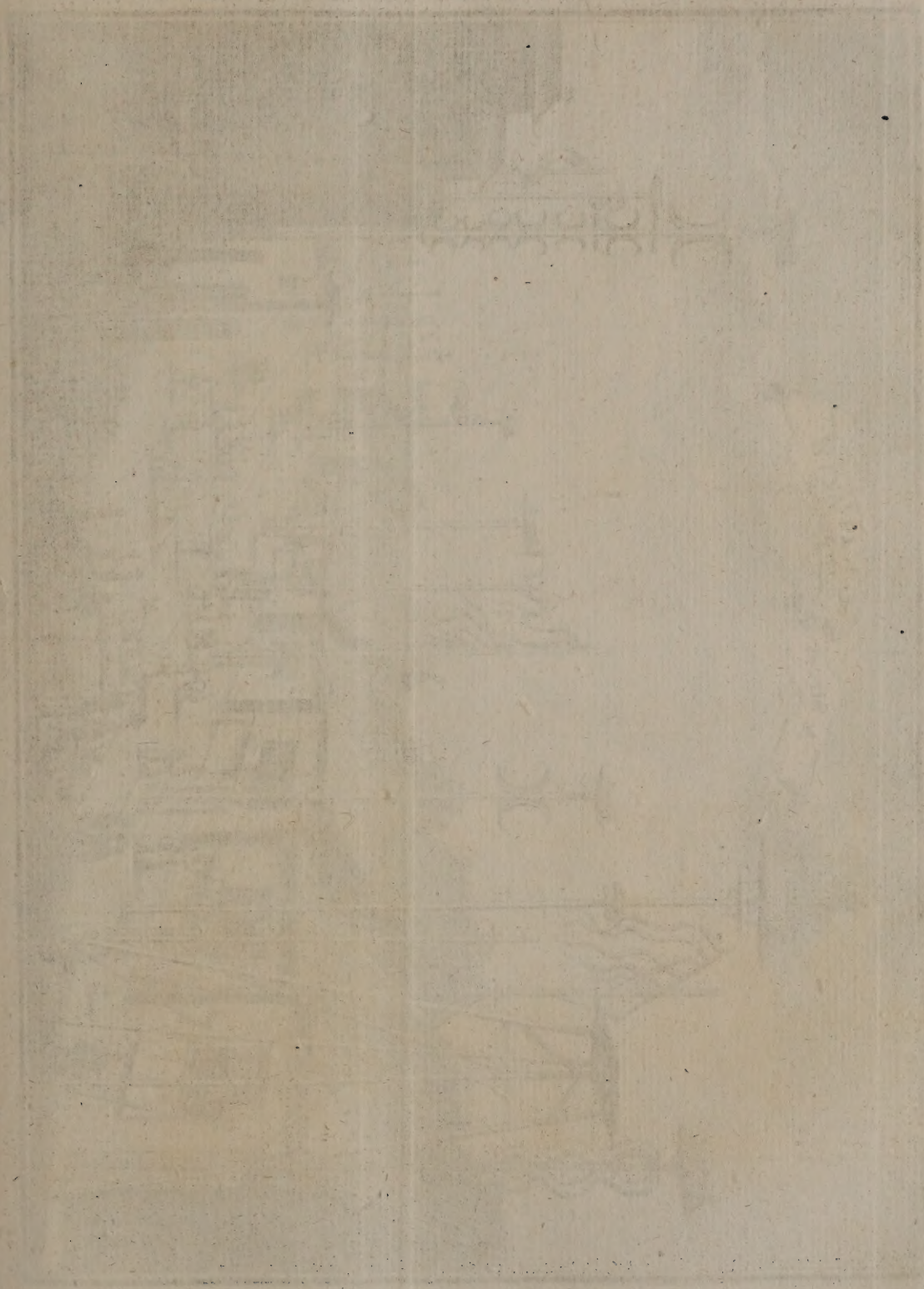
[a] In the *Jeſuits* Maps, *Vu hu hyen*. [b] On the South Side of the River, as is *U fu*. [c] *Nieuhof* obſerves elſewhere, that the *Tartars* truſted the Natives of this Province, becauſe they were their Neighbours. [d] The Author ſays, he gave the Letter which mentioned the Preſents to one of his Officers to read, becauſe he could not read himſelf: But that is highly improbable. [e] Another *Tartar* Lady in the Palace did the ſame, put-on the Ambaſſador's Hat, and unbuttoned his Doublet almoſt down to his Waiſt. [f] *Nieuhof*, in *Ogilby*'s *China*, *p.* 71, *& ſeqq.* [g] Rather, Channels from it. [h] *Nan king* ſignifies the Southern Court, as *Pe-king* the Northern.

Journey

No 105

J. Bajire sculp

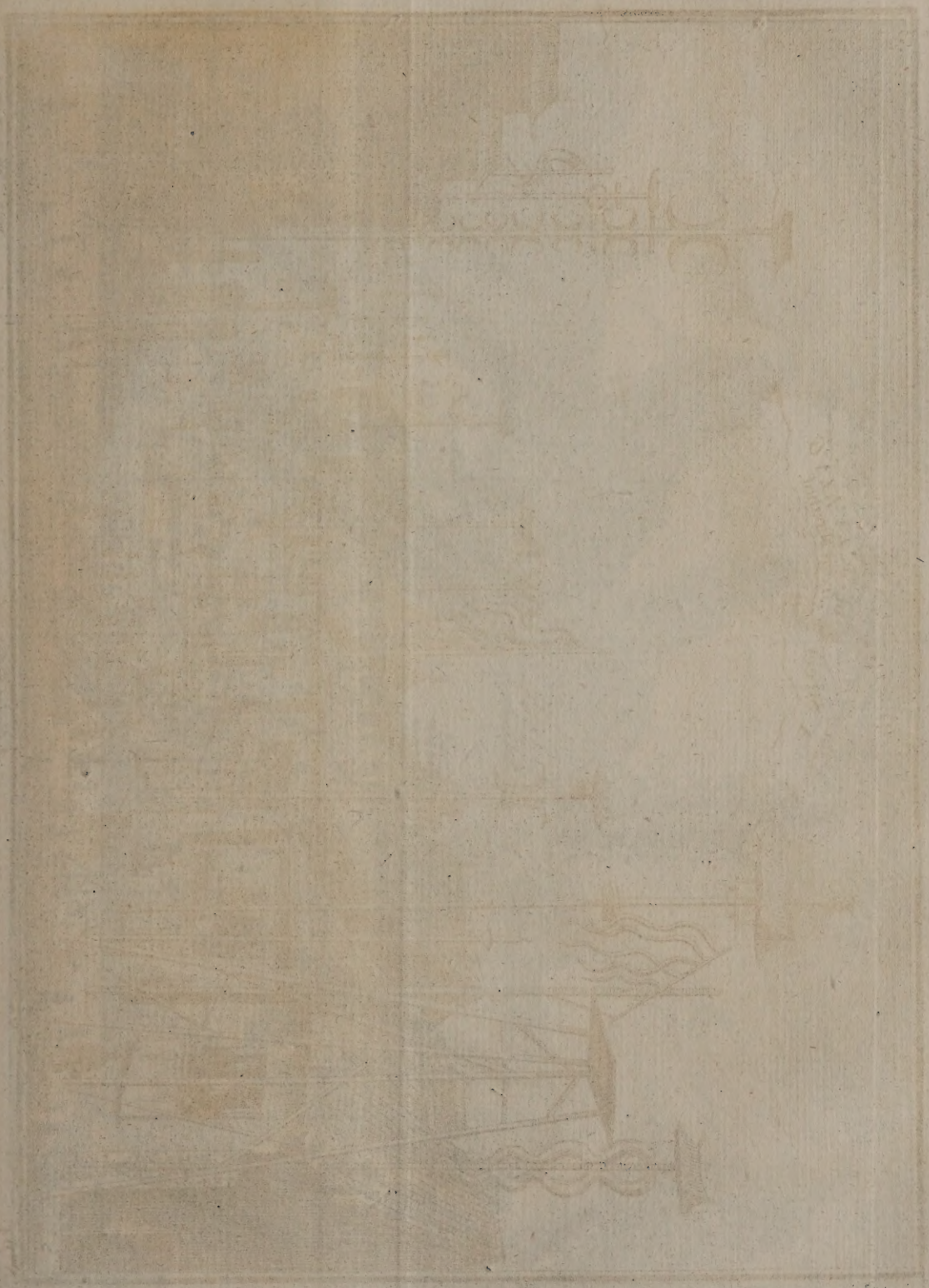
Plate XLI. Vol 3. p. 412.

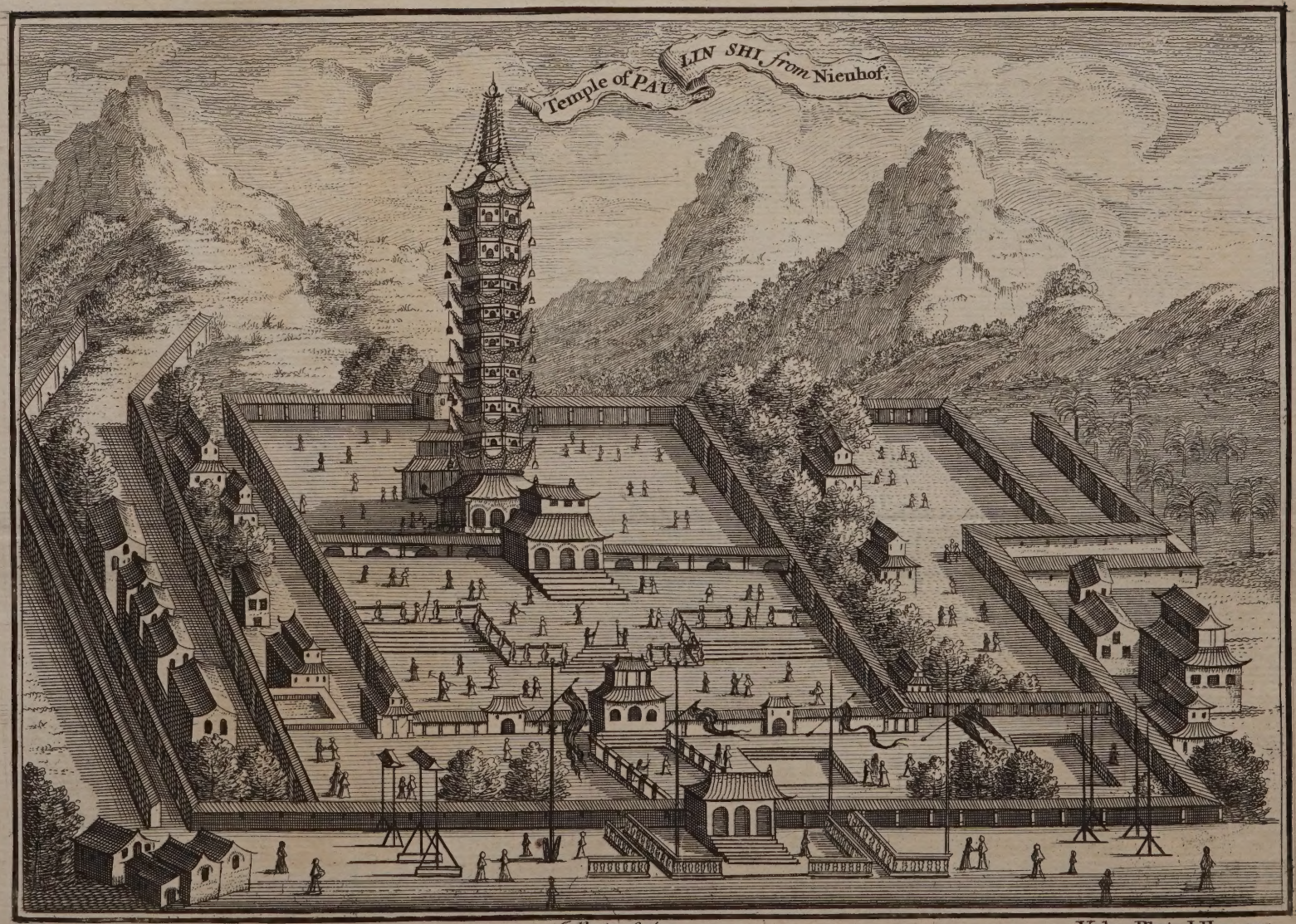


N°. 114.

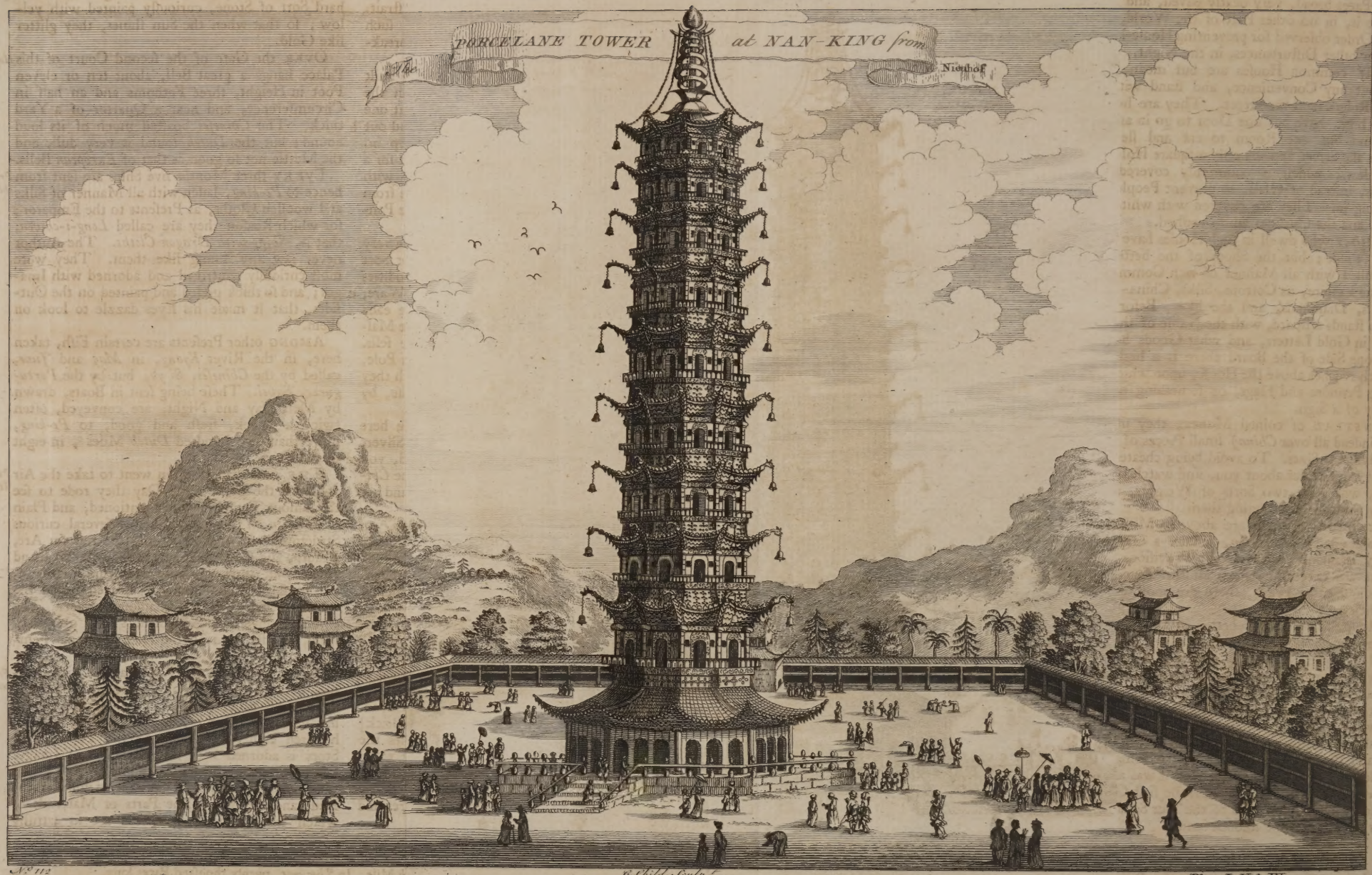
J. Basire sculp.

Vol. 3, Plate LIII, p. 413.





N°114. *F. Basire sculp.* Vol. 3, Plate LII, p. 413.



N.° 112

C. Child Sculp.t

Plate I. Vol. III. p. 413

1655. Nieuhof. Journey in Compaſs, if you will believe the *Chineſe*.

THE chief Streets of this City are twenty-eight Paces broad, very neatly paved, and ſtrait. There is, in no other Part of the World, ſuch good Order obſerved for preventing Houſe-breaking, or other Diſturbances, in the Night.

Houſes and Shops. THE common Houſes are but mean, built without any Convenience, and ſtand with the croſs Ridges next the Street. They are but one Story high, have but one Door to go in and out b at, and but one Room to eat and ſleep in. Next the Street appears only a ſquare Hole for a Window; which is commonly covered with Reeds, inſtead of Glaſs, to prevent People from looking-in. They are covered with white Pantiles, and the Outſides white-waſhed.

THOSE who dwell in ſuch Houſes have a very poor Trade; but the Shops of the better Sort are filled with all Manner of rich Commodities of the Empire, as Cottons, Silks, China-Ware, c Pearls, Diamonds, and the like. Before each Shop ſtands a Board, with the Name of the Maſter, in Gold Letters, and what Goods he ſells. On one Side of the Board there is a high Pole, which reaches above the Houſe, upon which they hang Pennons and Flags, or ſomething elſe, by Way of a Sign.

Money. INSTEAD of coined Money, they uſe here (as indeed all over *China*) ſmall Pieces of Silver, of different Sizes. To avoid being cheated, you d muſt carry Scales about you, and watch the *Chineſe*, who have two Sorts of Weights, and are very dextrous at changing them.

Number of Inhabitants. ALTHOUGH there are above a Million [a] of Inhabitants in *Nan king*, beſides a Gariſon of forty thouſand *Tartars*, yet Proviſions of all Sorts are exceeding cheap all the Year round. Amongſt other Fruits, there are moſt delicious Cherries.

The Imperial Palace. As no City eſcaped better in the late Wars e than this, it excels all others in *China* for ſtately Idol-Temples, Towers, Triumphal-Arches, and other Buildings, of which the Emperor's Palace, ſituate on the South Side, was the chief. This was the only Part which the *Tartars* deſtroyed. It was a Square, ſurrounded with a [high Brick] Wall, now much decayed, which incloſes the greater Part of the City, each Side being three Miles and an half long [b]; ſo that it was as big as *Haerlem* in *Holland*. Within the firſt Gate lay f a large Court, which led to the four Squares and was paved with fine ſmooth Stone.

THE *Tartars* ſeated themſelves, in Huts, near an Idol-Temple called *Pau lin ſhi*, leaving the City to the *Chineſe*. The Buildings are all of a hard Sort of Stone, curiouſly painted with yellow; ſo that when the Sun ſhines, they glitter like Gold. *Dutch Embaſſy.*

OVER the Gate of the ſecond Court of this *Huge Bell.* Palace hangs a great Bell, about ten or eleven Foot in Height, three Fathoms and an half in Circumference, and near a Quarter of a Yard thick. The *Chineſes* boaſted much of its loud Sound; but the *Dutch* found it very dull, and the Mettle not ſo good as that of *European* Bells.

EVERY three Months five Ships are ſent from *Preſents to the Emperor.* hence to *Pe-king*, laden with all Manner of Silks and woollen Cloths, as Preſents to the Emperor; for which Reaſon they are called *Long-i-chwen*, that is, *Ships with Dragon Cloths*. The Author never ſaw any Thing like them. They were moſt curiouſly contrived and adorned with Images; and ſo thick gilded and painted on the Outſides, that it made his Eyes dazzle to look on them.

AMONG other Preſents are certain Fiſh, taken here, in the River *Kyang*, in *May* and *June*, called by the *Chineſes*, *Si yu*, but by the *Portugueze*, *Savel*. Theſe being ſent in Boats, drawn by Men Day and Night, are conveyed, often twice a Week, freſh and good, to *Pe-king*, more than two hundred *Dutch* Miles [c], in eight or ten Days.

THE Ambaſſadors often went to take the Air *Pau lin ſhi Temple.* and view the City: One Day they rode to ſee the famous Temple before-mentioned, and Plain of *Pau lin ſhi* [d], which contains ſeveral curious Structures. In one, exceeding the reſt for Art, Beauty, and Coſt, they ſaw at leaſt ten thouſand Images, all made of Plaiſter (ſome ſix Foot high, but moſt of them only one) placed round the Galleries and Walls, in handſome Order. The Prieſts received the Ambaſſadors with great Reſpect, and ſet open all the Doors of their Temples.

IN the Middle of the Plain ſtands a high Stee- *Famous Porcelane Tower.* ple, or Tower, made of Porcelane, which far exceeds all other Workmanſhip of the *Chineſes* in Coſt and Skill. It has nine Stories, and an hundred eighty-four Steps to the Top: Each Story is adorned with a Gallery full of Images and Pictures, with very handſome Lights. The Outſide is all glazed over, and painted with Green, Red, and Yellow. The Parts or Materials of which this Fabric is compoſed are ſo artfully

[a] Some Authors reckon three Millions, and ſay it formerly contained ten Millions. [b] In *Ogilby*, it is one *Italian* Mile and three Quarters of a *Dutch* Mile: In *Thevenot*, twenty thouſand Paces long. [c] Or ſeven hundred *Engliſh*. [d] There is a formal Deſcription of this Temple in *Carpentier*'s Edition; but neither in *Thevenot* nor *Ogilby*.

joined,

1655. Nieuhof. joined, that the Work seems to be all one entire a Piece. Round the Corners of the Galleries hang little Bells, which make a very pretty Noise when the Wind jingles them. On the Top of the Tower was a Pine-Apple, as they say, of massey Gold. From the upper Gallery, you have Prospects over the whole City and adjacent Country, to the other Side of the *Kyang*. This wonderful Pile the *Chineses* built by Command, and in Honour of the *Tartar*, who conquered their Country seven hundred Years ago. b

THIS Plain is surrounded with Woods of Pine, where formerly stood the Sepulchres of the Emperors, now totally demolished by the *Tartars*.

Character of the Inhabitants. THE *Dutch* found the Inhabitants of *Nan king* to exceed all the rest of the Nation in Sincerity, Civility, Knowledge, and Understanding. The *Tartars* allow them very great Privileges, that being the best Method, in their Opinion, to prevent Rebellions [a]. c

THEY found here one *Manuel* of *Lisbon*, a *Jesuit*, who often visited them, and professed great Kindness.

THE Ambassadors were very desirous to have written from hence to *Japan*, but were informed, that the Passage thither had been forbidden three Years before; on Complaint of the unshaven *Chinese*, that some of *Koxinga* the Pirate's Men in that Island, had injured them. These unshaven *Chineses* are such as will not submit to the Government of the great *Khân*, nor cut their Hair after the *Tartar* Fashion, as the Conqueror had commanded, leaving only one Lock behind. Rather than comply with this Law, many thousands chose to suffer Death [b]. d

SECT. VI.

Continuation *of the* Journey *from* Nan king *to the* Province *of* Shan tong. e

They leave Nan king. *A Sacrifice.* Je jeu hyen. *Sturdy Beggars. The Pirate* Koxinga's *Attempt.* Quan chew. *Famous Temples.* Jang se fû. *Handsome Women. The City described. Feast of the new Year. Odd-shaped, but sumptuous Barks.* Ka yu tsya, *or* Kau yew chew, *described.* Pau ing hyen. Whay ngan fu. *Sluices. Rivers and Lakes. Visit from a* Jesuit. Siang pû *Village. The* Whang ho, *or* Yellow River. Tau hen hyen. Tsi sang. *Floating Villages described. They enter the Province of* Shan tong. f

Dutch Embassy.

THE Ambassadors, who had hitherto made use of ordinary Barks and Boats, were now accommodated with two of the Emperor's Vessels; which were very large and commodious, all gilded and painted with Dragons, having a Place for Music at one End. They were accompanied by several Persons from *Nan king*, besides the *Kanton* Soldiers, whom they lodged in the Music-Room. *They leave Nan king.*

PINXENTON and the two other *Mandorins* had also two Vessels. They all set Sail from *Nan king* the eighteenth of *May*, and passed-by the Ship-Bridge of fourteen Arches. Being come to the farthest Point of the City Walls, about two Miles from the *Su si mon*, or Water-Gate, *Pinxenton*, with the whole Fleet, stopped to make an Offering to a famous Idol in a Temple which stood there, in order to obtain a prosperous Voyage. The Sacrifice, which consisted of Swine, Goats, and Cocks, was performed after this Manner: The Swine and Goats, after being killed and cleansed, were laid upon the Altar, behind which stood the chief Image, and on the Side several little ones. These were sprinkled with the Blood of the Cocks, and afterwards wiped clean. During the Ceremony, the Priests, upon their Knees, made several Grimaces and Mutterings to themselves, as if they and the God had been in some earnest Dispute, great Tapers burning all the while. *A Sacrifice.*

FROM hence, sailing Eastward down the River *Kyang* with great Speed, they came in the Evening to a famous Village, called *Wangsien*. They proceeded next Morning, and on the twentieth of *June* reached *Je jan jeen* [c], which some call *Lo-ho* [d], on the North Side of the *Kyang*, about sixty Miles from *Nan king*. This City, though but small, is very pleasant and of great Trade. It is built mighty close, and adorned with Temples. The Walls are strong, but not very high; and without is a populous well-built Suburb. Je jen hyen.

HERE several Beggars came aboard to shew their Tricks. Among the rest there were two, who knocked their Heads with great Force one against the other till the Company bestowed their Charity on them; otherwise they would continue tolting them till one or both had been killed, *Sturdy Beggars.*

[a] This Maxim is undoubtedly just; and yet the Princes, or their Ministers, on this Side of the Globe, are of a quite different Way of thinking, if we may judge by their Actions. [b] *Nieuhof*, in *Ogilby*'s *China*, p. 74, *& seqq.* [c] In the *Jesuits* Map, *I ching hyen.* [d] *Lo ho*, or *Lu ho hyen*, is a City twenty Miles to the West.

1655. Nieuhof. as hath often happened. The Author saw likewise in this City another Beggar, who kneeling down, and after muttering to himself, struck his Forehead against a round Stone with so much Violence, that he made the Earth shake under him. These and several other Arts they practise to squeeze Alms from Strangers.

Koxinga's Attempt. THEY were told here, that the famous Pirate *Koxinga* had landed some Force, thinking to surprize this City, but was obliged by the Inhabitants to retreat to his Ships with the Loss of a great Number of Men; however, he burnt several of their Vessels, and carried away a considerable Number: Likewise, that he had seized five great and fruitful Islands in the River, about twenty Miles from *Je jen jeen*, to harbour his Ships in stormy Weather.

Quan chew. NEXT Morning, setting forward, they found upon the North Side of the *Kyang*, near to the Castle of *Quam chew*[a], a large Stone Sluice, through which they passed into a Canal made for a Communication with the yellow River. This artificial Channel being cut at the Emperor's Charge, is called the *Royal Water*. There is nothing more pleasant to be seen in the World: The Banks on each Side are smooth and large, planted with stately and shady Trees, the adjacent Country embellished with rich Pastures and delightful Woods, (the like not to be seen in all *Asia*) interspersed with Abundance of wealthy Towns and Villages, pleasant Seats, and stately Dwellings.

Famous Temples. TOWARDS the Entrance of this Canal stood a famous Temple of the Idol *Kin kang*; and farther-on they saw at a Distance another great Temple, called *Quang gua myau*, adorned with a very fine Tower of six Stories. The *Chineses* and *Tartars* who accompanied the *Dutch* would fain have staid to offer-up Cocks, Hogs, and Goats, for a prosperous Voyage: But the Ambassadors could not be prevailed with to lose so much Time; only they gave Leave to some to go see the Place, which is set round with Images, and the Altar with Lamps that burn Day and Night [b].

Jan se fû. THE twenty-fourth, they came to *Jang se fû*, called by some *Yang chew fû* [c], the seventh capital City of this Province. It lies about twenty Miles from *Je jen jeen*, is built square, at least five Miles in Compass [d], and surrounded with Walls and strong Bulwarks; exceeding most Cities in *China* for Wealth and Trade, which consists chiefly in Salt transported hence into most of the other Provinces. They saw on the East Side of the City a great many Pans, wherein they boil the Sea-Water Day and Night.

Dutch Embassy. THIS City is famous throughout *China* for comely and good-humoured Women. They have very small Feet, and handsome Legs; so that it passes for a Proverb, *That if a Man would have a Wife with a slender Shape, brown Hair, and a handsome Leg and Foot, he must come to* Jang se fû; yet they no-where bear so low a Price, for Parents may sell both their Servants and Daughters for Prostitutes. *Handsome Women.*

THE Emperor hath here a Custom-House to receive the Duties on all Goods that pass. The City is well-built and full of Canals, covered with Stone Bridges. On the West Side are very large Suburbs, most of which were destroyed in the last *Tartar* War, but they are rebuilding them fast. Near this City is a very high Mountain, called *Heng*. *City described.*

THE twenty-fifth, departing, they saw on the Bank of the Canal twelve Stone Ovens; and not far from thence, on the Left, lies the Burial-City of a great Soltân [e], much reverenced by the *Chineses*. About Noon they came to a Village called *Saw-pû*, where the Inhabitants were celebrating the Feast of the new Year, it being then full Moon, with great Acclamations and Signs of Joy, making Bonfires, and lighting-up Candles. They ran likewise up and down the Streets as if distracted, with Tapers in their Hands twisted together in the Form of Dragons. The *Mandorin Pinxenton* and his Lady assisted at this Solemnity. *Feast of the new Year.*

THEY found here a great Variety of strange-built Vessels. Among the rest were two Barks or Sloops, called *Long schon* [f], that is, *Serpent Boats*. They were curiously painted with all Manner of Colours, and seemed much to exceed those Boats which carry the Fish from *Nan-king* to *Pe-king* for the Emperor's Use. They were shaped like a Water-Snake, and had three Masts. The Stern was full of Serpents, fastened with Ribbons of several Colours, and decked with Standards, set-off with Tassels of Hair, Silk Flags, and long Feathers. At it hung two nimble Boys, who played Tricks to divert the Spectators. Upon the Top of each Mast stood an Idol, adorned with Silk Flags and Pennons; and on the Poop another, dressed with Ducks and Drakes, whom a *Chinese* was continually torturing with a Fork. The Edges of the Barks were hung round with Gold and Silk Fringe. Under a lofty Pavilion, thick-set with Flags and Standards, sat twelve lusty Seamen cloathed in Silk, with gilt Crowns upon their Heads, and their Arms naked: They came aboard the Am- *Odd shaped, but Sumptuous Barks.*

[a] In the Jesuits Map, *Qua chew*, a City of the second Rank. [b] *Nieuhof*, in *Ogilby's China*. p. 79, & *seqq*. [c] It is so named in the Jesuits Maps, and *Carpentier's* Edition. [d] *Dutch* Miles, or seventeen and an half *English*. [e] We cannot tell what the Author means by a Soltân, no such Title being used in *China*, although many *Mohammedans* are settled there. [f] Perhaps, *Long chwen*.

bassadors.

1655. Nieuhof. baſſadors to make their Compliments, and were requited with ſome Preſents.

Ka yu tſya, or *tſya*, called by ſome *Kau yew*, a City of the ſecond Rank or Order, near a great Lake, named *Pye ſhe*, which ſupplies the royal Canal with Water. Formerly, when the Paſſage was through the Lake itſelf, Barks uſed to lie Weather-bound at this City, not daring to venture-out in bad Weather: For this Reaſon a Canal was made on the Eaſtern Side of it ſixty Furlongs [a] in Length, with white Stone.

Kau yew chew *deſcribed.*

KAU YEW is very populous, and has ſtately Suburbs, built very cloſe and full of large Houſes. The Lands round it produce great Store of Rice, and is ſo thick-ſet with Dwellings, that it looks like one continued Village. The Country to the Weſt lies much under Water. As no Trees will thrive hereabout, their only Firing is Reeds, which grow on the Sides of the Lake. The chief Produce of the Soil is Rice, which muſt be looked after very narrowly, leſt it periſh by much Moiſture or Drought: Hence Wind-Mills with Mat-Sails are ſo numerous in this Country, being uſed to draw-out the Water in a moiſt Seaſon, and in a hot one to let it in. By this Means the Inhabitants have two plentiful Harveſts in a Year.

Pau ing hyen.

THE twenty-ſeventh, leaving *Kau yew*, they came to *Pau ing* [b], (by ſome called *Pau ſyen*) a City of the third Order, twenty Miles diſtant, and on the Eaſt Side of the royal Canal. It is ſurrounded with ſtrong Walls, and of a circular Form, being about a Mile and an half round. On the Eaſt it has the Lake *She yang*, and on the South-Weſt that of *Pye ſhe*.

THIS City, which was quite deſtroyed by the *Tartars*, appears, by the Ruins of the Wall and great Edifices, to have been very ſtately, rich, and populous. Amongſt the Buildings yet ſtanding is a famous Temple without the Wall, on the North Side of the City.

Whay ngan fû.

THE twenty-eighth, they arrived at *Whay ngan* [c], the eighth capital City of *Kyang nan*: It lies on the Eaſt Side of the royal River, about thirty *Engliſh* Miles from *Pau in* [d], in a flat and marſhy Soil. It is ſurrounded with a Wall, and divided by another into two Parts; that to the South called *Whay ngan*, the other to North-Eaſt, *Yen ching* [e]. The former of theſe has ſtately Suburbs.

THE Vice-Roy keeps his Court here in great Splendour, commanding over the ſeven Southerly Provinces immediately under the Emperor. His Office is to inſpect the grand *Khân*'s Revenue, conſiſting chiefly in Proviſions of Rice, &c.

Dutch Embaſſy.

To prevent the River *Whay* from overflowing the adjacent Country, they have made two great Sluices, with ſtrong and high Banks, which confine his Stream when ſwelled by the Torrents that are on the North Side of the City [f].

Sluices.

THERE are two Cuſtom-Houſes in the Suburbs of *Whay ngan*, one to receive the Duties on Goods, the other thoſe on the Barks paſſing this Way.

THE City is well-built, and full of wealthy Inhabitants. Not far from hence, on a very high Mountain, called *Yo chew*, ſtands a ſtately Temple, with Cloyſters to lodge Devotees.

Rivers and Lakes.

THE Country is full of Rivers and Lakes, particularly that great one called *She ho* [g], and another to the Eaſt called *Hung*, producing Reeds, which ſerve for Firing, Wood being very ſcarce throughout this Province.

Viſit from a Jeſuit.

IT being very foul Weather when the Ambaſſadors arrived, the Vice-Roy and Magiſtrates excuſed them from making the Viſit they intended. The *Mandorin Pinxenton*, according to his Cuſtom, gave them a very noble Dinner, and in the Evening one *Gaſcomez*, a Jeſuit, came to ſalute the Ambaſſadors aboard their Veſſels. He ſeemed to be a very open-hearted Perſon, profeſſed great Affection for the *Dutch*; and hinted, that they would meet with great Oppoſition from the *Portugueze*, which proved true enough.

Sian pu Village.

THEY departed next Morning, paſſing through luxurious Fields, and in the Evening ſhot a very great Sluice, at the Entrance of a famous Village called *Siampu*, which is of a very great Length, and handſomely adorned with Temples and Houſes on both Sides of the Canal. It has a Cuſtom-Houſe for the Emperor, one of whoſe Officers ſearched all the Barks, but thoſe which carried the Ambaſſadors.

THE next Night they came to another Village called *Ney ne myau*, into which they were let by two great Sluices. They ſaw the Ruins of a great Caſtle, which defended the yellow River and the Canal, but the *Tartars* deſtroyed it.

Whang ho or yellow River.

THE Day following they ſet-ſail, and came into the great yellow River, called by ſome the *Saffron River*; which is ſo thick and muddy, that it is ſcarce paſſable, and at a Diſtance it ſeems to be a marſhy Plaſh: Yet the Current is ſo violent, that no Veſſels are able to ſail againſt the Stream, but muſt be towed by a great Number of Bargemen. In ſome Places it is half a Mile broad, and in ſome more. The *Chineſe*

[a] *Ogilby* has Fathoms. [b] In the Jeſuits Map, *Pau ing hyen*. [c] In *Ogilby*, *Hoai gan*, which is the *Portugueze* Orthography uſed much by *Nieuhof*, following, perhaps, *Martini*. [d] In *Ogilby*, *Pancien*. [e] So named in *Carpentier*; but in *Ogilby*, *Yen ge hing*. [f] *Nieuhof*, in *Ogilby*'s *China*, p. 82, & ſeqq. [g] In the Jeſuits Maps, *Hong tſe hû*: It lies about ten Miles to the Weſt of *Whay ngan*.

make

1656. make this Water very clear by flinging Alom a Nieuhof. into it.

Tau yen hyen. ON the first of *June*, they came to the little City of *Tau yen hyen* [a], which is situate on the (West) Side of the yellow River, and fenced with a broad and strong Mud-Wall. It is repleniſhed with handſome Buildings, and full of rich Inhabitants, who drive a very great Trade.

THE Country is very fruitful in Pears, Apples, Prunes, Cherries, and the like; and abounds likewiſe in Quails, Pheaſants, and other Sorts of b Fowl.

Tſi ſang. FROM hence they ſailed three Days before they came to any conſiderable Place: At laſt, on the fourth, they arrived at the ſmall Town of *Tſi ſang*, ſituate in a very delightful Soil, at the Foot of an high Hill. Though it has no Walls, or any remarkable Buildings, except a ſtrong Caſtle, yet its Trade is great, and Inhabitants are rich. At the Entrance into the Town ſtands a ſtately Temple upon a ſteep Eminence.

Floating Villages. THEY ſaw on this yellow River, which is continually plowed with great and ſmall Veſſels, ſeveral floating Iſlands, very artfully contrived, of *Bambû* Canes, twiſted ſo cloſe together, that no Moiſture can penetrate. Upon theſe Foundations the *Chineſe* ſet-up Huts, or little Houſes of Boards, and other light Materials, in which they live with their Wives, Children, and Cattle. Some of theſe floating Towns are large enough to contain two hundred Families, which ſubſiſt, d for the moſt Part, by Traffic up and down the River. Whereſoever they come, they ſtay for ſome Months before they remove, faſtening their Iſland with Poles fixed in the Ground.

Enter Shan tong *Province.* AFTER ſome Hours ſailing, they paſſed into another royal Canal, called *Inn yun*, cut from the yellow River Weſtward through the whole Province of *Shan tong*, into which they now entered [b].

SECT. VII.

The Journey *continued from the* Entrance *into* Shan tong *to* Tyen tſing wey *in the* Province *of* Pe chi li, *or* Pe-king.

Royal Canal of Yun. Kya kya *fine Village.* Si ning chew *City.* *Fiſhing with Birds, Manner of it.* *Strange Phænomenon.* Shan tſui hyen. *Fine Country and Temple.* Tong chang fû. *Fruitful Soil.* *Sort of Bezoar found in Cows.* Lin tſin chow: *The City deſcribed.* *Famous Temple: Its beautiful Structure.* Vu ching hyen. Ku ching hyen. Ta chew. Ton quan hyen. Sang lo. *The Governor's Lady.* Sing ki tſyen. Sing ko tſyen. *Elegant Temple.* Sing ye. *Swarms of Locuſts.* Dutch *Embaſſy.*

THE Province of *Shan tong*, into which they entered, is much enriched by this great artificial Channel *Yun* [c]; which beginning in *Kyang nan*, at the City *So ſyen* [d] on the yellow River, paſſes thence into *Shan tong* to the City *Si ning chew*, and on forwards to *Lin ſing* [e], where it enters the River *Guey* [f]. This Canal hath at leaſt ſixty Stone Sluices, without which it would not be navigable, the Water in ſome Places running very low. Each Sluice is attended by eight Men to help through with the Veſſels. *Royal Canal of* Yun.

ON the ſixth of *June*, they came to a famous Village called *Kya Kya*, which is very rich, and well-built, containing ſeveral handſome Edifices. c It is encompaſſed with pleaſant and fruitful Fields, full of Roſemary; ſo that their Veniſon taſtes of it, as they found by the Fleſh of ſeveral Stags and Deer which they ran-down. They ſaw likewiſe Abundance of all Sorts of Fowl, eſpecially Pheaſants, and delighted the *Tartars* with ſhooting them flying. Kya kya *Village.*

THEY were three Days on the Canal without ſeeing any conſiderable Place; but on the eleventh, arrived at another noted Village, called d *Jak ſhin no* [g], in and about which ſtand thirty-ſix ſtately Towers. They ſet forward, paſſing for two Days through a Country full of Corn-Fields, with high Hills to the Eaſt.

THE thirteenth, they came to *Si ning chew* [h], Si ning a ſecond Rank City under *Yeng chew fû*, ſituate chew. about the Middle of the royal Canal *Yun*, and encompaſſed with flat and marſhy Lands, full of Pools and Rivers abounding with Fiſh. Here Cuſtom is paid both for Ship and Goods. It ex- e ceeds even the chief City for Trade, Number of Inhabitants, and People of Figure. Among other ſtately Edifices, there are two famous Temples beautified with Pictures. On each Side of the royal Canal there is large Suburbs, and a great Sluice to keep-off the out-Water, which ſometimes riſes ſix Foot higher than the Water within.

HERE they ſaw them catch Fiſh with a Bird, *Fiſhing with* called *Lou wa*, ſomewhat leſs than a Gooſe, and *Birds.* f not much unlike a Raven. It has a long Neck, and a Bill like an Eagle. They go-out in ſmall Boats, made of *Bambû* Canes, placing the Bird

[a] In *Thevenot* and *Ogilby*, *Tanjenien*; in *Carpentier*, *Tau jen jeen*, which anſwers to *Tau yen hyen*. In the Jeſuits Maps, *Tau ywen hyen*. [b] *Nieuhof*, in *Ogil. Chin.* p. 86, *&* *ſeqq.* [c] In the Jeſuits Maps, *Yun lyang ho*, that is, *The great Canal*. [d] In the ſame Maps, *Sû tſyen hyen*. [e] In the Maps, *Lin tſin chew*. [f] In the Maps, *Wey*. [g] In *Carpentier* and *Ogilby*, *Jax hinno*. [h] In the ſame Authors, *Cinning ſiu*.

1656. Nieuhof. on the Outside, which on Sight of a Fish shoots a down and swims after it under Water. As soon as she has caught her Prey she rises, and the Fisherman having taken it from her, sends her out to seek more.

Manner of it. To prevent the Bird from swallowing the Prey, they put an Iron Ring about her Neck. If the Fish is too big for her to bring-up, she makes a Noise in the Water for the Master to come to her Help. When they have caught enough for their Owners, the Ring is taken-off, b and they are left to fish for themselves. In case they are averse to dive, they are brought to it by beating. The Fishermen pay a yearly Tribute to the Emperor for the Use of these Birds, which are much valued by the *Chinese*. One of those, which are well taught, is often sold for fifty *Taël* of Silver, which is about an hundred and fifty Guilders. The *Dutch* would have bought a Couple of an old Fisherman, of whom they had some Carp, but he refused to sell them, c because they served to maintain his Family. He could not inform them either whence those Birds came, or how they were instructed; only he said they were left him by his Ancestors, and bred very seldom.

Public Inns. ALL the public Inns and Victualling-Houses have their Fidlers and Comedians to recreate their Guests at Meals. Provisions are very cheap in those Parts: The *Dutch* paid but two Shillings a-piece for their Dinner, which consisted of se- d veral Dishes.

Strange Phænomenon. NEXT Day they left *Si ning*, and, after a few Hours sailing, passed-by the Village *Nam waig*, where the royal Canal joins the River *Luen*. The *Tartars* and *Chinese* told the *Dutch* strange Stories of this River: Amongst the rest, that if you fling in nine Sticks, six would drive toward the South, and three toward the North; which the *Dutch*, upon Trial, found to be true, but none could account for it.

Shan tsui hyen. THE nineteenth, they came to *Shan tsui*, a small City about thirty Miles from *Si ning*, and subject to *Yen chew*. It is divided into two Parts by the royal Canal, and guarded at each End with a strong Castle. It is square, well-built, and encompassed with high Walls, fortified with strong Bulwarks. Here they saw the Ruins of several great Buildings, defaced by the *Tartars*. The adjacent Country is often overflowed by the yellow River, which sometimes drowns and carries f away whole Towns and Villages [a].

Fine Country and Temple. NEXT Morning they proceeded, passing-by many fair Villages and Corn-Fields, as well as through several strong Sluices.

NOT far from *Shan tsui* stands one of the most famed Temples in all *China*, called *Tey wan myau*. It is built very high and strong, with grey Stone, and nobly adorned. The Top is covered with yellow-glazed Tiles, and the Walls are painted with the same Colour; so that when the Sun shines, it glitters all over like Gold. *Dutch Embassy.*

THE twentieth of *June*, they came to *Tong chang* [b], the third capital City of *Shan tong*. Its Form is square, and Walls defended with Bulwarks: The Streets are large and well-built. In the Middle of the City stands an high and curious Fabric, with four noble Arches: It is fenced with strong Walls and Towers, in which are several Grates. The City is encompassed with a broad Water, covered on the North Side by a Bridge an hundred and thirty-seven Foot long. On the South Side are stately Suburbs, which, for Number of Inhabitants, fine Buildings, and Greatness of Trade, may pass for another City. Toward c the East they were shewed a very large Iron Tomb, erected above seven hundred Years before in Honour of some great Lord, who lost his Life in the Wars for Defence of his Country. *Tong chang fû.*

THE Land round *Tong chang* is very low and flat, but wondrous fruitful. No Part of *China* produces so much Silk as this, the Inhabitants thereof living chiefly by this Manufacture. *Soil. Stone in Cows.*

HERE is sometimes found, in the Maw of the Cows, a Stone called *Nyew whang* [c], that is, *The Yellow of the Cows*, from its Colour. It is about the Bigness of a Goose-Egg, of a soft, chalky Substance, and by some thought to be the Bezoar-Stone. It is esteemed sovereign in fainting Fits.

NEXT Morning, setting-sail, they passed over the Lake *Nan yang*, which abounds with Fish, and that Night came to the City of *Lin sing* [d], about thirty Miles from *Tong chang*, and situated on both Sides of the royal Canal; which, at the End thereof, enters the River *Guey* [e], separating e the Province of *Shan tong* from that of *Pe-king*. *Lin tsin chew.*

THEY were no sooner arrived at this City, but the Governor appeared upon the Wall to welcome and receive the Ambassadors; intimating, that he could not entertain them at his Court, because they had not yet appeared before the Emperor, and for the same Reason refused their Presents.

LIN SING exceeds all the other eighteen Cities depending on *Tong chang* in Number of People, Splendour of Buildings, Plenty of all Things, and Greatness of Commerce; neither gives she Place to any inferior City in the whole Empire. Near the City stand two strong and large Castles, one on each Side of the royal Ca- *The City described.*

[a] *Nieuhof*, in *Ogil. Chin.* p. 89, & *seqq.* [b] So in the Jesuits Maps. In *Ogilby* and *Thevenot*, *Tun cham.* [c] In *Ogilby*, *Nieu hoang*; in *Carpentier*, more correctly, *Nieu hoang*. [d] In the Jesuits Maps, *Lin tsin chew.* [e] In the Maps, *Wey ho.*

nal,

1656. Nieuhof. nal, and oppoſite to the other, ſo that no Veſſel can paſs without paying the Duties. Between *Shan tſui* and this City there are fifty-eight Sluices. There are two ſtrong ones juſt before the City, made to force-back the upper Water which runs from the River *Guey*, and is ſometimes two or three Foot higher than the Water of the Canal. On the North Side of the City lies a wooden Bridge of nine Arches, with a Draw-bridge in the Middle to let-through the Barks.

LIN SING ſtands in a flat, ſandy Soil, is very large, and ſurrounded with a Mud-Wall, coped with Stone. It abounds with all Manner of Fruit, and amongſt the reſt well-reliſhed Pears.

Famous Temple. WITHOUT the Wall, on the North Side, ſtands an eminent Temple, with an high Tower, built after an exceeding curious Manner. It is aſcended by a Pair of winding Stairs, which are not built in the Middle of the Tower, but in the Wall, which is double. The Tower itſelf is an Octagon of eight Stories, each thirteen Foot and an half high, whence the Height of the Whole is an hundred and twenty Foot, and proportionably thick. The outward Wall is of the ſame Mould as the *China* Diſhes, and full of Fret-work: The Walls within are of poliſhed Marble of ſeveral Colours, as ſmooth as a Looking-Glaſs. *Beautiful Structure.* The Galleries, which are nine, are of Marble, cut in Figures or Images, with fine Copper Bells at the Corners, according to the *Chineſe* Faſhion. The Windows belonging to theſe Galleries are full of gilded Bars. Upon the Top of the Tower ſtands the Statue of the Goddeſs to whom the Temple is dedicated, made of Plaiſter-work: It is thirty Foot high, and inlaid with Gold and Silver. The Images ſtanding round this Tower are ſo curiouſly wrought, that they may be reckoned amongſt the greateſt Curioſities in *China*.

PINXENTON left his Wife and Children in this City; and a *Dutch* Trumpeter, who died there, was buried in an Idol Temple with the Conſent of the Magiſtrates.

Va ching hyen. LEAVING *Lin ſing*, they quitted the royal Canal, and entered the River *Guey*, ſailing Eaſtward [a] down the Stream; and arrived on the twenty-fifth at the City of *Vu chin* [b], thirty Miles from *Lin ſing*. It is delightfully ſituated on the South Side of the River, in the Borders of *Shan tong*, and encompaſſed with a ſquare Wall. On the North Side are large Suburbs, cloſe built with ſtately Houſes; but the great Edifices were all ruined by the *Tartars*, and the Inhabitants ſeverely treated [c].

Dutch *Embaſſy.*

THE twenty-ſixth of *June*, they got to *Kû ching*, the firſt Place they came at in the Province of *Pe-king*, a City of the third Rank, dependent on *Ho kyen fû*. It lies about twenty-three Miles from *Vu ching*, on the (North) Side of the *Guey*, in a delightful flat Country. The Walls are high and well-built, the Suburbs very magnificent, and the Whole full of People and Commerce. They made no Stay here, but proceeding ſaw by the Way, on both Sides of the River, whole Fields full of Cotton-Trees, which occaſions a mighty Trade in the neighbouring Parts.

Kû ching hyen.

THE twenty-eighth, they came to *Ta chew*, which ſome call *U kyau* [d], about eighteen Miles from *Kû ching*. It is ſituated on the (Eaſt) Side of the River, and ſurrounded with a Wall thirty Foot high, ſtrengthened with Bulwarks and Watch-Towers. It depends on *Ho kyen fû*, is well-built, and adorned with ſeveral Temples, having alſo a large Suburb, which extends far on both Sides of the River.

Ta chew.

THIS City is the great Mart for the *Zam ſou*, which is made of Rice, and drank inſtead of Wine. It is exported hence to all Parts of *China*.

THE *Chineſes* told them, that about ten Miles off, near to the City *Hyen* [e], there was a Pool called *Vo*, whoſe Water, if a Stick be thrown into it, turns as red as Blood; and that if any Leaves fall from the Trees which grow about the Sides, they are inſtantly changed into Swallows [f].

Tong quan hyen.

THE twenty-eighth of *June*, they ſailed-by *Tong guan*, which lies in a flat Country that extends to the Ocean, about a Muſket Shot from the *Guey*, (on the Eaſt Side) ſubject to *Ho kyen*. This Place alone enjoys the Privilege of having a Guard only of *Chineſes*: It is a Square, ſurrounded with a ſtrong Wall, and a Ditch both broad and deep. The Fields near the Town are curiouſly planted with all Manner of Fruit-Trees.

AT the Motion of *Pinxenton*, the Author and ſome others were ſent, with twelve *Tartar* Soldiers, into the City to ſee a Lion made of Iron that ſtood in the Market-Place, which they reported to be extraordinary large and terrible: But the *Chineſes*, when they ſaw them coming, ſhut the Gates for fear of the *Dutch*.

Sang lo.

ON the ſecond of *July*, they caſt Anchor before the City of *Sang lo*, about fifty-five Miles from *Tong quan*, (on the right Side of the *Guey*.) It lies a little diſtant from the River, is walled,

[a] It runs North Eaſtward, according to the Jeſuits Survey. [b] So it is called afterwards, agreeable to the Surveys; but in this Place, *Vtin*. [c] *Nieuhof*, in *Ogil. Chin.* p. 94, *& ſeqq.* [d] In the Maps it is written *V kyau hyen*, and placed four Miles to the South. [e] In the Maps, *Hyen hyen*. [f] *Martini*, in his Deſcription of *China*, has both theſe Remarks, which we ſuſpect are taken from him, as well as many other Paſſages that are delivered as from the Mouths of the *Chineſe*.

1656. Nieuhof. and has on both Banks of it very fine Suburbs, a which are well-built, like the City, and full of People and Trade. The *Tartars* who dwell here are more numerous, and of better Quality than they had found in any other Place. Theſe immediately came aboard in great State to bid them welcome; and the *Dutch* going aſhore paſſed through five old triumphal Arches on the Eaſt Side of the City.

Governor's Lady. THE Governor's Lady ſent a Soldier to the Author, and ſome others of the Retinue, deſiring b them to come to her. They were conducted into a very large Parlour, where ſhe, attended by ſeveral *Tartar* Ladies richly dreſſed, expected them. She made *Nieuhof* ſit-down, and aſked him ſeveral Queſtions concerning *Holland:* Afterwards they were treated with a noble Banquet. Her Huſband was in great Favour with the Emperor, and then at *Pe-king*.

THE ſame Day they left *Sang lo*, and came in the Evening to the Village of *Ton nau*, ſituated c over-againſt a ſtrong Caſtle, with a large Gariſon of *Tartars*. The Houſes are of Mud, and fit only for Dog-Kennels, or the uncivil Inhabitants, who live by plundering thoſe who paſs without a Guard.

Sing ki tſyen. ON the third they came to *Sing ki tſyen* [a], which, for Brevity, ſome call *Sing*, a third Rank City under *Ho kyen*. It lies on the (right Hand of the) River *Guey*, in a flat and pleaſant Soil, about ten Miles from *Sang lo*. This Town, d though not very large, is populous, and has a great Trade, like moſt of the Cities on this River. Several noble Structures yet ſtanding in and about it ſhew, that this was formerly a moſt magnificent Place.

THE adjacent Country, (which is ſtored with Cattle, and the Rivers with Fiſh) is all flat, only there is one Hill not far-off, called *Si*, whoſe Top is a pleaſant and fruitful Plain.

Sing ko tſyen. NEXT Day they ſailed-by *Sing ko tſyen* [b], ano- e ther third Rate City under *Ho kyen*, about eight Miles from *Sing ki tſyen*. It is neither large, populous, nor of much Trade, but very ſtrong, having ſeveral Watch-Towers and Bulwarks for its Defence; and though adorned with ſome fine Buildings, moſt of the Houſes are very mean and little.

Elegant Temple. ITS greateſt Ornaments are the Temples; but one, which ſtands without the Walls, in an open Field, exceeds all the reſt, and ſhews the wonderous Architecture of the *Chineſe* in former Ages. It conſiſts of three Stages, raiſed on a Stone Pedeſtal, into which you aſcend by Steps. The firſt is adorned with great Gates, and each Corner of the Roof ſupported by ſumptuous Columns: The ſecond and third Rounds have ſtately Windows and large Pillars like the firſt. The whole Outſide is embelliſhed with Fret-work, and at each Corner hang little Bells: But the Inſide of this Fane is not equally beautiful. *Dutch Embaſſy.*

THE Idolaters here ſeemed nothing ſo devout as thoſe in other Parts; for in ſome Places their Images were left quite naked, in others only covered with Mats, and having Straw Hats on to keep-off the Weather.

THE ſame Day they paſſed-by *Sing ye* [c], a *Sing ye.* third Rank City under *Ho kyen*, on the Left of the River, twenty Miles from *Sing ko*, enriched with noble Suburbs. On the Weſt Side of the Place ſtands a great and high Temple, fenced-in with a Wall, having alſo a very curious Garden. It being a Cloyſter for Nuns, the *Dutch* could not be permitted to ſee it, for no Men have that Liberty. On the Eaſt Side there is another ſtately Fane, beſides three curious Obeliſks, or Pyramids, erected by the City, in Honour of a great Commander, who lay interred there for his faithful Services done to his Country.

TOWARDS Night the People were gathered in *Swarms of* Troops to defend their Country againſt the Graſs- *Locuſts.* hoppers, who viſit them annually about this Time; being brought by an Eaſterly Wind in ſuch mighty Swarms, that in a few Hours they devour all before them, if once they alight: To prevent which, the Inhabitants march to and again through the Fields with their Colours flying, ſhouting and holloing all the while; never leaving them till they are driven into the Sea, or ſome River, where they fall-down and are drowned. It happened, that one of theſe hunted Squadrons fell-down on the Veſſels which carried the Ambaſſadors, and quite covered them; but they cleared them, by flinging their unwelcome Gueſts into the River [d].

THE ſame Day they arrived at the Sea-Port of *Tyen tſing wey* [e].

[a] In *Thevenot*, *Sunti cien.* [b] In *Ogilby*, *Sing ko cien*; in *Thevenot*, *Sinio heen.* [c] In *Thevenot*, *Sing ley heen.* [d] *Nieuhof*, in *Ogilby*'s *China*, p. 99, & *ſeqq.* [e] This Place is above forty *Engliſh* Miles from the Sea. The Places mentioned in this Journal between *Ton quan hyen* and *Tyen tſing* are not found in the Jeſuits Maps: So that they are either inſerted by other Names, or the *Dutch* paſſed-by a Canal not expreſſed in thoſe Maps; in which Caſe ſeveral Cities muſt have been omitted, contrary to what they have declared, *viz.* that they have inſerted all the Cities contained in the three Ranks, or Orders.

SECT.

N°. 107.

J. Basire sculp.

Plate XLIII, Vol. 3, p. 421.

1656. Nieuhof.

SECT. VIII.

The Ambaſſadors *Arrival at* Pe-king, *and Reception at* Court.

Tyen tſing wey. *The Ambaſſadors treated.* Jo ſi wo. Fo chew. San tſyan wey. *Journey by Land.* Tong chew. *Arrive at* Pe-king. *Viſited by Grandees. Suſpected for Rovers. Strictly examined, by the Emperor's Orders. Sent for to Court. A Jeſuit* Mandorin. *The Preſents viewed. The Jeſuit's Knavery. The* Dutch *feaſted. Ambaſſador from* Ruſſia. *The Preſents liked by the Emperor. Great* Mogol's *Ambaſſador. Emperor's Mandate, in Favour of the* Dutch. *Deceitful Miniſters. Intriguing Jeſuits. Cheating Vice-Roys. Equitable Monarch. Cuſtom of ſaluting the imperial Throne. Emperor's Brother dies.* Ruſſian *Ambaſſador's Departure.*

Tyen tſing wey.

TYEN TSING WEY is reckoned the greateſt trading Town of all *China*, and one of its three chief Ports, the other two being *Kanton*, in the Province of *Quan tong*, and *Je jan jeen* [a] in that of *Nan-king*. *Tyen tſing wey* is ſituated in the utmoſt Border Eaſtward of the Province of *Pe-king*, near an Arm of the Sea called *Kang* [b], where three Rivers meet, defended by a ſtrong Fortreſs built on the Point of Confluence. This City lies about thirty Miles from *Sang lo* [c], in a very low and marſhy Soil, ſurrounded with ſtrong Walls twenty-five Foot high, thick-ſet with Watch-Towers and Bulwarks. It is very populous, and full of Temples. As all Veſſels bound for *Pe-king* from any other Part of *China* muſt touch here, and it is a free Port where no Duties are paid for Goods either imported or exported, the Reſort of Shipping is very great.

The Ambaſſadors treated.

THE Governor and Magiſtrates came aboard to welcome the Ambaſſadors, but *Pinxenton* ſubtilly contrived to get the firſt Viſit from them: Afterwards the *Dutch* were invited to an Entertainment, prepared in a ſplendid Idol Temple. The Deſign of this Meeting was to conſult in what Manner the Emperor was to be applied to, and the Grandees gained over to their Intereſt. Theſe Matters being ſettled, the old Vice-Roy of *Kanton*'s *Mandorin* was ſent before to *Pe-king* a to give Notice of their Approach, they following with all Expedition. Dutch *Embaſſy.*

ON the eleventh, they got to *Jo ſi wo* [d], a third Rate City under *Pe-king*, about forty Miles from *Tyen tſin*, (and on the left Hand of the River.) This Place is ſmall, but well-built, hath a wealthy Suburb, and drives a great Trade. The Revenue ariſing from the Cuſtom paid by Veſſels is very conſiderable. The Ambaſſadors were entertained by the Governor at his Houſe in much b State; and though he would not receive the Preſents offered him for the Reaſon before-mentioned, yet he made no Scruple to aſk ſome Glaſſes of Roſe-Water, which were ſent him. Jo ſi wo.

NEXT they paſſed-by *Fo chew* [e], called by ſome *Que*, a third Rank City under *Pe-king*, on the (left) Side of the River, about fifteen Miles from *Jo ſi wo*, in a very pleaſant Soil. This Place is not very large, but is well-built, and full of handſome Edifices; among the reſt are ſeveral c triumphal Arches. On the Eaſt Side without the Walls, which are high and ſtrengthened with Watch-Towers and Bulwarks, ſtands a very fine Temple, with a curious Tower of nine Stories. Fo chew.

ON the ſixteenth, they came to *San tſyan wey*, or *San ho*, about twelve Miles from *Fo chew*, and four from *Pe-king*, to which it is ſubject. It is a third Rate City on the (left) Side of the River: It is very populous and well fortified, having a ſtrong Caſtle. In the Middle of the d Town ſtands a curious triumphal Arch, of grey Stone, and on the South Side a broad Stone Bridge of five Arches, forty-two Paces long, with Houſes on each Side. San tſyan wey.

HERE the Ambaſſadors went aſhore to perform the Remainder of the Journey by Land: And commonly all Goods deſigned for *Pe-king* are unladed here, or at the next City called *Tong ckew* [f], and ſo carried by Land either in Waggons, or on Mules or Aſſes [g]; which are always kept in e Readineſs by the Owners, this being the only Subſiſtance of many poor People.

Journey by Land.

THE ſame Day the *Mandorin*, whom the Ambaſſadors had ſent before to *Pe-king*, returned; and next Day there arrived twenty-four Horſes, with ſeveral Waggons and Carts, which the Council ſent to fetch-up their Baggage and the Preſents. All Things being ready, they began their Journey in this Order: Two Trumpeters rid at a Diſtance before, then followed the Stan- f dard-bearer, with the Prince of *Orange*'s Flag;

[a] Perhaps, *I ching hyen*, mentioned before, *p.* 414. d. [b] Or, *Gulf of Lyan tong*. [c] In *Ogilby*, *Sing lo*. [d] In *Ogilby*, *Joeſwoe*; in *Thevenot*, *Goeſwol*. Probably, *Ho ſi â*, in the Jeſuits Maps, but it is not marked there as a *Hyen*, or third Rate City. [e] In *Thevenot*, *Fo heen*. [f] In *Ogilby*, *Tongſiou*; and in *Thevenot*, *Tongſieu*. [g] *Carpentier*'s Copy ſays, they may go by Water to *Peking*, but that the Emperor has prohibited it for Sake of the poor People here, who make a Livelihood of this Land-Carriage.

1656. Nieuhof. next to him the Ambaſſadors, accompanied by ſeveral *Tartar* Lords and Gentlemen well mounted; the Officers and Soldiers, who had thus far conducted them, and were about fifty in Number, came after in good Order with the Preſents and Goods. The Road to *Pe-king* was exceeding bad, being very deep and uneven, ſo that the Horſes were up to the Belly almoſt every Step: Yet it was ſo full of People, Horſes, and Waggons, as if an Army had been upon the March [a].

Tong chew. THE ſeventeenth, they rode through *Tong chew*, ſituated in a very low and deep Soil. It is very large, and fenced with ſtrong Walls: It is likewiſe divided into two Parts by a Wall. The Streets are not paved, but have many fine Buildings: The Country is very pleaſant and fruitful. The Ambaſſadors having refreſhed themſelves in a Temple near the Road, proceeded, and in the Afternoon came to the Suburbs of *Pe-king*, diſtant from *Kanton* one thouſand five hundred and thirty Miles.

Arrive at Pe-king. THEY paſſed through two magnificent Gates into the City, and lighted at a magnificent Temple, into which they were invited to repoſe awhile, and wait for their Carriages. They were no ſooner entered, than ſaluted by the Emperor's *Kappado*, who carried a Falcon on his Hand, by the Agents of the *Kanton* Vice-Roys who reſide here, and by ſeveral Grandees of the Court. After they had refreſhed themſelves with Victuals, and ſeveral Sorts of Fruit, and their Carriages had been viſited by the *Kappado*, who told all the Waggons, they were conducted in great State to their Lodgings, provided for them by the Emperor. This Houſe was not far from the Palace, and had an high Wall about it, with three ſtately Gates, between which were very large Courts.

AT Night came two *Tartar* Officers with twelve Soldiers to guard the Gates, and take Care that the Ambaſſadors ſhould be ſupplied with all Things convenient.

Viſited by Grandees. NEXT Morning they were viſited by ſome Lords of the imperial Council, attended with the chief Secretary *Tong Lau-ya* [b], a *Chineſe*, and two other *Mandorins*, *Quan Lau ya*, and *Hû Lau ya*: This laſt Secretary to the Council, though a Stranger to the *Chineſe* Language [c]. Theſe came to welcome the Ambaſſadors in the Name of the Emperor and his Council, to enquire after their Healths, the Number of their Followers, and Quality of their Preſents, as well as the Perſon who ſent them, and Place they came from. They likewiſe enquired their Uſes, and having highly extolled them, fell to aſk other Queſtions concerning their Voyage, Country, and Government, ſuch as were put to them at *Kanton*. *Dutch Embaſſy.*

As they could not be perſuaded to believe that the *Dutch* had any Settlement on the Continent, but dwelt upon the Sea, or in Iſlands, they deſired to ſee a Map of their Country, which the Ambaſſadors having produced, they took it with them to ſhew the Emperor. In Regard likewiſe that theſe Commiſſioners could not well underſtand the Nature of a Commonwealth, becauſe the *Tartars* and *Chineſes* know no other Sort of Goverment than the Monarchial, they were forced to make Uſe of the Name of the Prince of *Orange*, as if they had been ſent by his Highneſs: Upon this they aſked ſeveral Queſtions concerning him, and whether the Ambaſſadors were allied to their Prince? For no foreign Ambaſſadors are ſuffered to bow their Heads before the Emperor's Throne, unleſs they are a-Kin to the Prince who ſent them, (like thoſe of *Korea* and the *Liqueſe* Iſlands, who came to *Pe-king* the Year before) having a Notion that the Majeſty of the Emperor would be much leſſened by giving Audience to Perſons of inferior Quality. *Suſpected for Rovers.*

THE Ambaſſadors replied, that they were not in the leaſt allied to their Prince; and that it was not the Cuſtom in their Country to ſend his Relations abroad in ſuch Employments. Then they aſked them, what Poſts they held at Court, what their Titles were in *Dutch*, how many Men they had under their Command, and by what Means they ſubſiſted. Mention happening to be made of the Governor-General of *Batavia*, they were inquiſitive to know the Quality of both. The Ambaſſadors told them, that the Governor-General, in regard of his Commands, might be compared with the Vice-Roys of *Kanton*, his Juriſdiction extending over all the *Dutch* Dominions in *India*; and that *Batavia*, the Place of his Reſidence, was the chief City of the Whole. *Strictly examined by*

THE *Mandorins* then preſented each of the Ambaſſadors with fifty *Taël* of Silver, and took their Leave, but ſoon returned again one after another to aſk more Queſtions. The firſt came by Order of his imperial Majeſty and his Council to fetch the Credentials, which were carried to him in great State, being put into a large Silver Diſh, covered with three Pieces of Scarlet. Another came to ſee their Arms, and know how they were made: The third aſked, what Sort of Weapons the *Dutch* uſed in War, what Nations they had been at War with, and whether they were at Peace with the *Portugueze*? They went *The Emperor's Orders.*

[a] *Nieuhof*, in *Ogil. Chin.* p. 103, *& ſeqq.* [b] In *Thevenot*, *Tong louwia*; and in *Ogilby*, *Thoug lovia*. *Lau ya* ſignifies *Lord*, or *Maſter*, a Title given the *Chineſe* Officers civil and military, whom the *Portugueze* call *Mandorins*. [c] He was, perhaps, Secretary for the *Tartar* Language.

and

1656. Nieuhof. and came again, six or seven Times, on the like Errand: At last, they asked Pardon for the Trouble they had given them, saying, *That what they did was by the Emperor's Order, who was always very inquisitive in Things of this Nature.*

Sent for to Court. ON the Report of the Commissioners, to the Grand Master, or rather Chancellor of the Empire [a], he sent next Day two Gentlemen, with Orders, for the Ambassadors to appear with the Presents before the Emperor's Council. It proving a very rainy Day, they would fain have put-off going till another Time, lest the Presents should be spoiled with the Rain; but no Excuse would be allowed of. At last, they went to Court without the Presents; but were not admitted till such Times as they had brought them: For the Emperor was resolved to see them that Day. As soon as the Presents came, they were admitted, and ordered to sit-down, without shewing any Manner of Respect to that great Assembly.

THE chief Commander sate at the upper End of the Hall, upon a broad low Bench, with his Legs across, like the Taylors: On his right Hand sate two *Tartar* Lords, and on his Left, *A* Jesuit Mandorin. *Adam Scaliger* [b], a *Jesuit*, and Native of *Cologn* in *Germany*, who had lived in great Honour at the Court of *Pe-king* near thirty Years. He was a very comely old Man, with a long Beard, and went shaved and cloathed after the *Tartar* Fashion. All the great Men who were at this Council, sate one among another, without any Regard to Order, State, or Gravity; the Chancellor himself being with his Legs naked, and a little slight Mantle about his Body. As soon as this Lord had made a short Speech to the Ambassadors, and ordered them to sit, the *Jesuit* came to salute them; which he performed with great Civility, in his own Language, and asked after several of his Religion in *Amsterdam*.

The Presents viewed. WHILE this was doing, the *Kanton Mandorins*, and even *Pinxenton*, (who had carried it so high upon the Voyage) were as busy as Porters, to help in bringing the Chests in which the Emperor's Presents lay. The Chancellor himself took them out, and asked several Questions about them, which the Ambassadors resolved; *Scaliger*, who acted as Interpreter, affirming their Answers to be true, and when any that was very curious appeared, he fetched a deep Sigh. The Chancellor commended several of the Presents, and said they would be very acceptable to the Emperor.

MEANTIME came an Order to the Council, from his Imperial Majesty, That *Scaliger* should ask the Ambassadors several Questions, such as have been mentioned before, concerning the *Dutch* and the Form of their Government, and set their Answers down in Writing. The *Jesuit* did so; but deceitfully added, of his own Accord, *That the Country which the* Dutch *then possessed was formerly under the Dominion of the* Spaniards, *and did of Right still belong to them:* But the Chancellor caused him to blot-out those Words, which he supposed might give Offence to the Emperor; telling him, *It was enough to know, that these People were possessed of a Country, and had a Form of Government among them.* Dutch *Embassy.* Jesuit's *Knavery.*

WHILST the Clerks were making several Copies of this Writing, the Chancellor found himself hungry, and sent for a Piece of Pork; which, though half raw, he eat most heartily, and in so slovenly a Manner, that he looked more like a Butcher than a Prince. As soon as he had done, he ordered the Son of the old *Kan-ton* Vice-Roy, who resided at Court, to provide an Entertainment for the Embassadors. When Dinner was brought-up, the Chancellor and the rest of the *Tartar* Lords fell-on again, as greedily as if they had eaten nothing all that Day; but neither the Ambassadors nor *Scaliger* could taste of their Cookery, most of the Meat being raw. This his Excellency perceiving, caused the Dishes to be removed, and a Banquet of Fruit and Sweet-Meats set upon the Table, urging the Ambassadors to send home what was left; which they civilly refused [c]. *The* Dutch *feasted.*

SCALIGER informed them, that about four Months before, there came an Ambassador from *Muscovy*, with a Train of an hundred Men [d], to desire Leave to come once a Year to trade in *China*; but that the great *Khân* seemed very unwilling to grant their Suit. Night coming-on, the Ambassadors took Leave of the Assembly, and returned to their Lodgings, conducted in great State by the *Jesuit*; who was carried by four Men in a *Palankin*, or Sedan, attended by several considerable Persons on Horseback. *Ambassador from* Russia.

NEXT Day, at the Request of the Chancellor, the Ambassadors set-down in Writing for whom the several Presents were designed, and sent *Baron*, their Secretary, to answer some further Questions: Which having done, *Tong lau ya* and the two other *Mandorins* returned to acquaint the Ambassadors, that the Presents were very acceptable to his Majesty, his Mother, and *The Presents liked.*

[a] So *Carpentier* calls him: In *Ogilby* he is stiled the chief Governor. [b] Or, *Schaal*, as in some Authors. [c] *Nieuhof*, in *Ogilby*'s *China*, p. 106, *& seqq.* [d] This must have been *Saedor Jacowitz Boicof*, whose Travels will be given when we come to *Tartary*.

the

1656. Nieuhof. the Empress; and that his Majesty would be glad to have fifty Pieces more of the white Linen, to present to the Wives of the *Kanton* Vice-roy's Sons: But they could muster only thirty-six Pieces.

Mogol Ambassador. ON the third of *August*, they understood, that an Ambassador from the Great *Mogol* was arrived at *Pe-king*, with a numerous Train; in order to accommodate some Differences lately risen between the two Nations, and procure Liberty for their Priests to preach, which had for some Time been forbidden under severe Penalties. The Presents which he brought consisted of three hundred and thirty-six very fine Horses, two Ostriches, a Diamond of an extraordinary Bigness, and several other precious Stones. These, being no less acceptable to his Majesty than those of the *Dutch*, procured him a quick Dispatch in his Business.

Emperor's Mandate THE Ambassadors were frequently visited by Lords of the Court and *Mandorins*, who teized them with Questions on the same Subjects over-again. At length, on the thirty-first of *July*, the Emperor sent the following mandatory Letter to the Lords of his Council.

Great and Worthy *Li pû* [a],

THE Ambassadors of Holland *are come hither with their Presents, to congratulate the Emperor and pay their Obedience to him, a Thing which never happened before: And because this is the first Time, I think fit to accept of them as Ambassadors, and grant them Leave to appear before me, and do Homage, when I shall be seated on the Throne in my new Palace; to the End that they may obtain a favourable Answer and a quick Dispatch, in order to their Return. Moreover, after the Happiness of having seen me has caused them to forget the Fatigues of their long Travels both by Sea and Land, and they are able, without shutting their Eyes, to behold the Brightness of the Sun in the Heavens, how can we be unkind to them, or deny them their Requests* [b]*?*

In favour of the Dutch. ON the Perusal of a new Translation of the Ambassadors Credentials, by *Scaliger*, the Emperor sent a second Letter, of the same Nature, to the Council. The Chancellor hereupon desired to know of the Ambassadors, whether the *Dutch* could not send annually to *Pe-king*, or at least every second or third Year, to do Homage to the Emperor? They answered, That every fifth Year would be more convenient for them; but desired, that they might be allowed to trade annually with four Ships to *Kanton*. Afterwards the Chancellor, summoning the *Tartar* and *Chinese* Councils together, to consider of the Proposals of the *Hollanders*, alledged, that it would be sufficient for them to come every fifth Year to salute the Emperor. *Dutch Embassy.*

MOST of the *Tartars* were of this Opinion: But the *Chineses*, pretending to shew them much more Favour, would have had the Time enlarged to nine Years; imagining that the *Dutch* were not to be permitted to trade at *Kanton* in the mean Time. They likewise suggested, that under the Name of *Hollanders*, the *English* might find Access, who, about thirty Years before, came with four Ships into the Harbour of *Heytamon*; where they took away four Vessels laden with Salt, made the *Mandorin* Prisoner, and shot down a Fort: For which Outrages they had been declared Enemies of the Empire. They added, that beside its being contrary to the Custom of the Country to let them have a free Trade in any Part of the Empire, it did not appear by the Ambassadors Credentials, that any such Thing was desired; so that they concluded they had exceeded their Orders [c]. *Deceitful Ministers.*

THE Ambassadors were not a little surprized at these Proceedings: For they took it for granted, that the Emperor had already, by his Letter to the Vice-Roy of *Kanton*, fully agreed to allow the *Dutch* a free Trade in that Port; and that they were come to *Pe-king* only to return his Majesty their Thanks for that Favour. They were well informed of the Practices of *Scaliger*, and some other *Jesuits*, who had been bribed by the *Portugueze* to oppose the Designs of the *Dutch*. These Missioners, to compass their End, endeavoured to prejudice the *Tartars* by such false Reports as were spread at *Kanton*, and insinuating, that *Ma kau* would be quite impoverished by granting them a Trade. *Intriguing Jesuits.*

WHAT most surprized the Ambassadors, was to find themselves defrauded of the Money paid to the *Kanton* Vice-Roys, in order to gain the Chancellor, and some other of the Emperor's Council over to their Interest. In these Streights they tried several Expedients: One was, to propose to the Council, to admit them to live and trade in *China* on the Footing of Subjects; on which Condition they promised to pay the usual Duties, like those of *Liegiow*, *Amiam*, and *Siam* [d], and to salute the Emperor, with Presents, every third Year. *Cheating Vice-Roys.*

[a] The *Li pû*, or *The Tribunal of Rights*, is the third of the six supreme Courts; whose Business, among other Things, is to receive and dismiss Ambassadors. *Nieuhof* renders *Li pû*, or *Li peos*, as he writes it, *Councellors*.
[b] The latter Part of this Letter is taken from *Thevenot*, and differs somewhat from that in *Carpentier* and *Ogilby*, but seems more genuine. [c] *Nieuhof*, in *Ogil. Chin.* p. 109, *&c. seqq.* [d] In *Carpentier*, *Leegiouw*, *Aniam*, and *Siam*: In *Thevenot*, *Annam* and *Lieugrouw Siam*.

1656. Nieuhof. But the Ambaſſadors, after all their Endeavours, were not able to effect any Thing for want of Money; and being unwilling to take-up any at eight or ten *per Cent.* a Month, they reſolved to apply to the Emperor himſelf. Meantime, his Majeſty, having ſent to know how far the Council had proceeded in the Buſineſs, and underſtanding, that the Ambaſſadors offered to come every five Years to ſalute him, he was pleaſed to inſert the Number Eight in Place of it; alledging, *That five Years was Time little enough to go and come, if they travelled only by Day; and that they ought to be allowed two or three Years to reſt at home: Beſides, why ſhould we ſtraiten them*, ſaid he, *in ſuch a Point, who neither ſtand in Need of me, nor fear me, but came, out of mere Reſpect and Affection, to ſalute me, and offer me their Goods and Preſents?*

Equitable Monarch.

Cuſtom of ſaluting

THIS favourable Anſwer of the Emperor gave the Ambaſſadors great Hopes: But the Chancellor's chief Secretary did all he could to diſſuade them from making any farther Requeſt, ſaying, *They ought to be content, for the firſt Time, with being admitted as Friends; and that for them, who were never there before, to demand a free Trade, would unhinge all.* However, the Ambaſſadors did not think fit to follow his Advice, becauſe the Time drew near that the Emperor was to make his Entrance into his new Palace: But before they could have an Audience, they were firſt to perform Obedience in the old Palace, where his Majeſty's Treaſure and Seal are kept; otherwiſe they would be diſmiſſed without one, as it happened to the *Muſcovy* Ambaſſador; who, thinking it derogated from the Dignity of his Maſter, would not perform that Ceremony. All the Grandees of the Kingdom muſt pay their Reſpects to this Throne before they appear before his Majeſty; nay, the Emperor himſelf, before he is inſtalled, is obliged to come and bow to it. The Reaſon they give for this is, that it is older than the Emperor and deſerves that Reſpect. This Cuſtom is uſually performed by Ambaſſadors three Days before their Audience.

The Imperial Throne.

ON the twenty-ſecond of *Auguſt*, the Agents of the *Kanton* Vice-Roys, with the *Mandorin Pinxenton* and others, came early in the Morning to the Lodgings of the *Dutch*; and not long after alſo appeared three *Chineſe* Doctors [a], and ſome of the Court, in very rich Habits. Theſe Perſons conducted the Ambaſſadors and their Followers, in great State, into a Room of the old Palace, much like a Library; for they ſaw none there but Scholars and Gownmen, with Books in their Hands. From hence, after ſome ſhort Stay, they were led into an open Court, within a high Wall, where they were commanded, by a Herald, to kneel three Times and bow their Heads to the Ground. After a ſhort Pauſe, the Herald ſpoke aloud, in *Chineſe*, the following Words: *Ka ſhan*; that is, *God hath ſent the Emperor: Que e*; *Fall upon your Knees: Kan to*; *Bow the Head three Times: Ke e*; *Stand-up* (this he repeated three Times:) Laſtly, *Ko e*; that is, *Range yourſelves on one Side.* Theſe Ceremonies were performed in Preſence of at leaſt a hundred *Chineſe* Doctors: After which, the *Dutch* returned to their Lodgings.

Dutch *Embaſſy.*

ON the twenty-fifth of *Auguſt*, the Day appointed for their Audience, they were prevented by the ſudden Death of the Emperor's youngeſt Brother, about ſixteen Years of Age [b], not without Suſpicion of Poiſon by ſome of the Council; who, it ſeems, did not think him worthy to live, becauſe he had provoked his Majeſty by ſome ill Language before their Arrival at *Pe-king*: But others aſcribed his Death to drinking a Glaſs of Ice-Water, when very hot, which carried him off in a few Hours. The Emperor ſeemed much to lament his Death; for he would not be ſeen by any Perſon in three Days. This young Prince was kept unburied a whole Month, which gave ſo much Delay to the Audience.

Emperor's Brother dies.

ON the fourteenth of *September* [c], they underſtood, that the Ambaſſador of *Ruſſia* went from thence without Audience, for the Reaſon before-mentioned; and about Noon one of his Retinue came and took Leave in the Name of all the reſt: He deſired the Favour of a Letter, to ſhew in *Ruſſia* that he had met with the *Dutch* at *Pe-king*, which was readily granted. They were informed afterwards, that this Ambaſſador was not ſuffered to depart, till ſuch Time as the Emperor had given him a Paſs [d].

Ruſſian *Ambaſſador departs.*

SECT. IX.

The Ambaſſadors Audience *of the* Emperor, *and other* Tranſactions.

They are conducted to the Palace. The Kâlmûk *Ambaſſador. Great* Mogol's *Ambaſſador. The* Lama *Ambaſſador. Incredible Concourſe of People. Hall of the Throne: Splendid Appearance: All reverence the Throne in appointed Stations: Stage of the Throne. The Emperor's State and*

[a] Theſe were the *Ko lau*, or chief Miniſters.

[b] So *Carpentier* and *Thevenot*; but *Ogilby* has only ſix Years.

[c] So in *Carpentier*. According to the Journal of the *Ruſſian* Ambaſſador's Voyage, before-mentioned, he left *Pe-king* the fourth of *September*; perhaps, a Miſtake for the fourteenth.

[d] *Nieuhof*, in *Ogil. Chin.* p. 112, *&* *ſeqq.*

1656. Nieuhof. *Person: His Curiosity. The Ambassadors feasted.* Tartar *Cookery, and Slovenliness. Regaled with* Sam sou. *Jesuitical Fictions. The second Feast: The third Banquet. Emperor's Presents to the General; to the Ambassadors, their Secretary and Followers; to the* Kanton Mandorins, *Officers and Soldiers. Form of delivering his Letters. Emperor's Letter to the* Dutch *General. Allowance of the Ambassadors, and their Retinue. They leave* Pe-king. *Arrive at* Kanton. *How treated by the Vice-Roys. Sail from thence. Return to* Batavia.

They are conducted

THE Prince's Funeral being over, the Emperor sent Word to the Chancellor, that he should conduct the *Dutch* Ambassadors two Days after, as also those of the Great *Mogol*, before his Throne: Of this the Minister gave Notice, by Proclamation, to all the Grandees in *Pe-king*, who were likewise to be present.

ACCORDINGLY, on the first of *October*, about two in the Afternoon, the *Kanton Mandorins*, and others of the Court, came, in very rich Habits, with Lanthorns, to conduct the Ambassadors, and six of their Attendants, who were selected from the rest, the Author being one. When they came to the Palace, they passed into the second Court. They were scarce seated before the Ambassador of the Great *Mogol*, accompanied with five Persons of Honour, and about twenty Servants, came and placed himself next the *Dutch* Ambassadors: Those of the *Lammas* [a] and *Su ta tse* [b] did the same: Next to them sat several Lords of the Empire. Here they were obliged to sit all Night on the bare Stones and in the open Air, in Expectation of his Majesty's Appearance, early in the Morning, on his Throne.

To the Palace.

Kâlmûk Ambassador.

OF all the foreign Ambassadors, those of the *Su ta tse*, who may be called *South Tartars* [c], were in most Esteem at the Court of *Pe-king*. All *Nieuhof* could learn of his Business, was, that he was sent with Presents to the Great *Khân*, according to the Custom of the bordering Nations [d]. This Ambassador had on a Coat made of Sheep-Skins, dyed crimson, which came down to his Knees, but was without Sleeves; his Arms being naked up to the Shoulders: His Cap, turned-up with Sables, sat close to his Head, and had on the Crown a Tuft of an Horse's Tail, coloured red [e] also: His Breeches made of a slight Stuff, hung half Way down his Legs in a clouterly Manner: The Boots he wore were so heavy and large, that he could hardly walk in them: On his right Thigh hung a broad heavy Sword. All his Attendants were cloathed after the same Manner, each with a Bow and Arrows at his Back.

Dutch Embassy.

THE *Mogol* Ambassador had a very costly blue Coat on, so richly embroidered, that it looked like beaten Gold: It reached almost to his Knees, and was girt about his Waist with a Silk Girdle, which had great rich Tassels at both Ends. He wore neat Buskins of *Turky* Leather, and a large Turban of several Colours.

Mogol Ambassador.

THE Ambassador of the *Lammas* was cloathed in Yellow; his Hat much like a Cardinal's, with broad Brims. At his Side hung a Pair of Beads, on which they say their Prayers like the *Romanists*. These *Lammas* are a Sort of Religious (or Priests) who enjoyed a Toleration for a long Time in *China*: But having been banished by the last *Chinese* Emperor, went and settled in *Tartary*; from whence they sent this Ambassador to crave Liberty to return [f]. What Success he met with, *Nieuhof* could not learn, but says, his Reception at Court was very friendly.

Lama Ambassador.

AT the Court-Gate, where they sat expecting the Dawn, stood three black Elephants as Centinels, with curious Towers carved and gilded on their Backs. The Concourse of People here was incredible, and the Number of Guards all in very rich Habits surprizingly great.

Incredible Concourse.

AT Day-break the Grandees, who had been there likewise all Night, came gazing at them with great Admiration, but in a very decent Manner. About an Hour after, on a Sign given, all started-up. At the same Time the two *Tartar* Lords, who usually were sent to the Ambassadors, came and conducted them through another Gate into a second Court, lined round with *Tartar* Soldiers and Courtiers; and from thence to a third Court, where stood the Hall of the imperial Throne, together with the Apartments of the great *Khân*, his Wife and Children. This Court, containing four hundred Paces in Compass, was lined likewise with a strong Guard, all

Hall of the Throne.

[a] *Lama*, or *Dalay Lama*, who resides in *Tibet*, *Tibt*, or *Tobt*. [b] In *Carpentier*, *Sutadses*; and in *Thevenot*, *Sudatses*: Probably, *Su ta tses*, *Ta tse* being the *Chinese* Word for *Tartars*. In *Ogilby*, *Suy tadsen*, which is the *Dutch* Plural. [c] Perhaps, rather, *Tartars of the Waters*, *Su* or *Sui* signifying Water in the *Tartar* or *Mongul* Language; such as the *Kalkas* or *Eluths*, for they wore the *Kalmûk* Habit. [d] Possibly, the Emperor being a *Tartar*, this Ambassador was sent from the *Eluths* (then no Way dependent) only to compliment him. [e] The *Eluths*, or *Kâlmûks*, are very fond of Red. [f] The Author seems to have been misinformed in this Particular. *Whay tsong*, or *Tsong ching*, the late Emperor, was extremely biggoted to the Religion of the *Lamas*. This Ambassador was rather from the *Si fan*, a People between *Tibet* and *China*; one Party of whose *Lamas* wear the yellow Habit in Token of their Attachment to the Emperor, whose Colour that is: For the same Reason some in *Tibet* wear yellow Hats.

of

1656. Nieuhof. of them in rich Coats of Crimson-coloured Sattin.

ON each Side of the Throne ſtood an hundred and twelve Soldiers, every one holding a different Flag, and in Cloaths of a Colour ſuitable thereto; only they had all black Hats with yellow Feathers. *Splendid Appearance.* Next to the Throne ſtood twenty-two Gentlemen with rich yellow Skreens in their Hand reſembling the Sun; and next to theſe ten Perſons holding gilt Circles in the ſame Form: Then ſix others with Circles imitating the Moon at Full: After theſe ſtood ſixteen with half Pikes or Poles in their Hands, hung full of Silk Taſſels of ſeveral Colours; and near them thirty-ſix more, each bearing a Standard adorned with Dragons, and ſuch other Monſters. In this Manner were both Sides of the Throne guarded, not to mention an infinite Number of Courtiers all in very rich Habits, of the ſame Colour and Sort of Silk, as if a Livery; which added greatly to the Splendor of the Place. Before the Steps, leading to the Throne, ſtood on each Side ſix Snow-white Horſes, with rich embroidered Trappings and Bridles beſet with Pearls, Rubies, and other precious Stones.

All reverence the Throne WHILST they were admiring the Pomp and Splendor of this Court, they heard a Larum-Bell, or Chimes, which ceaſing, the old *Tu tang*, with thirty more of the moſt eminent Perſons of the Empire, ſtepped-forth; and at the Motion of a Herald paid their Obedience to the Throne, by falling on their Knees and bowing their Heads nine Times to the Ground, whilſt delightful Muſic both vocal and inſtrumental filled-up the Vacancies of the Ceremony. Theſe were ſucceeded by another Set of Lords. The next who performed the Ceremony were the Ambaſſadors of the *Su ta tſe* and *Lammas*, conducted in extraordinary State by the firſt and ſecond Chancellors.

In appointed Stations. THEN the Chancellor coming-up to the *Dutch* Ambaſſadors, aſked them what Rank or Degree in Dignity they poſſeſſed; and being anſwered that of Vice-Roys, he went to the *Mogol* Ambaſſador, who returning the ſame Anſwer, the under *Tu tang* informed them, that their Station was the tenth Stone of the twentieth, which are ſet for that Purpoſe in the Pavement oppoſite to the middle Gate of the Hall where the Throne ſtands. Theſe Stones are inlaid with Plates of Braſs, on which are engraved in *Chineſe* Characters the Quality of the Perſons who are to ſtand or kneel upon them. Then the Herald called to them aloud, *Go ſtand before the Throne:* This done, he ſaid, *Step into your Place*, which accordingly they did. His next Command was, a *Bow your Heads three Times to the Ground. Then riſe-up; and, laſt of all, return to your Place.* All which the *Dutch* performed [a]. *Dutch Embaſſy.*

THEY were afterwards along with the *Mogol* Ambaſſador, conducted to a Stage curiouſly built, *Stage of the Throne.* which propped the Seats of the Throne, about twenty Foot in Height, and adorned with ſeveral Galleries of Alabaſter: Here, having kneeled and bowed their Heads once more, they were ordered to ſit-down, and then treated with *Tar-* b *tar* Tea, mingled with Milk, in wooden Diſhes and Cups. Soon after, the Bells tinkling again, all the People fell on their Knees, while the Emperor aſcended the Throne. The Ambaſſadors being obliged to keep their Stations, could ſee very little of his Majeſty; but their Attendants, who ſtaid below, could not get the leaſt Glimpſe of him for the Croud of Courtiers that was about him.

HE ſat about thirty Paces from the Ambaſſa- *The Emperor's State.* c dors. His Throne ſo glittered with Gold and precious Stones, that it dazled the Eyes of all the Beholders. Next, and on both Sides of him, ſat the Vice-Roys, Princes of the Blood, and other great Officers of the Court, ſerved with Tea in wooden Diſhes. Theſe Grandees wore all blue Sattin Coats, curiouſly interwoven with golden Dragons and Serpents. Their Caps embroidered with Gold were decked with Diamonds and other precious Stones, which denoted their d Degrees and Qualities. On each Side of the Throne ſtood forty of his Majeſty's Life-Guards, armed with Bows and Arrows.

THIS mighty Prince having ſat thus in mag- *And Perſon.* nificent State about a Quarter of an Hour, roſe-up with all his Attendants; and as the Ambaſſadors were withdrawing, *de Keyzer* obſerved the Emperor to look back after them. For what that Gentleman could diſcern of him, he was young, of fair Complexion, middle Stature, and well e proportioned, being cloathed in Cloth of Gold. They much admired that his Majeſty ſuffered the Ambaſſadors to depart without once ſpeaking to them; but this is a Cuſtom generally prevailing among the *Aſiatic* Princes. The Courtiers, Soldiers and Life-Guards marched-off in much Diſorder. Though the *Dutch* had a ſufficient Guard to clear the Way, they had much ado to paſs the Streets for the Multitude.

THEY were ſcarce gotten into their Lodgings, *His Curioſity.* f when two of the Chief of the Council arrived in his Majeſty's Name to requeſt (the Sight of) a Suit of Cloaths in the *Dutch* Faſhion [b]. The Ambaſſadors delivered to them a black Velvet Suit and Cloak, a Pair of Boots and Spurs, a Pair of Silk Stockings, Boot-Hoſe Tops, Drawers, a

[a] *Nieuhof*, in *Ogil. Chin.* p. 114, *& ſeqq.*

[b] So *Carpentier* and *Thevenot*. *Ogilby* renders it a Pack of *Dutch* Cloaths, which the Emperor wanted to ſee.

1656. Nieuhof. Band, Shirt, Sword-Belt, and Beaver-Hat: All which seemed so very rich to the Emperor, that he said, *If the Ambassadors wear such Habits, how must their Kings go cloathed?* In the Evening his Majesty sent-back all the Cloaths by one of his Council, who very much admired the Stuff of the Hat [a].

It is the Custom in *China* to treat Ambassadors on the tenth, twentieth and thirtieth Days after their Audience, in Token that their Affairs are dispatched; but the *Dutch* being in Haste to return prevailed to have their Feasts on three successive Days, and the first was given them on the Day of their Audience.

Ambassadors feasted. AT two o'Clock, in the Afternoon, the Ambassadors were conducted with all the *Kanton Mandorins*, Officers and Soldiers to the *Li-pú*, or first Minister's House, where the Entertainment was given. To the same were invited the Ambassadors of the great *Mogol*, the *Su ta tse*, and *Lammas*. These two last with their Followers sat on one Side of the Table, the two former with theirs on the other Side. The first Course was of Fruits and dried Sweet-Meats; the second of boiled and roasted Mutton, Beef, and other Meat. The Dishes were brought to Table by Persons of Quality, dressed in Cloth of Gold. For each of the Ambassadors, and two of their Attendants, a particular Table was covered with thirty Silver Dishes full of rare Fruits and Sweet-Meats. The Emperor's Steward sat alone upon an high Bench, and next him two other great Lords, all cross-legged, who took Care to see the Ambassadors well entertained.

Tartar Cookery. BEFORE the Ambassadors sat-down, they were obliged to turn themselves towards the North, and bow three Times, as if the Emperor had been present. The Meat was brought to Table in three Dishes, but so ill dressed, that the *Dutch* hardly durst venture to taste of the Cookery of the *Tartars*.

DINNER being almost ended, the Emperor's Steward called his Servants, and gave them all the Dishes which stood before him, excepting one. This was a roasted Rib of a Camel, whereof he eat so heartily, as if he had been fasting all Day.

As it is the Custom for Ambassadors to carry home what is left, it was pleasant to see how those greasy *Tartars* stuffed their Pockets and Leather Drawers of their Breeches with fat Meat, that the Liquor dropped from them as they went along the Streets.

Regald with Zam scu. AFTER Dinner the Waiters brought-up several Gold and Silver Pots full of *Sam sou*, and served it to the Company in wooden Dishes, or Cups. This Drink, which as a Favour came from the Emperor's Cellar, was distilled from new Milk; and though almost as strong as Brandy, yet the Ambassadors were forced to pledge the Steward several Times, and take home what was left: But they gave it to the Soldiers at the Gate. For the finishing Stroke they returned to the Palace to perform their Obedience before the Throne, and then retired to their Lodgings. *Dutch Embassy.*

NEXT Day being appointed for the second Treat, the under *Tu-tang*, or Vice-Chancellor [b], came to visit the Ambassadors; among other Questions, he asked, *Whether it was true, that the* Dutch *could live under Water for three Days and Nights together?* for so the *Portugueze* Jesuits had given-out. The Ambassadors assured him it was false; and on acquainting his Highness, that as yet they had done very little in their Business, he answered, that at present it could be no otherwise: But assured them, that if they would come once more and salute the Emperor, a free Trade should be granted them at the Expence of only a few Presents. *Jesuitical Fictions.*

AT Noon they went to the second Banquet, at which assisted some of the prime Persons of the Empire, with the *Mogol* Ambassador, who sat opposite to them. Observing, that the under *Tu-tang* was more open-hearted to him, the *Moors*, and other Guests, than to them, they asked the Interpreter the Cause, and found that this great Lord had received no Presents from them; although *Pinxenton* and the other *Kanton Mandorins* had Goods delivered to them at *Nanking* sufficient for distributing to all the Grandees. Upon this they desired to know how their Goods had been disposed of, but the Trustees refused to give them an Account; alledging, that they durst not name those Persons to whom they were presented, lest it should come to the Emperor's Knowledge: For this Reason, and because their Business was not yet dispatched as it ought, the last Banquet was deferred till the fourteenth of *October*. *The second Feast.*

THE under *Tu-tang* in the Interim having had his Presents, the Ambassadors were received by him on that Day seemingly with the greatest Respect and Affection. After they had sat about an Hour at the Table, and drank once or twice about, the Presents were delivered to them in the Name of the Emperor. They were spread in great Order on two long Tables that stood on one Side of the Hall. First the Present for the General *Maatzuiker* was delivered, which the Ambassadors received kneeling, with both their Hands: Then the Names of themselves and their Followers being called over, their respective Pre- *The third Banquet.*

[a] *Nieuhof*, in *Ogil. Chin.* p. 119.

[b] In *Thevenot*, the second Minister: In *Carpentier*, the Vice-Consul.

sents

1656. Nieuhof.

sents were delivered to them likewise upon their Knees. Lastly, when they were ready to depart, they performed their Obedience to the imperial Throne, by thrice kneeling and bowing their Heads [a].

Presents to the General,

THE Presents were as follows: To the General *John Maatzuiker*, three hundred *Taël* of Silver, four Pieces [b] of Damask, four Pieces of black, and four of blue Satins; four Pieces of Cloth of Gold, two embroidered with Dragons; four Pieces of *Thuys*, twelve Pieces of *Pe-lings*, ten Pieces of *Ho-kyens*, four Pieces of blue-flowered Damask, three Pieces of *Ga-sen*, four Pieces of *Poras*, and four Pieces of black Velvet.

To the Ambassadors,

To each of the Ambassadors, one hundred *Taël* of Silver, four Pieces of *Pe-lings*, four Pieces of *Ga-sen*, four Pieces of *Ho-kyens*, three Pieces of blue Satins, three Pieces of black, and three of blue Damask, and one Piece of black Velvet.

Their Secretary,

To the Secretary *Baron*, fifty *Taël* of Silver, two Pieces of *Pe-lings*, two Pieces of *Ga-sen*, one Piece of Damask, one Piece of Cloth of Gold, and one Piece of Velvet.

And Followers,

To each of their Followers, fifteen *Taël* of Silver, and two Pieces of *Ho-kyens*. To the Interpreter *Carpentier*, thirty *Taël* of Silver. To the Interpreter *Paul Durette*, a Damask-Gown.

To the Canton Mandorins,

THE *Mandorin Pinxenton* had given him, a *Mandorin*'s Gown, embroidered with golden Dragons, which he was to wear immediately.

Officers and Soldiers.

Each of the other two *Mandorins* received one Horse without a Saddle. Each of the two Captains, who had the Command over the Soldiers, who conducted them from *Kanton* to *Pe-king*, a Gown of blue Silk-Damask. Lastly, each Soldier, to the Number of twenty, received a Coat of black and blue Silk-Damask.

His Letter delivered.

ON the sixteenth, the *Tartar* Lords, who had been often sent to the Ambassadors, caused fifteen Waggons to be brought to carry their Goods; after which *Pinxenton* sent them Notice to repair to the Court of the *Li pû* [c] to receive the Emperor's Letter to the Governor-General at *Batavia*. They rode thither about one o'Clock, and were conducted into an Anti-Chamber, where one of the Council took the Letter off the Table, which was covered with a yellow Carpet, and opening the same, declared to them the Contents. It was written both in the *Chinese* and *Tartar* Tongues, gilded on the Edges, and painted on both Sides with golden Dragons: Then making it up again, he wrapped it in a Silk Scarf, and putting it into a Box, delivered it to the Ambassadors, who received it kneeling. Afterwards he took the Letter again from them, and bound it to the Back of one of the Interpreters; who went along with it before the Ambassadors through the middle Gate of the Court, which was set wide-open for the Purpose. This Ceremony was performed in great Silence; neither was the least Mention made at any of their Entertainments of the *Dutch* Negotiations.

Dutch Embassy.

The Emperor's *Letter runs thus:*

THE King sends this Letter to *John Maatzuiker*, the *Dutch* Governor-General at *Batavia*.

Emperor's Letter to the Dutch General.

OUR Territories being as far asunder as the East from the West, it is with great Difficulty that we can approach each other; and from the Beginning till this Present the Hollanders *never came to visit us: But those who sent* Peter de Goyer *and* Jacob de Keyzer *to me, are a brave and wise People, who in your Name have appeared before me, and brought me several Presents. Your Country is ten thousand Miles* [d] *distant from mine, but you shew your noble Mind in remembring me; for this Reason my Heart doth very much incline to you, therefore I send to you*——. [Here the Presents are mentioned.] *You have asked Leave to come and trade in my Country, by importing and exporting Commodities, which will redound very much to the Advantage of my Subjects: But in regard your Country is so far distant, and the Winds on these Coasts so boisterous, as to endanger your Ships, the Loss of which would very much trouble me; therefore, if you do think fit to send hither, I desire it may be but once every eight Years, and no more than an hundred Men in a Company, twenty of whom may come-up to the Place where I keep my Court; and then you may bring your Merchandizes ashore into your Lodge, without bartering them at Sea before* Kanton [e]. *This I have thought good to propose for your Interest and Safety, and I hope it will be well liked of by you: And thus much I thought fit to make known unto you.*

In the thirteenth Year, eighth Month, and twenty-ninth Day of the Reign of

Song te [f],

Underneath stood

Hong tî Tso pe [g].

[a] *Nieuhof*, in *Ogil. Chin.* p. 122, *&c seqq.* [b] In *Thevenot* and *Carpentier*, Pieces; but in *Ogilby*, Packs. [c] Or, of Ceremonies. [d] *Carpentier* has Leagues, and observes, that four such Leagues scarce make one *Dutch* League. [e] *Carpentier* has it, without being obliged to dispose of them at *Kanton*. [f] In *Carpentier* and *Ogilby*, *Sung te*; called in the *Chinese* Annals, *Shun chi*, the first *Tartar* Emperor, who died in 1662. [g] In the same Authors, *Hongtee Thoepoe*.

THE

1657. Nieuhof. THE Ambaſſadors, on their Return to their Lodgings, were urged by the Commiſſioners to depart; alledging, that by the Uſage of the Empire, they could not continue two Hours in the City, after having received their Diſpatch, if they would avoid falling into ſome Inconvenience. So that they were neceſſitated to quit the Place at Noon, after taking Leave of the Grandees. By this Means they had no Time to take a View of any thing elſe that was worth Notice; for during their Stay, they were ſhut-up in their Lodgings without ever once ſtirring abroad to take their Pleaſure, although they were provided with a plentiful Allowance. The Ambaſſadors received daily, for themſelves only, ſix *Katti* of freſh Meat, one Gooſe, two Pullets, four Cups of *Sam ſou*, two *Taël* of Salt, two *Taël* of Tea, one *Taël* and one Meaſure of Oil, ſix *Taël* of *Miſon*, one Meaſure of Pepper, ſix *Katti* of Herbs, four *Katti* of Meal, two freſh Fiſhes, and two *Taël* of *Suttati*.

Alloiwance of the

Ambaſſadors and Retinue.

THEIR Secretaries daily Allowance was, one *Katti* of freſh Meat, five Meaſures of Tea, one *Katti* of Meal, one Meaſure of *Taufoe*, five *Coudrine* of Pepper, four *Taël* of *Suttati*, four Meaſures of Oil, four *Taël* of *Miſon*, one *Katti* of Herbs, and one Cup of Arrac. Each of their Followers received one *Katti* of freſh Meat, one Cup of Arrac, two *Taël* of Herbs, and one *Katti* of Rice.

WOOD and Fruit of all Sorts were ſent-in daily in great Abundance, beſides *China* Diſhes: But the Ambaſſadors ſent and bought ſeveral other Things for their Table, and had them ſerved-up in a ſtately Manner, to let the *Chineſe* ſee what Way they lived in *Holland*. After they had been before the Emperor, they received a double Allowance, which was a Favour ſeldom done to Foreigners [a].

They leave Pe-king.

LEAVING *Pe-king*, they travelled by Land to *San tſian wey*, where the imperial Veſſels, that brought them from *Nan-king*, lay expecting them. However, certain large Junks, by his Majeſty's Orders, were provided to carry them: But theſe being ſlow, heavy Sailers, the Ambaſſador hired lighter Veſſels for more Expedition; leſt, arriving late at *Kanton*, they ſhould be obliged to winter there. In theſe they embarked with the *Tartarian* Lords ſent to attend them, and the *Kanton Mandorins*, returning by the Way they went.

THE thirty-firſt of *October*, they got to *Lin tſing*, where they were treated nobly for two or three Days by *Pinxenton*. Departing, with the Wind at North, it blew ſo very hard and cold, that they were hardly able to endure it. The twenty-firſt of *November*, they arrived at *Nan king*, where they ſtaid till the tenth of *December*; but the Weather was ſo very bad and cold, that they could not ſtir abroad all the while they were there.

Dutch Embaſſy.

JANUARY the fifth, 1657, they got to the City *Van nun gan*, whoſe Governor preſented the Ambaſſadors with ſome Refreſhments and Candles; which were made of a thick oily Juice, iſſuing from Trees [b], and burnt very clear as well as ſweet. The eleventh was extremely cold. The fifteenth they arrived at *Nan gan*, from whence they croſſed the Mountains in Chairs carried by thirty Soldiers, and got, in one Day, to *Nan hyong*, where they again took Water. The twenty-ſeventh, they came to *Fa ſan* [c], a delightful Village, (which in going they paſſed in the Night) and next Day arrived at *Kanton*.

Arrive at Kanton.

IN the Way to their Lodgings the Emperor's Letter to the General was carried by *Baron* the Secretary upon both his Hands, having a Screen before him: Next followed the Ambaſſadors. The Cannons aboard the Ships were diſcharged thrice. The Walls and Streets of the City were crouded with People to ſee them paſs. Next Day the Ambaſſadors went in State to ſalute the Vice-Roys, the young King's Mother, and the *Tu-tang*. The Vice-Roys received them very friendly with a Diſh of Tea, and had ſome Diſcourſe concerning their Buſineſs. The *Tu-tang*, after ſuffering them to wait two Hours at his Secretary's Houſe, ſent them Word, that he would give them Audience when *Pinxenton* was come.

Treated by the Vice-Roys.

THE firſt of *February*, they were treated nobly by the old Vice-Roy, the ſecond by the young one; and on the third, by *Pinxenton*. The Ambaſſadors wanting Money to purchaſe a new Year's Gift for the Vice-Roys, at laſt obtained a Sum by the Intereſt of *Lantſman*, which he had made during his Abode at *Kanton* in their Abſence: But when the Preſents were brought to the Vice-Roys, they ſeemed diſſatisfied with them, and demanded not only Intereſt for one thouſand five hundred *Taël* of Silver, which they had diſburſed for the Uſe of their Servants upon their Departure to *Pe-king*; but likewiſe inſiſted, that the Ambaſſadors ſhould immediately pay the three thouſand five hundred *Taël* of Silver which they had promiſed to the Vice-Roys for a free Trade at *Kanton*. This Buſineſs occaſioned much Trouble, and at laſt the Ambaſſadors were neceſſitated to comply with their Demands, to prevent further Miſchief: For they found that the common People had been dealt withal, to affront them as they went along the Streets; and not long after, *Paul Duretti*, one of their beſt In-

[a] *Nieuhof*, in *Ogil. Chin.* p. 124, & *ſeqq.*

[b] Doubtleſs, the Tallow-Trees.

[c] Or, *Fo ſhan*, a great trading Village, with above a Million of Inhabitants.

terpreters,

1662. Montanus. terpreters, was barbarously murdered in his own House.

Sail from thence. HEREUPON the Ambassadors went immediately to take Leave of the Vice-Roys: But they refused to give them Audience, and only sent-out Word, that they were not to export any *Tartar* Arms. That Night they went aboard, and set-sail early in the Morning: But in a few Hours, the Wind changing, they were forced to come to an Anchor again not far from *Kanton*. The twenty-third, the Stewards of the Vice-Roys, b and the Captains of the Guards, with the *Mandorins* who had accompanied the Ambassadors in their Journey, came and treated them in the Name of their Masters with their *Samsou*, in the King's own Dishes, wishing them a safe Voyage, and speedy Return. As soon as their Visitants were gone, they hoisted Sail and came upon the twenty-eighth, about Sun-set, into the Harbour of *Hey ta mon*. The second of *March*, passing in Sight of the famous Village of *Lantam*, they c shot beyond *Ma-kau*. The eighth, they came *Introduction.* to *Pulo Timon*: Here they met with Shoals of flying Fish. The twenty-first, they saw the Island *Linga*, on the Coast of *Sumatra*; and through the *Streights of Banka*, between *Sumatra* and *Java*, arrived on the thirty-first at *Batavia*, having spent twenty Months and six Days *Return to Batavia.* in this tedious and expensive Voyage. The Value of the Presents amounted to five thousand five hundred and fifty-five Pounds one Shilling and seven Pence *Sterling*: The Expences of the Voyage, four thousand three hundred and twenty-seven Pounds and ten Pence. In all, nine thousand eight hundred and eighty-two Pounds two Shillings and five Pence.

NIEUHOF was of Opinion, that as the Emperor was at War with *Koxinga*, the *Dutch* might obtain a free Trade by proposing to assist his Majesty with their Ships to subdue that arch Pirate[a]; which Expedient they some Years after went upon.

CHAP. II.

The Embassy *of* John Van Campen *and* Constantine Noble *to* Sing la mong, *Vice-Roy of* Fo kyen.

By Arnold Montanus.

INTRODUCTION.

THE *Dutch* having received so little Fruit d *mosa*, in the Year 1661. This Event produced from the Embassy of *de Goyer* and *Keyzer*, resolved to wait some favourable Opportunity for proceeding on surer Grounds before they would put themselves to the Expence of another Attempt; and though the War, that then subsisted between the Emperor and *Koxinga*, seemed to point-out the proper Means of obtaining their Ends, by offering his Majesty the Assistance of their Ships, as *Nieuhof* had suggested, yet they were so much discouraged by their late ill Success, that they took no Steps this Way till they were in a Manner compelled to it by *Koxinga*'s taking from them the Island of *Tay wan*, and *For-* a second and third Embassy: The first to the Vice-Roy of the Province of *Fo kyen* in 1662; the second to the Emperor *Kang hi* in 1664; which, though promising in their Motive, sped no better than the first.

A RELATION of these Embassies, with the Expedition against *Koxinga*, was collected out of the Journals of those concerned in them, by *Arnold Montanus*, and published in *Dutch* by *Olfert* e *Dapper* at *Amsterdam* in 1670, with great Variety of Cuts, Folio. The next Year an *English* Translation[b] was set-forth by Mr. *Ogilby*, as a second Part to *Nieuhof*'s Relation. The Em-

[a] *Nieuhof*, in *Ogil. Chin.* p. 130, *& seqq.*

[b] It is intitled, *Atlas Chinensis*, being a second Part of a Relation of remarkable Passages in two Embassies from the *East India* Company of the *United Provinces* to the Vice-Roy *Sing la mong*, and General *Tayfing Lipovi*; and to *Konchi*, Emperor of *China* and *East Tartary*. With a Relation of the Netherlanders assisting the *Tartars* against *Koxinga* and the *Chinese* Fleet, who till then were Masters of the Seas: And a more exact *geographical Description* than formerly both of the whole *Empire* in general, and in particular of every of the fifteen *Provinces*. Collected out of their several Writings and Journals, by *Arnoldus Montanus*. *Englished*, and adorned with above an hundred several Sculptures, by *John Ogilby*, Esq; Master of his Majesty's Revels in the Kingdom of *Ireland*. *London*: Printed by *Thomas Johnson* for the Author, and are to be had at his House in *White-Fryers*, 1671.

1662. Montanus. baſſies and Expedition take-up three hundred and sixty-three Pages; the Manners and Cuſtoms of the *Chineſe* an hundred and ninety-ſix; and the general Deſcription two hundred and ſixty-four. In all, ſeven hundred and twenty-three. The Cuts are taken from the *Dutch* Plates, ſome ſmall printed on the Pages of the Book; others large on particular Sheets. Theſe laſt are in Number, beſides the Frontiſpiece, 1. The City and Caſtle *Zelandia* in the Iſland of *Tay wan*. 2. Temple of *Matzou*. 3. Idol *Sekia*. 4. *Quan te kong*, the *Chineſe* General. 5. Caſtle *Mein ja ceen*. 6. *Quemoy* City. 7. *Amuy* City. 8. Ceremony of *Sing la mong*'s receiving the Preſents. 9. Ambaſſadors treated at *Hokſiuw*. 10. The Vice-Roys Departure for *Pe-king*. 11. *Jemping* City. 12. *Pou ching* City. 13. City *Kin ning fû*. 14. *Hitſiu* City. 15. *Han chieu* City. 16. *Paolinx* Temple. 17. *Hok ſieu* City, two Sheets. 18. *Pe-king*. 19. Hall of the Palace. 20. *Chineſe* Funeral. 21. Chart of the Coaſt about *Amuy* and *Quemoy*. 22. State of the great *Mandorins* when they go abroad. 23. Enſigns or Marks belonging to the *Mandorins*. 24. *Ditto*. 25. *Ditto*. 26. *Ditto*. 27. Some *Chineſe* Figures. 28. *Ditto*. 29. *Ditto*. 30. *Ditto*. 31. The Idol *Sekhia*. 32. Idol *Vitex*, or *Ninifo*. 33. The Rhubarb Plant. 34. *Chineſe* Fruit-Trees. 35. *Ditto*. 36. *Ditto*.

As theſe Ambaſſadors travelled different Roads from the former, they give farther Light into the Geography of *China*, which on every Side preſents new and ſurprizing Works of Nature and Art. We have therefore omitted nothing in this Reſpect that may deſerve the Reader's Notice: But as to the Reception of the Ambaſſadors, and the Forms obſerved in their Negotiations with the *Chineſe* Miniſters, theſe being nearly the ſame with thoſe already deſcribed in *Nieuhof*'s Relation, we ſhall, for the moſt Part, paſs them over to avoid Repetition; and as it is not agreeable with the Deſign of our Work to enter into long hiſtorical Deductions, we ſhall therefore be brief in our Account of the *Dutch* Expedition againſt *Koxinga*: Beſides, the Whole is extremely prolix, and ill digeſted. The general Deſcription is viſibly taken from *Martini*'s *Atlas Chinenſis*; and as the Account of the Manners and Cuſtoms of the *Chineſe* is gathered from other Authors, we ſhall not conſider either as any Part of the Embaſſies.

SECT. I.

An ACCOUNT *of* Koxinga, *or* Ching ching kong, *and his taking of* Tay wan *and* Formoſa *from the* Dutch.

Ching chi long's *great Succeſs. He aſpires to the Empire. Impriſoned by the* Tartars. Koxinga's *Son openly oppoſes them. Takes* Ta wan, *or* Formoſa, *from the* Dutch. *They ſend an Embaſſy to the Vice-Roy of* Fo kyen. *Agents nominated.* 2. Dutch *Embaſſy.*

BEFORE we enter on the Particulars of the Embaſſy, it may be proper to give ſome Account of *Koxinga*, and his taking of *Tay wan* from the *Dutch*, which was the Occaſion of it. Ching chi long's *Succeſs.*

This *Koxinga* [a] was a *Chineſe*, the Son of *Ching chi long* [b], who by Foreigners was called *Iquon*, *Ikoan*, and *Equan*. He was born in a Village on the Coaſt of *Fo kyen*: His Father was very poor, ſome ſay a Taylor. He firſt ſerved the *Portugueze* at *Ma-kau*, and afterwards the *Dutch* on the Iſland of *Formoſa*; where ſoon after he became a great Merchant by the *Japan* Trade, and at length a Pirate. From this ſmall Beginning he acquired a great Fleet, and immenſe Treaſure. The whole foreign Trade of *China* was in his own Hands. He exported its Commodities in his own Ships, which brought in Return thoſe of *India* and *Europe*. The Merchandizes of *India* being thus engroſſed by him, he diſpoſed of them to the *Portugueze* at *Ma-kau*, the *Spaniards* in the *Philippine* Iſles, the *Dutch* at *Formoſa* and *Batavia*, and to the Inhabitants of *Japan*. In ſhort, at laſt he grew ſo rich, that he could fit-out a Fleet of a thouſand Sail, and began to aſpire to the Throne of *China* [c].

Aſpires to the Empire.

THIS he propoſed to effect by extirpating the Family of *Tay minga*, and the *Tartars* having in 1644 over-ran the whole Empire, excepting the Provinces of *Fo kyen*, *Quang tong*, and *Quang ſi*, *Ching chi long* thought this a proper Time to execute his Deſign, which he concealed, by pretending to take-up Arms againſt the Invaders, with whom he held a ſecret Correſpondence. At the Time that the *Tartars* entered *Fo kyen*, he was, by the Emperor *Lun gun* [d], declared General of all his Forces. As the chief Officers were all his Relations or Creatures, all was given-up quickly to the *Tartars*, who in Recompence created him King [e] of *Pingnan*, or the South Part of *China*, loaded him with Preſents, and made him very large Promiſes.

Impriſoned by the Tartars.

ALL this was done to delude him into their Snare, being afraid of his formidable Power. It had ſuch good Effect, that when the Prince, who commanded the *Tartar* Army, was about to return to *Pe-king*, *Ching chi long* ſuſpecting no Danger, left his Fleet before *Fo chew fû*, (the Capital of *Fo kyen*) and went according to Cuſtom to pay his Reſpects. The Prince having gotten

[a] By the *Chineſe*, *Ching ching kong*. [b] In *Montanus*, *Chim chi lung*. [c] He is not charged with this by the *Chineſe* Hiſtorians. See *du Halde*'s *China*, *Engliſh* Folio Edition, vol. 1. *p.* 91. [d] It ſhould be, *Long vû*. [e] They offered to make him a King, but he refuſed. See *du Halde*.

him

1662. Montanus. him thus in his Power, carried him in Spite of all his Arguments to *Pe-king*, where he was committed to a close Prison, and loaded with Fetters [a], which were augmented upon any Hostilities committed by his Family; as happened in 1657, when the *Dutch* were at *Pe-king*, fifteen Chains being added to the former Number.

Koxinga oppeses them. WHEN his Son *Koxinga* [b] and Brothers heard of his Misfortune, they betook themselves to the Fleet, with which they ruined Trade, and kept the *Tartars* in continual Alarms. He had his Residence in *A mwi*, *Que mwi*, and other Islands, (on the Coast of *Fo kyen*) and was supplied with Provisions by the *Chinese*, who had submitted to the *Tartars*. They drove also a great Trade with him: To prevent this Correspondence, the Emperor at length commanded, that all the Towns and Villages within three Leagues of the Shore should be burnt, and the Country laid waste. The *Takes Tay wan.* *Dutch* also assisting the *Tartars* with their Ships, defeated this new Rebel both by Sea and Land [c]. By these Means he became so straitened, that he found himself obliged to quit the Coast of *China*; and to be revenged on the *Dutch*, in 1660, sailed with all his Forces to *Tay wan* and *Formosa* [d], both which Islands and the Castle *Zelandia* he took in *March* 1661, after a Siege of ten Months, putting to Death several of the Merchants, and four Ministers, after very cruel Treatment; and detaining others in Prison contrary to the Capitulation.

Dutch Embassy to the As soon as this Disaster was known at *Batavia*, the Government consulted how to be revenged on *Koxinga*, and recover the conquered Places. *Sing la mong* [e], Vice-Roy of *Fo kyen*, had some Time before desired Assistance of the *Dutch*, and five Ships were sent from *Tay wan* for that Purpose, but were dispersed by a Storm. They therefore resolved to send-out a large Fleet, with an Ambassador to the Vice-Roy to propose a League for the Ruin of *Koxinga*, and desire a free Trade: Accordingly they fitted-out twelve Men of War, from thirty-two to eleven Guns, at *Batavia* under the Command of *Balthazar Bort*, Admiral; *John Van Campen*, Vice-Admiral; and *Constantine Noble*, who was the Ambassador, Rear-Admiral. They had aboard in all an hundred and thirty-nine Cannon, five hundred and twenty-eight Seamen, and seven hundred and fifty-six Soldiers. The Fleet set-sail (with three Merchant-Ships bound to *Japan*, in Company, *Henry Van Indick*, Admiral) on the twenty-ninth of *June*, 1662. The third of *August* some *Chinese* Fishermen informed them, that *Koxinga* was dead [f]: The twelfth, they came to *So ti ha*, a City near the River *Chang*, belonging to *Koxinga*, which they took with an hundred and fifty Soldiers, though walled; and burnt twenty-seven Junks and other Vessels, loaden with Pepper for *Japan*, that were hauled-up above Water-Mark [g].

2. Dutch *Embassy.*

Vice-Roy of Fo kyen. THE fifteenth, Vice-Admiral *Van Campen* was sent in a Sloop to *Hok syew*, or *Chang chew*, (which lies a pretty Way up the *Chang*) with a Letter to the Vice-Roy of *Fo kyen*, who being then at *Sink syew*, where the *Tartar* Army was encamped, the *Chinese* Interpreter was dispatched to him. Next Day, the Admiral entring that River, five *Mandorins* came aboard to welcome him. The twenty-second, five more, with a large Train, and a Present of Provisions from the Governors of *Hok syew* and Fort *Min ja zen* [h] to *Van Campen*, came aboard; and the twenty-eighth three arrived with a Letter of Welcome to the Admiral from the Governors of those Places.

THE eighth of *September*, the *Chinese* Interpreter came-back from *Sink syew* through *Hok syew*, after twenty-four Days Journey, accompanied by a *Mandorin* sent to Admiral *Bort* with Letters from the Vice-Roy *Sing la mong*, and the General *Tay sing Li po vi*, the next Person to him; desiring, that he would come or send somebody to them to confer with about the grand Affair; likewise, that he would transmit the Letters from the General *Maetzuiker* and the Council of *Batavia*.

Agents nominated. HEREUPON the Admiral joined *Van Campen* in Commission with *Noble* for that Purpose. Of this he gave Notice to the Governor of *Hok syew*, who answered, that he believed they would speed in their Undertaking; but excused himself from leaguing or joining with the Admiral against *Koxinga*, as being beyond his Commission [i].

[a] This agrees with *Navarette*'s Account. [b] Properly, *Ko shing*, or *Que shing*. [c] He was more zealous for his Country than his Father, and at first gained several great Advantages against the *Tartars*, defeating their Armies, and taking many capital Cities. See *du Halde*, as before. [d] *Formosa* itself is also called *Tay wan* by the *Chinese*; but by the Natives, *Pe kan*. [e] This was *Sig na mong*, or *Sing na mong*, who, in the Time of the former Embassy, was one of the Vice-Roys of *Kanton*. [f] He died in a Year and a few Months after his Conquests, and was succeeded by his Son *Ching king may*. *Du Halde's China*, *English* Folio Edition, vol. 1. *p.* 92. [g] *Montanus*, in *Ogil. Chin.* vol. 2. p. 49, *& seqq.* [h] Three Leagues from *Hok syew*. [i] *Montanus*, as before, *p.* 69, *& seqq.*

1662. Montanus.

SECT. II.

The Ambaſſadors Journey to Sink ſyew, and Return.

The Agents ſet-out. Come to Hok ſyew, *or* Chang chew fû. *Journey by Land.* Hok ſwa *City.* Hok excho *City.* Swen chew fû. Tan wa *City.* Sink ſyew, *or* Hing wha fû. *Audience of the Vice-Roy. Viſit to the General. Preſents to and from the Vice-Roy and General.* Sink ſyew *deſcribed. Ladies with little Feet.* Swan ti foe. Long tan ſwa *Fort.* Martini *the Jeſuit dies at* Hok ſwa.

The Agents ſet. out.

THE eighteenth of *September*, two Junks were ſent by the Governor to bring the Envoys and their Retinue, conſiſting of eighteen Perſons, to *Hok ſyew*. The twentieth, having ſhipped their Neceſſaries, and put the Preſents in the Junks, they ſailed South by Weſt up the River *Chang*. At Noon, they paſſed-by the Town of *Quan to*, ſmall but well walled and gariſoned. A little farther they coaſted *San wan*, a populous Village, full of Weavers, Smiths, Coopers, *&c.* in ſeparate Corporations. Near the Entrance of the River they met with the Village *Layon*, and ſoon after the ſtrong Fort of *Benantien*, or *Minjazen*, before-mentioned, fortified with Towers and a broad Ditch. It lies three Leagues ſhort of *Hok ſyew*, is as large as a ſmall Town, with ſeveral Streets and handſome Houſes. Here the Agents went aſhore to compliment the Governor, and were treated with Bean-Broth mixed with Milk; the greateſt Honour that can be done any Perſon. Half a League beyond, to the South-Eaſt, appeared *Pe tſow*, a delightful Place; and oppoſite, on the North-Weſt Shore, *Po ſang*, a large Temple, reckoned a Wonder. About four, in the Afternoon, they came to a broad Stone Bridge a-croſs the River, covered cloſe at Top with long and thick Planks laid from Arch to Arch [a]. On each Side there are Rails of blue Stone, adorned with Dragons and Lions [b].

Hok ſyew, *or* Chang chew fû.

THE twentieth, they went over the Bridge in two Litters to *Hok ſyew* to compliment the Vice-Roy's Wife's Mother, who treated them with Bean-Broth, and Victuals ſerved-up in Gold Plate. She promiſed to write to her Son-in-Law in their Behalf, and to ſit with them at Table on their Return, ſhe having been then indiſpoſed. The Streets were paved, and ſo crouded, they could hardly get through the Throng.

NEXT Day the Governor of Fort *Eugeli* and ſeveral great *Mandorins* came on-board to viſit them, and invite them to Dinner. Near the Fort was a great Village well peopled, with ſeveral Temples adorned with Images and burning Lamps. The twenty-ſecond, they waited on the Governor of *Hok ſyew*, who told them, he had wrote in their Behalf both to the Emperor and the Vice-Roy, and had provided two *Mandorins* with ninety Men to travel with them to the Camp. After Dinner they returned to their Junks, and about three came to Fort *An lau ya*, or *Lau it*, with high Walls, and a ſtrong Gariſon both of Horſe and Foot. Theſe daily ſcour the Country againſt Robbers who lurk in the Mountains. In the Evening they came to *Lan pon*, a Village of great Trade, and much frequented on account of a Temple, whoſe Idol is ſuppoſed to adviſe People in Misfortunes. Here they quitted their Junks.

2. Dutch *Embaſſy.*

THE twenty-third, they went by Land in *Palakins* along a Cauſeway paved with blue and grey Freeſtone. Their Way lay through Plains full of Rice, Fruit-Trees and Plants, ſcattered-over with populous Villages, and watered by murmuring Streams, which made a delightful Proſpect. They ſaw likewiſe ſeveral ancient Monuments adorned with Figures of Men, Horſes, Lions, and Dragons, with lofty Arches over them; on which were inſcribed Epitaphs in Honour of the Deceaſed. About Noon they came to two great Forts, and about ſix to the City *Hok ſwa*, where they were carried to a great Houſe for lodging eminent Perſons on their Journey, and a Guard appointed at Night. Next Day they were viſited and preſented with Fruits and other Eatables by the *Mandorins*.

Journey by Land.

IN the Afternoon they viewed the Town, which is pleaſantly ſeated in the Midſt of Gardens. It is beautified with triumphal Arches, and ſtately ancient Buildings, ſtanding contiguous; a Thing not uſual in *China*. It is encompaſſed with ſtrong Walls, or rather Bulwarks, and well gariſoned by Horſe and Foot. About an Hour's Walk from thence are Groves with Arbours, where the Inhabitants go to divert and refreſh themſelves.

Hok ſwa *City.*

THE twenty-fifth, they departed early with a Convoy of fifty *Tartars*, and paſſing-by ſeveral ſtrong Holds and Villages, came to a Paſſage between two Rocks, ſo narrow, that there is ſcarce Room for two Waggons to go abreaſt. At each Entrance ſtands a Block-Houſe or Fort. On the Top of theſe Rocks, where there is no Appearance of any Mold, grow ſeveral Cypreſs and Aſh-Trees. At Noon they paſſed-by another Block-Houſe; and at Night through a walled City well gariſoned. They reſted a little to the South of it in a

[a] *P.* 198, it is ſaid to have thirty-ſix Arches, with Shops on each Side: Probably, from *Martini*'s *Atlas*.
[b] *Montanus*, in *Ogil. Chin.* p. 71, *& ſeq.*

Temple,

1662. Temple, where they were viſited and preſented a Montanus. by the Governor and chief Inhabitants with Proviſions and ſtrong *Chineſe* Beer, as they were at all other Places on the Road. Next Morning, at Sun-riſe, they could hardly paſs the Streets for the Crouds of both Sexes who came to ſee them, and often ſtopped *Van Campen*'s Chair to gaze at him. This Day they met-with ſeveral Forts and Villages, and came at Evening to the City *Hok excho* [a]. The Inhabitants are moſtly Huſbandmen, a good-natured Kind of People. In a Village between this Place and *Hok ſwa* is made Abundance of *China* Ware.

Hok excho City.

THE twenty-ſeventh, they paſſed through ſeveral great Towns and Villages. In the Evening they reſted at a ſtrong Caſtle. Next Day, at three in the Afternoon, they ſtopped at another City, adorned with ſumptuous Tombs, ancient Buildings, and triumphal Arches. Setting forward the twenty-ninth, they croſſed the great River *Lo yang*, over a Stone Bridge of ſeveral Arches. It is paved with Free-ſtones, ſome above ſeventy Foot long, three and an half broad, and ſix Inches thick. It is railed on each Side, and accommodated with Benches of blue Stone, adorned with Lions, Dragons, and the like, erected on Pedeſtals. The *Chineſe* ſay, this ſurprizing Bridge [b] was built in one Night by Angels. The middle Arch, which had been broken down to hinder the Enemies Approach, was then repairing with large Beams of Timber.

b

Swen chew fû.

BEFORE Noon they came to the City *Swan ſi foe* [c]. It is a Place of great Trade, adorned with triumphal Arches of blue Stone cut in Figures, and ſeveral Temples, three of which have very high Steeples (or Towers) with Galleries. It is encompaſſed with a Wall twenty-ſeven Foot high, fenced with Bulwarks, Moats, and Breaſtworks. It has three Gates, with winding Entrances, of large blue Stones. It was ſurrendered to the *Tartars* by *San ting Hou bethetok*, then Admiral of the Sea, and Governor, whereby its Privileges were preſerved, only all the other Steeples were demoliſhed. *Koxinga* once beſieged it, but was obliged to retire with great Loſs. A Letter and Preſent from *Bort* were ſent to the Governor *San ting*, but he could not receive either, till the Agents had ſeen the Vice-Roy [d].

c

d

SEPTEMBER the thirtieth, they departed, and at Noon came to the ruined City *Engeling*. They all Day paſſed-through, or in Sight of, ſtrong Stone Caſtles and Villages; reſting near two great Forts, named *Twa ya*, about an *Engliſh* Mile aſunder, whoſe Free-ſtone Walls were twenty-five Foot high, and twenty-eight thick.

2. Dutch Embaſſy.

OCTOBER the firſt, they arrived, about three in the Afternoon, at *Tan wa*, reckoned one of the moſt delightful and populous Cities in all *China*. It is ſeated in a fruitful Valley, and ſurrounded with a Stone Wall, fortified with Bulwarks and Ditches. The Agents were conducted by three great *Mandorins* well mounted to a ſtately Inn. At the Entrance were ſeven Marble Steps, and within many Apartments, neatly paved, and furniſhed with Stools, Benches, and coſtly Bedſteds. There were Lodgings for one thouſand two hundred Men, and Stabling for an hundred Horſe.

Tan wa City.

b

NEXT Day they departed, paſſing over a large Stone Bridge, and ſaw many ruined Towns and Villages, beſides others in a flouriſhing Condition. At Sun-ſet they lodged in a Fort on the Top of an Hill, whoſe Governor told them, the Inhabitants of *A mwi* and *Que mwi* [e] were upon a Treaty with the *Tartars*.

c

THE third, having paſſed many Villages, they came to a Stone Bridge with a Fort at each End. In the Afternoon, at ſeveral Temples on the Way, the Prieſts preſented them with Sweetmeats and Tea. At laſt, arriving near *Sink ſyew* [f], they were met by three *Mandorins* ſent to compliment them by the Vice-Roy and the General. They were firſt treated in a Temple, and then conducted through the City to a ſpacious Inn, or Houſe, ſet apart for the travelling Grandees, furniſhed, like that at *Tan way*, with Lodgings for a thouſand Men and Horſe.

Sink chew, or Hing wha fû.

d

THE fourth, the Agents ſet-out for the Camp. They had twelve Horſes ſent for them and their Attendants. They rode with two *Mandorins* through great Part of the City. Croſſing a River a little to the South over a great Bridge, they arrived at the Army, which lay about a Mile and an half from *Sink ſyew*. Five great *Mandorins*, attended by a File of Muſketeers, conducted them in State to the Secretary's Tent, who led

e

[a] Scarce any of the Names of Places in this Journal are to be found in the Jeſuits Maps, or Deſcriptions: Perhaps, they are the Names uſed in *Fo kyen*, which has a peculiar Language: Beſides, the Author of the Journal has written them very uncouthly. He likewiſe mentions many Cities, more than occur in the Maps: Perhaps, he confounds Towns with Cities. [b] *Martini* believes there is not the like in the World. He ſays, it ſtands on the North-Weſt Side of the City *Swan chu*, and is called alſo the *Bridge of Van-gan*. He gives a large Deſcription of it. [c] This muſt be *Swen chew fû* in the Maps, a great Sea-Port in twenty-four Degrees fifty-ſix Minutes Longitude, by Obſervation. [d] *Montanus*, in *Ogil. Chin.* p. 76, & *ſeqq.* [e] Iſlands in the Bay of *Chang chew*, or *Hok ſyew*, ſubject to *Koxinga*. [f] This muſt be *Hing wha fû*, a maritime City in twenty-five Degrees twenty-five Minutes Latitude, by Obſervation.

1662. Montanus. them to a large Pavilion, with three Gates [a] in Front; where the Vice-Roy and General sat in Council with *San ting Hou bethetok*, (before-mentioned) and *Hay tankon*, Governor of the City.

Audience of the Vice-Roy. THE Agents, coming close-up to the Vice-Roy, were desired to sit, and deliver their Letters, which was done with great Ceremony. They refused the Presents of the Company [b], but accepted of those from Admiral *Bort*; consisting of twelve Pound of Amber-Beads, twenty-five in Number, strung on Twine, with an Hour-Glass and Cap of the same Material.

AFTER this they began to talk of the Business they came about. The Vice-Roy and General gave them Leave to take Possession of any Island they thought fit, and put into what Ports they pleased to secure their Ships, and take-in Provisions: He promised also to release thirty-nine *Dutch* Prisoners in *A mwi*, but could not permit them either a free Trade, or Liberty to sell the Goods they brought without the Emperor's Orders. Neither could they join their Fleet with the *Dutch* to go against *Koxinga*, because the Inhabitants of the Isles of *Que mwi* and *A mwi* were then actually treating of Peace with the Emperor. Then they were treated splendidly, every one being placed at a separate Table. The Dishes and Cups were of Gold, finely embossed. After Dinner the Vice-Roy shewed them his Army, and made some of his Soldiers exercise before them. On their Return to the City, the Remainder of the Banquet was sent after them.

Visit to the General. NEXT Day they visited the General *Tay sang Li po vi* in his Quarters, which were a Cannon-Shot from the Vice-Roy's. He received the Letters from *Batavia*, and *Bort*'s Present of a Pound of Amber, a String of Coral, and an Hour-Glass; but refused the other for the Reason before-mentioned, and treated them as the Vice-Roy had done. Being returned to their Inn, nineteen Junks arrived from the Isles of *Que mwi* and *A mwi*, laden with Pepper, Cloth, and other Goods; on which Account the *Dutch* were not permitted to stir-out of their Lodgings either that Day or the next. These came to barter for Provisions, which they could not get from the neighbouring Coast, because the *Tartars* had destroyed all the Towns and Villages along the same. Soon after, three Negros, who had run-away from the *Portugueze* at *Ma-kau*, and were then among the *Tartar* Horse, came and gave the *Dutch* abusive Language; but on Complaint to the Vice-Roy and General, they were immediately brought and severely punished in Presence of the Agents. *2. Dutch Embassy.*

THE eighth, having dispatched two *Mandorins* to request the Vice-Roy that they might return to *Hok syew*, he sent fifteen Horses with rich Furniture to bring them to the Camp. They carried with them some small Presents, consisting chiefly of Wine, Brandy, Arms, and drinking Glasses, for the Vice-Roy, the General *Hay tang kong*, and *Hou bethetok*, which were accepted of, and then talked of their Business. The *Mandorins* promised them Friendship, but having been informed, that Admiral *Bort* had put to Sea out of the Harbour of *Hok syew*, they told the Agents he had better have staid where he was, for that he could effect nothing by ranging a Coast which was all ruined. The Vice-Roy took *Bort*'s Departure the more ill, because he had written to him to stay till he returned to *Hok syew*, that he might view his Fleet: But it seems the Letter came too late [c]. *Presents to and*

THE Vice-Roy and General having treated, the Agents and their Retinue, presented each of them with two Pieces of Silk, and a round Silver Plate, whereon their Names (and Titles) were engraved in *Chinese* Characters, gilded. These served as Passes, with which they might travel through the Empire, and be acknowledged as *Lau ya's*, or *Lords*. The Plate given by the General to *Van Campen* weighed above twenty Ounces, and was eight or nine Inches Diameter. The Edges were embossed with Flowers, and gilt. It had, by Way of Ornament, a Sort of Handle, the Edges of which were also gilt. The Vice-Roy's Plate weighed but six Ounces, and was neither so well gilded nor flowered. The Plates given their Followers were yet much thinner and lighter. *From the Vice-Roy.*

THE City *Sink syew* is divided by a River, which rises in a Mountain a League beyond Fort *Lan-tin*. It is encompassed with a Stone Wall, broad enough for a Coach and Horses to go upon; and set full of long Poles, pointed with an Iron like a Sythe, that will cut a Man in two at one Stroke. It hath handsome Streets paved with Free-stone, large Temples of blue Stone, and lofty Buildings. *Sink syew described.*

THEY left *Sink syew* the eighth of *October*, with an hundred Men to carry their Baggage, and fifty Horse and Foot sent by the Vice-Roy to escort them, and in the Evening got to the Village *Chin hoe*. The ninth, they came to a strong Fort, where they saw three Ladies with very little Feet: Those of one, Shoes and all, *Little Feet.*

[a] Through the middlemost, which was largest, the Vice-Roy only passed, the other two were for his Attendants. [b] Consisting of Cloth, Serge, Arms, Coral, Amber, and Spice. [c] *Montanus*, in *Ogil. Chin.* p. 81, *& seqq.*

1662. were but six Inches long; of the second, five a and an half; and of the third, only five Inches.
Montanus.

THE tenth, they passed-by many ruined Villages, and nine strong Castles. They saw many Heads hanging in Baskets on Trees: For all the *Chinese* of *Koxinga*'s Party, who refused to cut-off their Hair, had their Heads cut-off, when found, by the Emperor's Order. In the Evening they came to *Tan wa*. The eleventh, they rested at the Castle *Tan hoe*, *Noble* being here seized with an Ague; and the twelfth, at Noon, got to b *Swan ti foe*. Here they waited on the Governor *San ting Hou bethetok* [a], and made him a Present; which he returned to each with two Rolls of Silks, and a great Silver Medal that served for a Pass.

Swan ti foe. THE thirteenth, they reached *Swan si hoe*, a Place of very considerable Strength, and the fourteenth, *En wa cho*, another. The fifteenth, they came to *En wa*, and were brought into a great walled Temple, where were many Apart- c ments furnished with Images as big as the Life; which sat cloathed in rich Apparel on Stools round about Tables. They had Lamps burning before them, and the Priests, above fifty in Number, who dwelt there, offered Incense to them, accompanied with singing and beating a Drum. Having treated the Agents handsomely, they the next Day presented them with two Crowns in Silver.

Lan ton swa *Fort.* AFTER this they proceeded, and in the Even- d ing came to *Lan tong swa* Fort, standing on Mount *Ti sho*. The eighteenth, at a Village on the Road, they met with five *Chinese*, who had fled with a Junk from *Tay wan*. One of them informed the Ambassadors in broken *Dutch*, that *Koxinga* and General *Bethekok*, being straitened by the *Tartars*, died there through Despair, and left not their Fellows for military Skill and Bravery behind them in the Empire. In the Evening they arrived at *Hok swa*: Here they learned, e that the Inhabitants of *A mwi* and *Que mwi* insisted on having Governors and Soldiers of their own chusing, which the Emperor would not consent to. They met here with a Slave, deserted from *Ma-kau*, who led them to a Christian Temple without the City, and told them, that *Martini* [b] the Jesuit, who wrote the *Chinese Atlas*, died there thirty-seven Days before.

Martini's *Death.*

THE nineteenth, they lodged, as usually, in a Temple. The twentieth, they rode to a Village f an *English* Mile and an half long; the greater Part of which was the Night before burnt by Thieves, and an hundred Persons consumed in the Fire, or murdered. Afterwards they came to a River, where embarking on-board a Vessel that lay ready for them, they came at Night to *An lau ya*, or *Lau yit*. The twenty-first, they came to the City *Lam thay*, where they saw many Temples and ancient Structures. Here they were nobly treated. The twenty-ninth, they rode to *Hok syew*, or *Chang chew*, not far distant [c]. 2. Dutch *Embassy.*

SECT. III.

The Proceedings *of the* Dutch Fleet, *and their Return to* Batavia.

The Agents visited by Mandorins: *Repair to the Fleet.* Van Campen *scours the Coast.* Swa ti-ha *taken; and several Junks. Peace demanded.* Swa ti-ha *burnt, with other Towns. The Fleet returns to* Batavia. *The Rise of* Quon, Iquon, *or* Chin chi long: *Made Admiral by the* Chinese *Emperor: Seized and put to Death by the* Tartars: *Succeeded by his Son* Que sing, *or* Koxinga. *His great Success and Defeat: Conquers* Formosa: *Design against* Manilla: *His Cruelty.* Ching ching may, *his Son.* Ching ke san, *his Grandson, submits to the* Tartars.

THE Day after the Agents returned, they were visited in their Junks by several *Mandorins*, among whom was the Governor of Fort *Engeling*, which stands on the Bay of *Hok syew*, and had a great trading Town near it, till ruined d by the *Tartars*. While these great Men were aboard, they received a Letter, from Admiral *Bort* by a Frigat, for them to repair immediately to him to consult what Course they were to take, as he found the *Chinese* were backward to join them. They immediately rode to *Hok syew* to crave Licence of the Governor to depart, and obtained it, though he pressed them to stay till the Vice-Roy returned. They were feasted by him and several others, particularly the grand *Mandorin* e *Han lau ya*, Governor of *Minjazen*, whose Servants saluted them aloud with *Fueet*, that is, *Long Life to you*, a Ceremony of great Honour, and used only by Persons of great Quality. Having taken Leave, they immediately went aboard the Frigat, and next Day joined the rest of the Ships at *Ting hay*. *Visited by* Mandorins. *Repair to the Fleet.*

THE thirtieth, *Noble* was sent back with a Frigat and Pink to *Hok syew* River, in order to promote the Business, and observe all that passed.

THE third of *November*, two hundred Soldiers, f by the Admiral's Order, being set ashore to drive the *Chinese* out of *Ting hay*, found them too well prepared to attempt any thing.

AFTER this, *Van Campen* was sent to scour Van Cam- the Seas, and met with several Junks, but they pan *scours the Coast.*

[a] They found him both here and at *Sink syew*, but take no Notice of his Journey forward or backward.
[b] Or, *Martinez*: Commonly, *Martinius*. [c] *Montanus*, in *Ogil. Chin.* p. 90, *&* *seqq.*

were

1663. were all too nimble for him. The fifteenth, he came to *Campen's Point*, named from himself, on the North Side of which, in twenty-six Degrees fifty-one Minutes Latitude, are the Ruins of the City *Ti kyen*, or *Ti kin*, lately deſtroyed by the *Tartars*. The twenty-fifth, they got near the City *Sam ſway* [a], about fifteen Leagues from *Ting hay*, ſeated on the Deſcent of a Hill, but ruined by the *Tartars*. It has a ſafe Harbour [b].

Montanus. Sam ſwa City.

MEAN-TIME the Admiral took the Fort *Kita*, in the Bay of *Pakka*, by Storm, and plundered twenty Towns and Villages belonging to it, becauſe ſome of *Koxinga*'s Party dwelt there. He found nothing in *Kita* but a little Rice, Salt, and ſome Lumber, twelve Women and fifteen Lads, who were ſent to *Batavia*. The eleventh of *January* he joined *Van Campen*.

THE eighteenth, *Bort* came to *Swa ti-ha* [c] River, whoſe South Point lies in twenty-ſeven Degrees thirty-five Minutes; and ſailing Weſt South-Weſt up it, caſt Anchor before the Town in ſeven Fathom, a Muſket-Shot from Shore, where the ſhort-haired *Chineſe* ſtood with red Flags, their Signs of Peace: But the Admiral having ordered his Cannon to be fired on the Town, they let fly their white Flags in Token of War, and diſcharging their Muſkets, flouriſhed their Faulchions and Scythes over their Heads; yet fled with what Effects they could carry to the Mountains, and up the River in their Barks. *Van Campen* landing without Reſiſtance, found the City rebuilt, and Abundance of Rice, Salt, and dried Fiſh. There were ſeven large Temples ſtanding in Groves, and paved with blue Stone, full of dreſſed Images, Incenſe-Pots, and other Trumpery, ſeveral of which he carried-off among the Plunder.

Swa ti-ha taken,

THE ſeventeenth, a Sloop and ſome Boats being ſent up the River to ſeize certain Veſſels, they met with ſeven Junks, and three *Koyas* [d], loaden with Arms and Goods. The Men leaped over-board with their Weapons and ſwam, leaving behind their Women and Children, who were afterwards all releaſed, except five of the former, and four young Men. In the Night one of their Boats was overſet, and ten Men out of ſixteen loſt, or killed by the Natives, for they had driven one of thoſe, who eſcaped, three Times into the River.

And ſeveral Veſſels.

THE nineteenth, the *Chineſe* having made a Sign with a red Flag for the *Dutch* to come aſhore, *Van Campen* went, and found the Governors of the five neighbouring Villages with five Prieſts, and a great Number of the Inhabitants; who being carried aboard the Admiral, intreated him to ſpare their Temples and Houſes, it being a cold Winter; likewiſe, not to deſtroy their *Champans* and fiſhing Nets; promiſing, in that Caſe, within four Days to bring him, out of each Village, twenty-five Porkers, an hundred and twenty-five Hens, and fifty Ducks, beſides as many Oranges, Radiſhes, and other Herbage as they could gather. *Bort*, accepting of the Conditions, kept two of them on-board as Hoſtages, and all was punctually performed. For theſe Succeſſes, it ſeems, they had a general Thankſ- b giving on the twenty-ſecond.

Peace demanded.

2. Dutch Embaſſy.

THE twenty-fourth, *Van Campen* landed by Order of the Admiral to burn *Swa ti-ha*, but being moved by the Prayers of the *Chineſe*, who promiſed to bring-in more Proviſions, he deſiſted. Next Day, *Bort*'s Anger being abated, he gave the Vice-Admiral Leave to do what he pleaſed with that Town: But before he got aſhore again, it was all in a Flame, through the Wilfulneſs of the Seamen. The ſame Day the Admiral ſailed c Southward, and *Van Campen* Northward, to cruize on the Junks trading to *Japan*. The thirty-firſt, he took two Fiſher-Junks, and learned that none were ſent that Year to *Japan*, or expected thence.

Swa tia burned,

THE Admiral in his Paſſage ſaw ſeveral Junks, but all eſcaped. He likewiſe burned the Towns of *So thun* and *Ten hay*. From this laſt Place, at the Requeſt of *Noble* and the *Mandorins* of *Hok ſyew*, he ſailed towards that City, and came d before the River the ſixth of *January*. Here he found, that the Agent and his Attendant were detained. At length two *Mandorins* brought Letters from him, the Vice-Roy and General; deſiring the Admiral to ſtay fifteen or twenty Days for the Emperor's Anſwer, otherwiſe that *Noble* would be forced to wait, trading privately with the Inhabitants.

With other Towns.

THE fifteenth, three *Mandorins* with five *Tartar* Junks brought a Preſent of Proviſions and *Chineſe* Beer from the Vice-Roy and General for e the Uſe of the Fleet; and the eighteenth, the Admiral received a Letter from *Noble*, ſignifying, that they deſired he would ſtay ten Days for the Emperor's Letters, and give for Hoſtages the Vice-Admiral, and the Captain with one Eye, meaning *Yſbrant Builder*; but this Motion was not approved of. The twentieth was ſo foggy at *Ten hay*, that they could not ſee a *Tartar* Veſſel that approached them, though they could f hear the Oars; and *Van Campen* rowing in his Sloop to meet the Junk, was three Hours before he could either find it or his own Frigats again, although they were very near; and but for ſounding the Trumpets, it had been impoſſible to have found one another that Night. The bad Wea-

The Fleet returns.

[a] Elſewhere, *Swam-ſwa*. [b] *Montanus*, in *Ogil. Chin.* p. 95, & *ſeqq.* [c] In *Ogilby*, *Soatia*: Before, *So ti ha*. See *p.* 433. [d] *Koyas* are leſſer than Junks, about the Size of Mackrel-Boats.

1663. Montanus. ther now coming-on, they gave-over cruizing after a the *Chineſe* Junks. The twenty-firſt, *Van Campen* joined the Admiral, and next Day one of his Frigats was wrecked upon the Rocks called *Pyramids*; but the Men, Guns and ſome Goods were ſaved.

THE firſt of *March* the Fleet departed for *Batavia*, where they arrived the twenty-ninth of the ſame Month. In their Way, being in eighteen Degrees twenty-ſeven Minutes Latitude, three Leagues from the South Coaſt of *Ay* b *nan* [a], they found that Iſland to lie forty-ſeven Minutes more Southerly than it was placed in the Charts [b].

The Riſe of Quon. To the Account, which has been given of *Koxinga* and his Father in the foregoing Relation, we ſhall add ſomething farther concerning them out of *Navarette* [c] and *du Halde*. *Quon* [d], the Father, according to the firſt Author, was born in a little fiſhing Town, near the Port of *Ngan hay*. Being very poor, he went to *Ma-kau*, c where he was baptized by the Name of *Nicholas*. Thence he went to *Manilla*, in both which Places he followed very mean Employments. A Deſire of riſing carried him to *Japan*, where he had a pretty wealthy Uncle; who perceiving his Nephew was a Man of Parts, intruſted him with the Management of his Trade, and married him to a *Japaneſe*, by whom he had ſome Children. At length, ſending him with a Veſſel loaded with Plate and other Commodities to trade in *China*, d *Nicholas* made no Scruple to keep it all to himſelf, and turn Pirate. He throve ſo vaſtly in this *Made Admiral.* Employment, that he became a Terror to all the Coaſt; and the Emperor *Song ching* was obliged to make him his Admiral, pardoning many heinous Crimes he had been guilty of. Upon this he fixed himſelf in the Port of *Ngan hay*, the Place of his Nativity, and ſettled a Trade with all the neighbouring Kingdoms: By which Means he grew ſo vaſtly rich, that he was ſaid to have ex- e ceeded the Emperor himſelf in Wealth.

HE had five hundred converted Blacks to his Guard, for he would truſt none elſe; and whenever he engaged, encouraged them by invoking *St. James*. Had he oppoſed the *Tartar*, he had never entered *Fo kyen*. One of his chief Cares was, to get *Nicholas* in his Power, and often invited him, but he had always his Blacks with him, who were very terrible to the *Tartars*. At length, however, he was deluded, and drawn to f *Pe-king*. All Men blamed him for this Folly, and he ſoon had Reaſon to repent it. He had his Liberty for ſome Time, but lived very uneaſy. The Emperor, who was a mild Prince, would not put him to Death without Occaſion, but often ſent for him, both by Day and Night, for fear he ſhould eſcape and join his eldeſt Son, who had taken-up Arms: But the Governors for his infant Succeſſor put him to Death. 2. Dutch *Embaſſy.*

As ſoon as his Son, who was called *Que ſing* [e], Que ſing, or Koxinga. (a noble Name given him by the Emperor, who was proclaimed in *Fo kyen* [f]) was informed of his Father's Detention, he betook himſelf to Sea with only a ſingle *Champan*, (a Veſſel as large as a Pink) and one thouſand Ducats: But in a few Years became even more fortunate than his Father, having under his Command above an hundred thouſand Men, and twenty thouſand Veſſels, great and ſmall. In 1659, the Emperor *Fong lye*, or *Yong lye*, who was elected in *Quan tong*, ſent a ſolemn Embaſſy to him in his Iſland of *Hya mwen* [g].

QUE SING was reſolute, ſtrong, revenge- *His Succeſſes and Defeat.* ful, and cruel, as being half a *Japaneſe*: Expert to a Miracle at all Kinds of Weapons. As he was always the firſt who charged the Enemy, no Part of his Body was free from Scars of Cuts and Shot. He gained great Victories over the *Tartars*, and had always the better of them, except at the Aſſault he made upon *Nan-king* in 1659: He was routed, and almoſt an hundred thouſand of his Men were killed, for he had then a prodigious Army. After this, to prevent his Deſigns, the *Tartars* cauſed the Coaſt to be ruined, as hath been before-mentioned. When News was brought to *Pe-king*, that *Que ſing* was at *Nan-king*, the Emperor was about flying-back to *Tartary*; and had the other proceeded with Deliberation, he might have made himſelf Maſter of *China*, but his Pride rendered him raſh.

THE *Tartars*, on his Defeat, recovered their *Conquers Formoſa.* Fright, and to follow their Blow, attacked him by Sea with eight hundred *Champans*, againſt one thouſand two hundred. They had the better at firſt, but the Wind favouring the Enemy, they came-on with ſuch Fury, that the whole *Tartar* Fleet periſhed: Of thoſe who engaged on Shore, not one eſcaped; yet afterwards the *Tartars*, being aſſiſted by the *Dutch*, (who, according to our Author, were rewarded very ill) routed *Que ſing*; who, finding himſelf baniſhed *China*, turned his Arms againſt the *Dutch* in *Formoſa*, and took that Iſland from them [h], and Merchandize valued at three Million. He put ſome to Death, and cut-off the Noſes of others. The *Dutch*

[a] Or, *Hay nan*. [b] *Montanus*, in *Ogil. Chin.* p. 101, & *ſeqq*. [c] Book 6. Chap. 30. of his Account of the Empire of *China*. [d] Hence named *Iquon*, otherwiſe, *Chin chi long*. [e] In the Original, *Kue ſing*, whence the *Portugueze* called him *Koxinga*: In *Engliſh*, *Ko ſhinga*. [f] He was named *Long vu*. [g] In the Bay of *Hok ſyew*, or *Chang chew fu*. [h] Six hundred *Dutch* and eight thouſand *Chineſe* were killed.

are

1663. are blamed for two Things: *First*, That they a
Montanus. went-out of the Fort to fight. *Secondly*, That they abandoned a Hill which commanded the Fort.

Design against Manilla. AFTERWARD, *Que sing* aspiring to the Sovereignty of *Manilla*, sent *Victorio Riccio*, a Friar, to the Governor Don *Manrique de Lara*, with a haughty Letter, threatning to come and destroy the Place, if he did not surrender it. In this Letter, dated the thirteenth Year of *Jong lye*, and seventh of the third Moon [a], he speaks b of his Success against the *Dutch*, as a Punishment for tyrannizing over his Subjects, and robbing their *Champans*; but does not accuse them with assisting the *Tartars*. The *Spaniard* in his Answer was as haughty as *Que sing*, and treated him with no less Contempt. He likewise ordered the *Chinese* to depart *Manilla*. The first who got in their *Champans* to *Formosa*, having carried the News of these Proceedings thither, and aggravated Matters by falsly affirming, that the Governor had put a great Number of *Chinese* to Death, *Que sing* fell into such a Rage, that he died in a few Days after.

His Cruelty. DURING fifteen Years that he held the Government, he executed above five hundred thousand Persons, some for very small Faults. He was so cruel, that he sent from *Formosa* to have his eldest Son put to Death for lying with the Nurse of his fourth Son. He also condemned his first Wife: But both escaped his Fury. In a d Storm, on the Coast of *Che kyang*, he lost six hundred *Champans*, with five Sons and several Wives.

Ching king may. FRIAR *Victorio* arriving at *Formosa*, concluded a Peace with his Relations. He was succeeded by his eldest Son, who, according to *Navarette*, was ill-natured, and neither so resolute nor wise as his Father; whence that Author questioned, whether he made himself Master of any Provinces in *China*, as was reported in 1675 [b]: e And thus the Family of *Quon*, or *Ching chi long*, However, this appears to be Fact from the *Chi-*

nese Annals [c]. *Ching king may*, (that was the Name of *Que sing*'s Successor) having been bred-up to Study, neglected to cultivate the Lands his Father had acquired, which much diminished the Courage of his Troops. However, in 1673, the twelfth Year of *Kang hi*, Emperor of *China*, the Kings of *Quang tong* and *Fo kyen* revolting, *Ching king may*, to revive the martial Spirit of his Soldiers, resolved to join them against the *Tartars*: Accordingly, he sailed to the Coast of *Fo kyen*, but the King of that Province refusing to consider him as his Equal, he, through Resentment, declared War against him, and obtained several Victories, so that the King of *Fo kyen* was at length obliged to shave himself a second Time, and lie at the Mercy of the *Tartars*. *Ching king may* returning to *Formosa*, soon after Ching ke died, and left for his Successor his Son *Ching ke* fan. *fan*, who was very young.

2. Dutch Embassy.

THE Rebellion being intirely suppressed, the c *Tartars* abolished the Title of King; and in 1682 (the twenty-fifth of *Kang hi*) established a *Tsong tû* [d] to govern both Provinces. This great Officer immediately published a general Amnesty, which most of *Ching ching kong*'s Followers, who had Families in *China*, gladly embraced. The *Tsong tû* thinking this a proper Opportunity to subdue *Formosa*, sent-out a formidable Fleet; which having taken the Isles of *Pong hû*, after a vigorous Defence made by the Assistance of the *Dutch* Cannon, the young Prince's Council thought fit to dispatch a Petition forthwith to the Emperor in the Name of their Master, (therein stiled King of *Yen ping* [e], and General of the Army) by which he submitted himself to his Majesty. He would fain have avoided going to *Submits to* Court, but that being insisted-on, he was forced *the* Tartars. to surrender *Formosa* to the *Tartars*, and repair to *Pe-king*; where being arrived, the Title of Count was conferred on him in the Year 1683 [f]:

[a] Which answers to *April* in 1662. [b] See *Navarette*, as before. [c] See *du Halde*'s *China*, Folio Edition, vol. 1. *p.* 92. [d] A Dignity superior to that of Vice-Roy. [e] *Yen Ping fû* is one of the first-Rate or capital Cities of *Fo kyen*. [f] *Du Halde*, as before.

CHAP.

1663. Montanus.

Dutch *Expedition.*

CHAP. III.

The Expedition *of the* Dutch *for recovering* Formosa, *in Conjunction with the* Tartars.

SECT. I.

The Islands *of* Que mwi *and* A mwi *taken from the* Koxingans.

Resolutions at Batavia *to prosecute the War. The* Dutch *Fleet comes to* Hok syew. *A Letter from the Enemy to the* Dutch *Admiral. The State of their Islands. The* Dutch *eager to engage: The* Tartars *dilatory. The* Dutch *attack* Que mwi *in vain. They join the* Tartar *Junks, which are shamefully defeated. The Enemies Bravery. Four Junks taken. The* Tartars *take* A mwi. *The* Chinese *disappear. The Islands* Gou tso *and* Que mwi *deserted.* Que mwi *City described. Offers made by* King sya. *Expedition against* Tay wan *resolved on. City* Sau ya hou pan, *Account of.*

Resolutions at Batavia

THE Agents having, at their Return to *Batavia*, made their Report to the General *Maetzuiker* and the Council, of the Success of their Voyage, it was resolved to send-out a stronger Fleet than the former to the Coast of *China*, under the same Admiral, and never desist till they had gotten full Satisfaction for the Loss of *Tay wan* and *Formosa*. Considering likewise, that their Disappointment was owing, in great Measure, to the *Tartars*, who not only refused to join them against *Koxinga*'s Adherents, but amused them with Delay, detaining *Noble*, and not releasing the *Dutch* Prisoners as was promised [a]; it was farther determined, that if, by Treaty with the former, they could not obtain their Desire, they should try what could be done by Force of Arms, and look on both as one Enemy.

To prosecute the War.

FOR this Expedition sixteen Ships were fitted-out, carrying from forty-two to eleven Guns; in all, four hundred and forty-three, forty-four of them Brass: One thousand two hundred and eight-one Landmen; and one thousand three hundred and eighty-two Mariners. They had four Merchantmen bound for *Japan* under their Convoy as far as *Formosa*, whither they were to steer directly. Their Place of Rendezvous was to be Isle of *Pe ho* [b], or the *Piscadores*, twelve Leagues West of the former. They were to take all Junks they met, whether belonging to the *Tartars*, or *Koxinga*'s Party, and to cruize upon those which traded to *Japan*; where they were to dispose of their Goods, in case the *Tartars* would not permit them to trade in *China*. The Fleet was likewise to repair to *Hok syew*, to learn how their Affair went-on, and take *Noble* on-board. In case the *Tartars* and *Koxingans* were leagued together, and would not restore *Formosa*, they were to treat both alike as Enemies; and to destroy all the Towns they could on the Coast of *China*, beginning with those of *Que mwi* and *A mwi* [c], in the *Chin chew* [d] Isles: Nor were they to consent to send an Embassy to the great *Khân*, till full Satisfaction was made them for their Losses [e].

The Dutch *Fleet*

ADMIRAL *Bort* set-sail from *Batavia* Road the first of *July*, 1663. The twenty-ninth, they were on the Coast of *Champan* [f]. The sixth of *August*, they descried the Isle of *Ay nan*; and the eighth, near *Ma-kau*, took two Junks, whose Captains informed them, that *Koxinga* had been dead a Year, and that his Son *King sya* ruled in *Tay wan* and *Formosa*. On the twenty-ninth, the Admiral with ten Ships came into the Road of *Hok syew*, and the rest sailed for the Bay of *Ten hay*. Soon after their Arrival, the Intent of their Coming was notified by Letter to the Governor of the Castle of *Min ja zeen*, at the Mouth of the River *Chang*; as well as to the Vice-Roy *Sing la mong*, and General *Li-po-vi*, then at *Swan chew*, whither the Admiral soon after removed. At length an Answer came from the Vice-Roy [g] to the Admiral's Letter, desiring,

[a] The Author does not consider that this was owing, in great Measure, to their own Stiffness in not waiting for the Vice-Roy's Return to *Hok syew*, and the Emperor's Answer. Besides, the Vice-Roy told them they were then treating with the Rebels; and that if *Tay wan* was surrendered to the Emperor, the *Dutch* might have it again at an easier Rate than going to War. [b] *Pong hû*, in the Jesuits Maps. [c] In *Montanus*, *Eymuy*, and *Quemuy*. [d] Called by the *Portugueze*, the *Chincheo* Isles; and the Bay, the Gulf of *Chincheo*: But properly, *Chang chew fû*. [e] *Montanus*, in *Ogil. Chin.* p. 111, *&c seqq.* [f] Or, *Champa*. [g] Dated the nineteenth Day of the ninth Moon, in the second Year of *Kong hi*.

1663. Montanus. that Articles of Agreement, relating to the War, should be drawn-up and sent him; and promising to obtain the *Dutch* a free Trade in Requital for their Services. He likewise proposed first to regain *A mwi* and *Que mwi*, and then set-upon *Tay wan* [a].

Comes to Hok syew. THE Writing drawn-up by the Admiral, among other Articles, contained, 1. That a League should be concluded between the *Dutch* and *Chinese*. 2. That they should join against the *Koxingans* till they were subdued. 7. That the *Dutch* b should enjoy a free Trade in *China* and *Tartary*. 8. That the *Dutch*, when *A mwi* and *Que mwi* are conquered, might take Possession of one of them for keeping a Garison against Pirates. 9. That *Formosa* and *Tay wan*, when subdued, might be delivered up to the *Dutch*, with all the Forts, and what was found in them. 11. That these Articles should be ratified under the Emperor's Seal.

BOTH the Vice-Roy and the General objected to the seventh and eighth Articles, which they c could not agree to without the Emperor's Consent. They sent back in Writing the Terms they agreed to: Those from the Vice-Roy were signed and sealed; those from the General only signed. There was no Mention in either of giving the *Dutch* Possession of *A mwi*, or *Que mwi*, or of going with them against the Island of *Tay wan* after the others were taken; of which the Admiral took Notice to them by Letter: But it does not appear that they made any Answer. d

Letter from the Enemy. WHILE the Ships and *Tartar* Junks were sailing-out of *Swan chew* and *Swan che fo* Rivers, a Letter came to the Admiral from *Song ming pe syow* [b], or *Tsyow hon tok*, the next Person in Power to *Koxin king sya* [c], and Governor of *A mwi*, *Que mwi*, and the other Isles, assigning a Reason why *Koxinga* took *Tay wan*: Namely, because he was under a Necessity of providing a strong Settlement for his Soldiers which he used in War against the *Tartars*, whom he represented e as very weak, having lost, as he said, the Provinces of *Hu quang* and *Nan-king*. He advised the Admiral also not to rely upon them, for that they were cowardly, and would forsake him basely in the Battle: That they were deceitful, and would always be cavelling, under Pretence, that he had not assisted them as he ought; and that if he should conquer the Islands, they would never grant him a free Trade. The Governor therefore advised the Admiral to desist, extolling f his own Strength, and offering to treat with him.

State of their Islands. ONE of the *Dutch* Prisoners, who came from *A mwi*, informed the Admiral, that though the Enemy were five or six thousand strong, there was not any Fortification in it, except one round Stone Wall, without Guns: That the Island *Lye sit* had none likewise, but that there was a small Castle in *Gou tso*: That *Sakkam* in *Formosa* was unfortified, and that there were no Soldiers in the Castle, where only *Koxinga*'s Wives and Children dwelt: That of the Militia, who were scattered about the Country, many daily deserted, or were cut-off by *Migdag*, the *Formosan* King, and the Mountain People: That before *A mwi* and *Que mwi* lay about eighty great and twenty smaller Junks with Soldiers, besides two hundred and sixty unarmed Junks, wherein their Wives and Children dwelt. In short, that most of the Towns on those Islands were deserted, and the *Chinese* preparing to fly to *Formosa*. *Dutch Expedition.*

UPON this Intelligence, the Admiral and *The Dutch* Council sent to desire *Ton gan pek*, Admiral of *pressing.* the *Tartar* Fleet, to join him instantly, and to let him know, that otherwise they would undertake the Business without him. They gave him also to understand, that *Song ming pe tsyow* had made Overtures of Peace. *Ton gan pek* being unwilling to engage till he heard from the Vice-Roy, and General *Li-po-vi*, desired three or four Days Respite, or two or three Ships for their Convoy to follow the *Dutch*, in case they were determined to proceed without him. The fifteenth, he sent again a *Mandorin* with Letters to *Bort* to intreat he would stay only two Days longer: But the *Dutch* Admiral fearing a Change in their Councils, and that *Formosa* would be strengthened by the flying *Chinese*, resolved the next Day to sail for *Que mwi* with eight Ships, and leave seven Frigats to conduct the *Tartars*, of whom he desired twenty-five *Ko-yas*, or small Boats, for landing his Men [d].

IN the Evening, the *Tartars* having had In- *The Tartars* telligence by a *Ko-ya* which they took, that there *dilatory.* were many more at *Que mwi*, sent fifty or sixty of their Junks and Boats to watch them. Next Morning, on their Return, many *Ko-yas* went-out to meet them; and as the *Dutch* observed that they went full of Men, and returned empty, they suspected the *Tartars* were about agreeing underhand with the Enemy, and thought fit to wait a Day longer. In the Afternoon a *Mandarin* brought the twenty-five *Ko-yas*, with a Letter from *Ton gan pek*; and soon after another from the Vice-Roy, desiring more Time, which *Bort* would not comply with.

THE sixteenth, he departed with eight Ships, *The Dutch* according to his former Resolutions, and reached *attack* *Erasmus* Bay, (before the City *Lou loy*, on the

[a] *Montanus*, in *Ogil. Chin.* p. 115, *& seqq.*

[b] In the Original, *Sum mim pessiou*, or *Tsiou hon tok.*

[c] So in this Journal the Son and Successor of *Koxinga* is often called, who in the *Chinese* Annals is named *Ching ching may.*

[d] *Montanus*, as before, *p.* 123, *& seqq.*

South

1663. Montanus. South Coast of *Que mwi*) where the *Ko-yas* running-in, lay behind the North Foreland. Next Morning he came to Anchor before the great City *Que mwi* (on the South-West Coast of the Island) as near it as he could, and landed four-score Men. The *Chinese* sallying, attacked them smartly, but at last the *Dutch* put them to Flight, though twice their Number, with the Loss only of one Man. The Enemy in their Retreat being recruited from the Town, and the *Dutch* from their Ships, they faced about and came to a second Engagement, but were soon repulsed; and had the Victors followed their Blow, they might have entered the City with them. The *Chinese* seeing they advanced but slowly, halted, and galled them from behind certain Rocks with their Arrows.

Que mwi in vain.

NEXT Day, while the Admiral prepared to assault the Place, he received Letters from the Vice-Roy *Ma tithe lau ya*, or *Bethetok*, *Ton gan pek*, and other Commanders, to acquaint him, that the *Tartar* Fleet would set-out to join him that Day; and therefore desired he would forbear storming till their whole Force was united, and they had first routed the Enemy by Sea. The Admiral was convinced by this, that the *Tartars* were in earnest, yet resolved to pursue his Resolution to attack the City: Accordingly, every thing being ready, two Companies of Soldiers and some Seamen marched-up to it; where, while some plied the Defendants with Volleys of Shot, and Hand-Granados, that they could not peep over the Wall, others set-up scaling Ladders, and mounted very resolutely: But being made only of Reeds, they broke; and the Admiral perceiving they were likely to make nothing of it this Time, sounded a Retreat, and set-sail next Day to meet the *Tartars*. They in a little Time descried them, with two of their own Frigats at Anchor near the Isle of *Lye su*[a], lying between those of *Que mwi* and *A mwi*; where the Enemies Fleet also, consisting of a thousand Junks, great and small, lay ready to oppose them.

Join the Tartars,

IN his Way, the nineteenth, the Admiral received another Letter from *Song ming pe tsyow*, in young *Koxin king sya*'s Name, reviling the *Tartars* as before, and offering the *Dutch* not only a free Trade to *Tay wan*, but also to give them *Tong swa*, *Ke lang*, (which they had formerly) *La moa*, or any other Isle (about *Que-mwi*) with a good Harbour for their Ships. He added, that if they were for War, he had a Fleet of five hundred Sail, and two hundred Fire-Ships, with which he did not doubt to burn all their Vessels. The Admiral only answered, that he was engaged to the *Tartars*, and therefore could only return him Thanks for his Offers, and promise to use his Prisoners well. Then joining the Fleet of *Ton gan pek*, they fell-in with some of the Enemies Junks between *Lye su* and *Que mwi*. They hemmed-in about fifty great ones, which, after some Resistance, and the Loss of one, used all Means possible to break-through the *Dutch*, and fall-on the *Tartars*, who lying without Shot, not once offered to engage.

Dutch Expedition.

Who are defeated.

THIS at length they effected, and immediately boarded their Rivals with so much Courage, that after a little Resistance they were forced to fly for Protection to the *Dutch* Ships, who being becalmed, could not go to help them. They left behind two of their Junks, one commanded by Admiral *Bethetok*, Governor of *Swan chew*, the other by the General *Jan tetok*, who was killed, which the *Koxingans* took and plundered: But the *Dutch* coming-up, they left them to preserve themselves by Flight. They lost one Junk, stranded. The *Dutch* had but one Man killed, and sixteen wounded. They had now a Proof of the Cowardice of the *Tartars*, who with their whole Fleet, which was four Times as strong as the Enemies, durst not stand seven or eight Junks, but fled under the Guns of the *Hollanders*. On the contrary, the *Koxingan Chinese* defended themselves against the great Ships with Arrows and Darts, small Shot and fiery Darts, which poured-in thick upon them. The Admiral having sent an Interpreter aboard *Ton gan pek*, to inquire how his Men came to defend themselves no better, he replied, that a Panic had seized them [b].

The Enemies Bravery.

THE twentieth, early, the Fleet spying the Enemy near the Island *Gou tso*, the *Dutch* made-up to them, as they did to the *Tartar* Junks, and engaged them before the *Hollanders* could get to them: But on their Approach, they quitted their Design; and though the *Dutch* had them as in a Pound, so that it seemed impossible but they must either have been taken, sunk, or run ashore, yet they played their Part with such Activity, Skill, and Courage, that they broke through the Midst of them; running their low-built Vessels close under their Guns, and fighting their Way: So that of an hundred and eighty Junks of War, only three were taken; the rest escaping, with very little Damage, to *Que mwi* and *Gou tso*.

Four Junks taken.

IN the Afternoon the Admiral intercepted four Junks going from *Que mwi* to the *Tartars*. Some of their *Mandorins* came to intreat their Discharge, alledging, that they had an Invitation from the Governor of *Chin chew* [c]: But he having had a Letter from *Swan chew* to spare none

[a] So in the Jesuits Maps: In *Montanus*, *Lissoe*. Rather, *Chang chew fu*.

[b] *Montanus*, in *Ogil. Chin.* p. 132, *&* *seqq.*

[c] Ra-

1663. Montanus. on any Pretence, but make all Prisoners, he a made Prize of them; however, he sent two away, and kept two to himself.

LI PO VI the *Tartar* General, greedy to hear News, came down the River of *Chin chew* [a], and sent to the Admiral to know what Success he had; but afterwards, by another Letter, acknowledged, that he had seen the Fight, though at a great Distance, from a Hill: That the Honour of the Victory belonged wholly to the *Dutch*; and promised to report their good Service b to the Emperor by the first Opportunity.

Tartars take A mwi. MEAN-WHILE the General having landed his Horse at *A mwi*, suddenly attacked the City of that Name, and took it by Storm, slaughtering the Inhabitants, and plundering their Houses. The same Day he sent a Letter to the Admiral to acquaint him with the News, and desired an Interview with him there next Day. Hereupon the Admiral went ashore, accompanied by his Vice-Admiral, and a Captain. He was received c by the General and his principal *Mandorins* in young *King sya*'s House, where many Compliments and Congratulations passed between them upon their respective Victories. *Li po vi* promised, at *Bort*'s Request, that the *Dutch* Goods at *Hok syew* should be sold-off: That without Delay they would drive the Enemy out of the other Islands, and that the *Dutch* should have the whole Plunder of them; but could not promise that the *Tartars* should assist them afterwards in d attacking *Formosa*. He made him a Present also of forty Oxen and some Sheep, out of the few that were found on *A mwi*.

The Chinese disappear. MEAN-TIME some *Chinese* Rustics came aboard to desire a Pass to the *Tartars*, to whom they designed to submit themselves, by cutting-off their Hair, and paying Tribute. They said, the Enemy were all fled in the Night, none knowing whither. This was thought a proper Opportunity to deliver to the Vice-Roy and Ge- e neral the Letter and Presents of *Maetzuiker* and the Council at *Batavia*, which had been at first refused. *Li po vi*, to whom the Messengers went, said, *Their Excellencies Letters were very acceptable, yet thought it strange that they should send him Presents, when they knew it was not customary to receive any: However*, he said, *if they were useful in War, he would accept of them.* To which being easily persuaded, he ordered them, unopened, to be carried to his Tent, and treated the Agents nobly. f

The Islands Gou tso THE twenty-third, the *Dutch* and *Tartar* Fleets sailed to the Island *Gou tso*, where, landing, they found the Enemy fled, and took Possession of three new-raised Forts. One of them had a Castle, and though not very beautiful, yet it was strong; the Walls and Breastworks being twenty-three Foot high, and the Rampart six Foot broad, all of Stone. It was also as big as the Castle at *Batavia*: But the *Tartars* had left nothing in it, except some Benches, and nine unserviceable Guns, which the *Dutch* secured to themselves. One of the two other Forts was, for the most Part, cut-out of a Rock, and the rest very strongly built by the Side of a River.

Dutch Expedition.

NEXT Day, Orders came from *Li po vi* to dismantle the three Castles, saying, the Country was unfit for the *Dutch* either to improve or garison; and that, no Doubt, the *Tartars* would help them to recover *Formosa*, which was much better to settle on: But the Admiral would not suffer them to touch it till he had talked to the General about it. Soon after *Bort* received Letters from him to desire him to sail with the *Tartar* Admirals, *Bethetok* and *Ton gan pek*, to *Que mwi*. In his Way it was resolved in Council not to take Possession of *Gou tso*, for the Reasons given by *Li po vi*.

And Que mwi *deserted.*

THE twenty-sixth, the Admiral cast Anchor at *Que mwi* amongst several *Tartar* Junks, which arrived there the Day before: But going ashore, found the Enemy fled, and the *Tartars* carrying-off all the Plunder of the City, contrary to the General's Promise.

Que mwi *City described.* *QUE MWI* was a little City, about an Hour's Walk in Compass. The Walls were incredibly thick, yet not so strong as those of *A mwi*, with four Gates; besides fifteen or sixteen Iron Guns, which the *Tartars* made Prize of. The Houses were all of Stone, but it was not so close-built as the former. The *Tartars* picked-up some miserable Creatures out of Holes and Corners, killing some, and cutting others unmercifully, as they drove them forward.

THE twenty-seventh, *Bort* received a Letter from the Vice-Roy and the General at *Sin wey* [b], to inform him, that a Pirate was settled on the Isle of *Tong swa* [c], and desiring him to sail with their Junks to dislodge him. They likewise acquainted him, that one of their Commanders had sometime before taken an hundred and sixty Junks and other Vessels of the Enemy [d] in the Port of *Yuntzaw*, near that Island; killed five hundred of them, and made two hundred Prisoners, with an eminent *Mandorin* amongst them. They also sent him a Copy of their Letter to the Emperor, wherein they much extoled the Bravery and Services of the *Dutch*.

Offers from King sya. THE third of *January*, the Admiral took a Junk of eight Guns, a *Wan-kan*, and two *Ko-yas*. The first he sent to *Batavia*, with three *Chinese* Prisoners, and an Account of their Proceedings.

[a] Rather, the *Chang*. [b] In *Montanus*, *Cinwe*. [c] In some Places in *Ogilby*, *Tong fan*; in others, *Tong foa*, and *Tang fia*. [d] These belonged to another Pirate, who set-up for himself about *Tong swa* and *La mwa*.

1663. Montanus. Next Day two *Mandorins* came from the Vice-Roy and General to intreat him to come to *Sin wey*. They told him, that young *King sya* had sent Agents to their Masters, offering to submit, and cut-off their Hair, because no longer able to maintain the War: That all his Forces in *Tay wan* came flocking to the *Tartars*: That they would freely surrender both *Tay wan* and *Formosa* to the *Dutch*; and that *Ton gan pek* was going to fetch from thence all such as were inclined to submit to the Emperor [a].

THE Vice-Roy, at their Interview, owned, that the Enemy had offered to submit, but added, that as no Trust was to be put in those Villains, he was still for carrying-on the War. The Admiral said, he intended to sail for *Tay wan*, and that the *Koxingans* were gone thither from *Tong swa*. *Sing la mong* assured him the contrary, and as he saw the Admiral positive, promised, that after driving them out of *Tong swa* and *La mwa*, which Islands belonged to *Fo kyen*, where he governed, his Junks should then proceed with the Fleet to *Tay wan*, which *Bort* was contented with. He feasted the Admiral, made him a Present of forty Oxen, besides an hundred *Pikols* of Rice, and gave him a mandatory Letter to the *Kon hon*, or Governor of *Hok syew*; on shewing which, *Noble* was to sell the Merchandizes without farther Ceremony. After this, *Bort* rode to see the Camp, where the *Tartars* were handsomely intrenched. Here, instead of *Gou tso*, he desired the Island *Kolong tso* (situate near the main Land, at the Mouth of the River *Chin chew* [b]) to settle on. To this at last the Vice-Roy consented, conditionally, that the Emperor approved of it.

Expedition against

THE ninth, a Messenger came from the Vice-Roy to put the Admiral, who was still ashore, in Mind of his late Agreement: But *Bort* said there was no persuading his People to go to *Tong swa* till they had been at *Tay wan*, whither he was determined to sail in six Days. The Vice-Roy, by another Messenger, pressed to have the Descent on the former Island first executed; alledging, that his Junks were to be refitted before they could undertake so long a Voyage as that to *Formosa*. On this the Admiral replied, *That he hated Delays, and that he saw the Vice-Roy minded not either what he said, or what he wrote, therefore would no longer rely on him* [c]. *Bort* dropped many other Expressions relating to *Sing la mong*'s Wavering and Unconstancy: Which, having been reported to him, nettled him much; yet, instead of Reproaches, he instantly returned with complimental Excuses: And at length, after many Messages forward and backward, yielded to the Expedition against *Tay wan*; promising to send two Junks and two hundred Soldiers, with Letters to demand that Place for the *Dutch*, and that in case the Enemy did not surrender it, he would send all his Fleet and Forces to the Admiral's Assistance. *Bort* sent next Day to desire some *Kû lyes* [d], or *Pwe lys*, to help his Goods aboard, and sent a Present to the Vice-Roy, who accepted them, because (he said) they were Arms: But was ashamed he had not yet made any Return to the *Ong* [e], or King of *Batavia*, who had presented him twice. Two Days after, *Bort* returned aboard, and the Vice-Roy with his Army to *Swan chew*.

Tay wan resolved on.

Dutch *Expedition.*

THE fourteenth, the Admiral going ashore on *Que mwi*, went to see some ruined Villages, and particularly the City *Sau-ya hou pon*, which had a delightful Situation, was walled and full of Houses, but they were burnt by the *Tartars* before the *Dutch* came thither. It took its Name from *Sau-ya*, who built it when *Koxinga* went from thence to besiege *Tay wan*, his Residence before having been at *A mwi*: But young *Koxin king sya* continually oppressing the People with heavy Taxes, he and his Brothers embarked in order to submit to the Emperor. *King sya* hearing of his Flight, sent after him, promising not to molest him for the future, and to make him Governor of both *A mwi* and *Que mwi*. The Bait taking, *Sau-ya* returned, but was soon dispatched out of the Way, and his Goods seized: Which being told to his Brothers, who staid behind, (and of whom *Ton gan pek* was one) they went-over to the *Tartars* [f].

City Savya hou pon.

SECT. II.

The Proceedings *of the* Dutch *at* Tay wan.

The Fleet sails. Take Pe ho, *or* Pong hû, *Island.* Tay wan *summoned by the* Dutch. *Propofals from a* Chinese *Commander suspected and rejected. Invitations to treat. Agents sent ashore: Their Propofals rejected with Contempt: Themselves detained, but released. Several* Chinese *escape aboard. The* Dutch *prepare to withdraw: They leave* Formosa: *Return to* Batavia. *State of* King sya's *Affairs.*

THE twenty-ninth of *February*, the Fleet set-sail towards *Formosa*, accompanied by the two *Tartar* Junks. As they stopped awhile

The Fleet sails.

[a] *Montanus*, in *Ogil. Chin.* p. 137, *& seqq.* [b] *Chang chew*; or, rather, simply, the *Chang*. [c] Methinks *Bort* broke his Word with the Vice-Roy, not the Vice-Roy with *Bort*, in this Particular. [d] The *Coeleys* (as the Word is written in *Ogilby*) are a Sort of Porters, who work for small Wages. They will run as swift as a Horse. [e] *Ong*, or *Ung*, is the *Chinese* Word for King. [f] *Montanus*, as before, p. 145, *& seqq.*

att

1663. Montanus.

at *Que mwi*, a Junk belonging to the Enemy a came with an open Letter from the *Dutch* Prisoners in that Island; importing, that they wrote it by Order of *Song ming pe tsyow*, who offered to give them *Tang swa*, *Ke-lay*, or *La mwa*, in case they would treat with him, otherwise the Prisoners should never be releasèd. They could get nothing farther out of the Messenger, than that he was sent by the Governor of *Tay wan* to the *Tartar* Vice-Roy and General, to make some Agreement with them. The Admiral, by Approbation of the *Tartar* Agents, sent for Answer, verbally, that the *Dutch* were willing to agree with them, in case they were so inclined; and appointed them to meet him at the *Piscadores*, or *Fishers* Isles [a].

Take Pe ho Island.

THE fifth of *February*, the Fleet dropped Anchor in the Bay of *Pe ho* [b]. Next Day the *Tartars* landed without the *Dutch*, and lost four Men. On the seventh, Captain *Poleman* being sent-up the Country with six Companies of forty c of *China*, provided the Admiral would pay him Men each, was met by the Enemy a League from Shore, and in the Skirmish had five Men with a Captain wounded, and an Ensign slain: But three Companies more being dispatched to his Assistance, the Islanders were soon routed, and eighteen slain. The same Gentleman being sent, the eighth, to *Church* Bay, and the *Dutch* Fort, met with no People, but brought away seventy Oxen, besides Sheep and Goats. The *Dutch* got from Time to Time more Provision, and fifteen Iron d Guns: Twelve of them, which carried from three to eight Pounders, formerly belonged to them; the other three were cast by the *Chinese*. The Natives brought-in also their Goats and Poultry, which they took as a Mark of Subjection, as was expressed in the Passes they gave them.

Tay wan summoned.

THE thirteenth, the Fleet sailed and anchored near the Castle *Zelandia*, on the Island of *Tay wan*: But the *Dutch* receiving no Message from Shore, much less Offers, as they expected, of e surrendering-up the Country, it was agreed to send the two *Tartar* Junks and two Frigats to *Tan koya* to deliver the Letters from the Vice-Roy and General. The Rear-Admiral having advanced with all his Frigats within Shot of *Zelandia* Castle, an Answer was sent the Admiral on the nineteenth from the Governors. This Letter was filled with Invectives against the *Tartars*, and upbraided the *Dutch* with delivering-up some Prisoners of theirs to the *Tartars*; advising them, f if they had a Mind to treat with *Se pwan*, or *King sya*, about settling a Trade, to send their Ambassadors ashore, but mentioned not a Word of surrendering the Country to them.

Dutch Expedition.

THE same Morning two Agents came from *Syau tong tsyong*, Commander in Chief [c] of the Enemies Forces on the South Part of *Formosa*, to treat with the *Dutch*. The Admiral was so startled to hear, on putting the Question, that this *Chinese* General had seven thousand Men with him, that he knew not what to resolve upon. At last it was concluded in Council to offer him five thousand *Taël* of *Japan* Silver to join their Interest; and accordingly the Secretary was b sent to him with a Letter to that Purpose: At the same Time another was dispatched to the Governors of *Tay wan*, proposing to treat upon honourable Terms: Mean-while, eight hundred Soldiers, divided into sixteen Companies, were put ashore, and encamped under a Hill.

Proposals from A Chinese Commander

THE Secretary brought Word, the twenty-first, that the *Chinese* General was inclined to come with four thousand armed Men to the Ships, in order to be carried-over to the Coast ten thousand *Taël*: Five thousand (as soon as he gave Hostages) to distribute among his Soldiers; the rest, which was for himself and his Officers, to be paid him as soon as he came aboard. He added, that those of *Sakkam* and *Tay wan*, being about nine thousand armed Men, would, on his deserting them, endeavour to agree with the *Dutch*, and for a little Money deliver-up the whole Country; moreover, that he would engage to deliver-up the *Dutch* Prisoners.

Suspected.

WHILST this Bargain was driving, the Enemy wrought very hard on three Forts, which they finished, and set-sail with eight or nine great Junks. The twenty-second, a Letter was sent to *Syang tong tsyang*, offering him five thousand *Taël* as soon as he brought the *Dutch* Prisoners from *Sakkam* aboard, with Passage for his Soldiers. That General insisted on having the Money before-hand, and the *Tartars* would have had the Admiral paid it him, but he would not run so great a Risk without better Hostages. Two Days after, there came another Letter from the Governors of *Tay wan*, in Answer to the Admiral's of the nineteenth: But, instead of sending Agents to treat with the *Dutch*, after offering them some Islands to settle in, they expected the *Dutch* would send Agents to them. These sent Word back in Writing, that if they did not dispatch an Agent to the Fleet for that Purpose in two Days, they would set-up a Flag of Defiance, and prosecute the War vigorously; putting them in Mind of what they had done against *A mwi*, and the neighbouring Islands [d].

[a] The same with those of *Pong hû*, about fifteen Leagues short of *Tay wan*. [b] The same as *Pong hû*, the chief Island of the Whole. [c] He was also one of the Governors of *Tay wan*, as appears by their Letters to *Bort*. [d] *Montanus*, in *Ogil. Chin.* vol. 2. p. 152, *& seqq.*

THE

1663. Montanus. *Invitations to treat.*

THE twenty-eighth, the Admiral was informed that the Enemy had that Morning come with a conſiderable Army of both Horſe and Foot, and encamped within two Leagues of the *Dutch*. On this News he went aſhore, and cauſed an Intrenchment to be made a Cannon-Shot from the *Dutch* Camp, mounted with Guns to hinder the Enemies Approach. Next Morning a Letter came from the Enemies General, propoſing to treat and deliver-up ſuch Places as he ſhould deſire: Accordingly Agents were ſent, and he with his Army, conſiſting of two thouſand Men, went with them to *Tay wan* to treat with the *Chineſe* Governors. The *Dutch* inſiſted, that all *Formoſa* ſhould be delivered to them, eſpecially the Caſtle *Zelandia* in *Tay wan*, Fort *Provencia* in *Sakkam*, and *Que lang*: That they ſhould reſtore all their Priſoners, and make Satisfaction for the Loſs of Goods and other Damages.

Agents ſent aſhore.

THE twenty-firſt, the Admiral came to Anchor before Caſtle *Zelandia*. In his Way to *Tay wan*, he received a Letter by two *Mandorins* from young *Koxin*, otherwiſe called *Se pwan* and *King ſya*, who reſided then on *Tong ſwa*, offering to give the *Dutch* the Iſland of *La mwa*. The Admiral told the Meſſengers, that he did not want that Iſland, which he could have when he pleaſed; but made War againſt them, not for *La mwa*, but *Formoſa* and *Tay wan*. The Agents replied, that if he wanted thoſe Iſlands from them, he ſhould not have deprived them of *A mwi*, *Que mwi*, and the reſt.

Their Propoſals rejected

THE *Dutch* Agents, the Day after their Arrival at *Tay wan*, had Audience of the Governor *Ou wi lau-ya*, before whom they were commanded to kneel, but refuſed. Then he aſked the Motive of their coming to him: They ſaid, to know how he was inclined to agree with them. He anſwered, that he referred himſelf to a Letter written by the *Dutch* Priſoners, the ſixth of *October* before, to the Admiral; and then aſked, if they had any thing elſe to ſay. Hereupon, they read the Propoſals, which the Governor would no Ways harken to; ſaying, they were unreaſonable: That they were not fit to be anſwered; and that the Admiral, in his Letter to the Priſoners, had written, that he would be content with *La mwa*: But, on producing the Letter, the contrary appeared.

With Contempt.

IN ſhort, the Agents were ordered not to ſpeak any more of *Tay wan* or *Formoſa*; for that they would hear no more of it. The *Chineſe* told their Interpreter, that they would never ſurrender the Caſtle, unleſs forced; and ſaid, that if the *Dutch* would meet them at *Sakkam*, they would fairly try their Valour, and fight them Hand to Hand in the Field: Nay, if they wanted Boats, would lend them *Champans* to bring them aſhore. If the *Hollanders* got the Day, they promiſed to ſurrender up all; and if they loſt it, that they would lay all Animoſity aſide, and make a perpetual League of Amity with them. The Admiral ſent an Interpreter to anſwer this Challenge, letting him know, *that rather than trouble them for Boats, they would ſwim to Shore to give them Satisfaction.* All the Anſwer the *Chineſe* made was, *Very well.*

Dutch Expedition.

THE fourth, the Admiral received a Letter from the Agents, to let him know a Guard was ſet on them, and another from the Governor of *Formoſa*, ſigned *Ou wiaen* [a]; wherein they uſe theſe Expreſſions, *Heretofore you demanded only* Que lang *and* Tang ſwi [b] *to trade in: But now, ſince our Prince* Sa pwan *hath condeſcended to give you* La mwa, *nothing leſs will ſerve your Turn than* Tay wan, Sakkam, *and the whole Country of* Formoſa:—*But do not deceive yourſelves, to believe that we will ſo eaſily part with what ſo many Years hath belonged to us; but if you will comply and take what has been proffered you, well and good.*——

Detained a while.

THIS Letter convinced the *Dutch*, they had nothing to hope for from the *Chineſe*; and knowing their own Want of Power to force them to a Compliance, began to think how to get-off their Agents and retreat with Credit. They wrote to the Governors of *Formoſa*, *That ſince they would not ſurrender the Caſtle in* Tay wan, *and the Fort of* Sakkam, *they would go treat with King* Sya, *or* Sepwan *himſelf, at* Tang ſwa, *and there ſee if they could not get better Terms of him.* This had its Effect: For the *Chineſe*, believing the Admiral intended to ſail-away, forthwith diſmiſſed his Agents. Theſe informed him, that the Enemy had planted about twenty Guns along the Shore without the Caſtle; and that the Quarters in *Tay wan* were a Heap of Ruins, except a few Houſes; but that *Sakkam* was much enlarged [c].

Chineſe eſcape aboard.

BORT, on the ſeventh, removed to *Tan ko ya*; and the ſame Day, a *Chineſe* Captain, with twenty-ſix Soldiers, came to the *Dutch* Camp, and offered to fight for them and get more to their Party. He ſaid, that the Enemy's Forces conſiſted of ten thouſand Men, five thouſand of whom were under *Syau tong tſyang*; and that this General never intended to come-over to them; but determined to ſet on them whenever he could find an Opportunity. Yet next Day there came a Letter from him proteſting Sincerity, and promiſing to give his Grandfather in Hoſtage: But

[a] The ſame with *Ou wi La ya*. [b] Or, *Tong ſwa*. [c] *Montanus*, in *Ogil. Chin.* p. 159, *& ſeqq.*

1664. the Admiral opening two other Letters directed a
Montanus. to the *Tartar* Agents, found one directed to *Tongan pek*, the *Tartar* Admiral, or General, expreſſing a great Deſire to ſubmit to the *Tartars*, and deſiring him to ſend ſome great Junks to bring over him and his Officers; for that he was afraid to truſt himſelf with the *Dutch*, leſt they ſhould carry him to *Batavia*. He added, that his Soldiers might croſs over in their Ships, and that he would ſend his Grandfather to talk farther with him on the Occaſion. The Admiral, in an- b
ſwer to his Letter, took Notice of his double Dealing, and told him, that ſince he could not bring him and the Governors to Terms by fair Means, he would do it by Force.

Prepare to withdraw. FOR all this Threatning, the twelfth, in the Evening, the Guns and Ammunition were brought aboard from the *Dutch* Camp; and next Day the Tents being taken down, were ſhipped with the Soldiers. In the Afternoon, a Council was called to conſult what was farther to be done: It was c
debated, whether they ſhould take Poſſeſſion of *Gou tſo*, with its Forts, engage in an Attempt on *Tang ſwa* and *La mwa*, or ſail directly to *Batavia* with the greater Part of the Fleet; which laſt Propoſal was reſolved upon. The fourteenth, three or four hundred of the Enemy's Horſe and Foot appeared on the Shore; but kept out of Reach of the Ship-Guns. Alſo the *Tartars* fetched twenty-four *Chineſe* more aboard, who came rnnning to them with their Arms. They d
were then in all an hundred and two, beſides *Kitat*, or *Lita*, their Captain.

They leave Formoſa. THE ſixteenth, the Rear-Admiral *Verway* ſet ſail, with four Frigats, in Company with the *Tartar* Junks, for the Coaſt of *China*, with Orders to land the *Chineſe* Revolters at *Pu tay*, or the River *Chin cheo* [a]. He had a Letter alſo from the Admiral to the Vice-Roy and General of *Fo kyen*, giving them an Account of his Proceedings at *Formoſa*, and his Reaſons for returning to e
Batavia, which he aſcribed to a Sickneſs among his Soldiers [b], in the Camp at *Tan koya*; promiſing to return with a ſtrong Fleet in the Southern Monſon, and fall, in Conjunction with them, on *La mwa* and *Tong ſwa*. The ſame Day, *Bort* ſet-ſail with eleven Ships, and coming to an Anchor at the *Piſcadores* on the twenty-firſt, ſent a Letter aſhore at *Pe ho* [c], to be forwarded to young *Koxin*, or *Se pwan*, at *Tong ſwa*; wherein he adviſed him to agree with the f
Tartars and deliver *Tay wan* to the *Dutch*; adding, that he intended to have paid him a Viſit at *Tong ſwa*, and perſuaded him to ſend Ambaſſadors to *Batavia*; but that, to his Grief, he was obliged by the ſtormy Weather to lay-aſide that Deſign. *Dutch Expedition.*

THE twenty-ſixth, the Admiral left the *Piſcadores*, and the twenty-firſt of *March* arrived at *Batavia* with two hundred and forty-three *Chineſe* Priſoners, *viz.* fifty-nine Men, an hundred and forty-eight Male Children, and thirty-ſix Females. *Return to Batavia.*

REAR-ADMIRAL *VERWAY*, on the twenty-ſixth of *February*, came to Anchor at the Iſland *Ko long ſo*, on the Coaſt of *China*; where he delivered the revolted *Chineſe*, with the Letter to the Vice-Roy and General. Here a ſhaven *Chineſe*, who came aboard, informed him, that *King ſya* and his Forces ſtill lay at *Tang ſwa*, and durſt not ſail to *Tay wan* for fear of the *Dutch* Ships: That fourteen Days before, five thouſand Men came to them in ſixty Junks, which then lay at *Hay tan*: That their Commanders had deſired Leave to inhabit the Iſles of *A mwi* and *Que mwi*; promiſing, that in ſuch Caſe, the principal *Koxingans* would go over to the *Tartars*: But that the Vice-Roy would not conſent to it; alledging, that when another *Dutch* Fleet came upon the Coaſt, they would be obliged to ſubmit without farther Trouble. *King ſya's Condition.*

THE third of *March*, he left the Coaſt of *Fo kyen*, and ſailed for *Batavia*, where he arrived the twenty-ſeventh, ſix Days after the Admiral [d].

SECT. III.

Affairs *of the* Dutch *at* Hok ſyew, *or* Chang chew fû, *after the Departure of the Fleet.*

Dutch *allowed to come and trade every ſecond Year. Offers of trading with the Vice-Roy rejected. Rate their Goods too high. The Governors, Merchants. Expedition to* Tang ſwa. *Emperor's Letter and Preſents to the* Dutch. *Their Price of Goods ſounded. Viſit to the General and the Governor. The Vice-Roy blames* Bort's *abrupt Behaviour. Ceremony of opening the Emperor's Letter: Conteſt thereupon, with the Vice-Roy and General: Matters pacified. Preſents to the Emperor's Agents. Annual Feſtival of* Pe-lou. *The Agents return. New Conteſt with the General.* Tiolo *Caſtle beſieged. Contraband Trade. Prodigious Storm. Myſterious Sort of Traffic. Preſent for King* Maetzuiker. *Difficulty ariſen about his Name.*

THE firſt of *March*, 1664, Captain *Conſtantine Noble*, who had till then reſided *Dutch allowed*

[a] Elſewhere, *Chin chew*; the ſame as *Chang chew*.
[b] They loſt, in all, by Sickneſs or otherwiſe, two hundred and eleven Men.
[c] Or, *Pong hû*.
[d] *Montanus*, in *Ogil. Chin.* p. 167, & *ſeqq.*

at

1664. Montanus. at *Hok ſyew*, as Agent, going aboard the Fleet, in order to return to *Batavia*, *Erneſt Van Hogenhoek*, a Merchant, was left there to look after the Company's Buſineſs in his Room. The ſame Day, the Vice-Roy *Sing la mong* went to *Chinzieu* [a] to receive the ſubmitting *Chineſe* into Favour. The General *Li po vi*, who followed on the fifth, next Day ſent to tell them, that a Letter from the Council of State was come to his Hand; and not long after, his chief Secretary arrived with a Copy, importing, that the Contents of the Letters from the General to the *Swè tay ſins* [b], *Pye ja pûs* [c], *Le pûs* and *Pon pûs* [d], having been laid before the Emperor, and their Opinion required by his Majeſty, they had accordingly repreſented, that Strangers had never been permitted to reſide in their Country, or build a Factory, much leſs to drive a conſtant Trade there: However, they think, the *Holland* Admiral, by Way of Compenſation for the Services done by him, might be allowed, for this once, to ſell his Goods; but that, for the future, the *Dutch* ſhould make their Addreſſes to the Emperor before they ſhould be ſuffered to vend any. To this Report his Majeſty made the following Anſwer: *I* Kong hi, *the twenty-ſeventh Day of the twelfth Moon, in the ſecond Year of my Reign, permit the* Hollanders *to come every other Year and trade. As to the other Points, I am of the ſame Opinion with you, my Lords. Theſe are the Words of the Emperor, according to which and this Letter you may govern yourſelves.*

To come and trade

Every ſecond Year. HOGENHOEK hereupon ſent a Letter, on the tenth, to the Governor of *Hok ſyew*, to be diſpatched Poſt to *Noble*; but the Ships were ſailed before it arrived at the Port. The ſeventeenth, he was informed by one of the Vice-Roy's Secretaries, that the *Chineſe* of *Tang ſwa* and *La mwa* had changed their Minds and refuſed to ſubmit, excepting *Tſye kau tya*, *King ſya*'s chief General, who had cut-off his Hair, and ſtaid to know on what Terms he might be accepted: He added, that a ſealed Letter, with great Preſents for the *Dutch*, from the Emperor, was ſhortly expected. On applying to the Governor, to know the Meaning of the Permiſſion to trade every other Year, he informed the Agent, that the great Council of State would not grant the *Dutch* a free Trade for ever, or a Place for building a Storehouſe; yet the Emperor was willing to allow them to come once in two Years to trade; which Time he ſo fixed, ſuppoſing they could not come oftner: So that by this Order, he judged their Ships might repair every Year to *China*, only ſoftening, by Preſents, the Courtiers and Counſellors of State, through whoſe Hands all Things of this Nature paſſed: In which Caſe, added he, I will engage they may come not only once, but twice a Year, if they have a Mind. The General, according to the Declaration of his Secretary, explained the Matter after the ſame Manner, and ſaid, the *Dutch* had now a ſecure Footing in the Country; and that as for not being allowed to build a Storehouſe, it was of ſmall Conſequence, ſince they had already a good Houſe to trade in.

Dutch at Hok ſyew.

THE twenty-fourth, the Emperor's Commiſſioners arrived to confer Titles of Honour on *Ton gan pek* and *Zibya*, the Sons of *Zovya*. Next Day, viſiting *Ong ſang ya*, the Vice-Roy's Secretary, he told the *Dutch*, now they might be aſſured of a free Trade: Yet, that being eminent Merchants, they ought not to deal with the meaner Traders (as they had done the two former Years) who ſold their Goods again by Retail; but with the Vice-Roy, General, and Governor, who were able to ſerve them at Court; and that then they might export as much raw Silk (which the Emperor had prohibited on Pain of Death) as they deſired: Whereas, if their Highneſſes were not made their Friends, they could not export a ſingle Bale.

Trading with the

To this *Hogenhoek* anſwered, that what he propoſed might be advantageous to his Maſters, but would ruin the *Dutch*, as it had done at *Kanton*, which was the Cauſe of their leaving that Place; for which Reaſon they would rather drop their Deſign than engage on ſuch Terms: But that, if their Highneſſes were diſpoſed to deal with them, they ſhould have the firſt Offer, which ſhould be very reaſonable, according as the Markets went. On this, the Diſcourſe changing, the Secretary informed him, that *Tſye kau tſya*, with ſix thouſand of the chief *Koxingan* Soldiers, had ſubmitted: But that one of the chief Officers repenting, and intending to have eſcaped in the Junks that lay near the Shore, was overtaken by ſome of the Vice-Roys Soldiers; who would have immediately beheaded him, had not his Brother, who had been Governor of *Hay tan*, interceded for him: However, he was impriſoned.

Vice-Roy rejected.

A FEW Days after, the Factor went to the *Kon hon*, or Governor, to deſire a Paſs for ſome of his Goods to the Province of *Kyang nan*, or *Che kyang*, there to exchange them for wrought Silks, ſince he could not ſell them at *Hok ſyew*. The Governor told him, he could not do it of himſelf; but that he would write to the General about it. However, he ſaid it was their

Their Rates blamed.

[a] Perhaps, *Sink ſyew*; which is ſometimes ſo written in this Author. [b] Four Guardians of the Emperor, during his Minority, to inſpect Affairs, being then about twelve Years old. [c] Courts for military Affairs. [d] Thoſe for civil Affairs.

1664. Montanus. own Faults if they had not sold their Merchandize before, for that they held them too dear: That the *Chinese* sold Bags of Pepper at nine or ten *Taël*; Sandal-Wood [a], at twenty-two; Quicksilver, at an hundred and ten or an hundred and twenty; coloured Cloths, at three and three and an half the Ell; and scarlet, at five and six. *Hogenhoek* answered, that it was no Wonder those Merchants sold their Goods cheaper, since these which were stolen might be afforded cheaper than those which were purchased: At which the Governor smiled.

The Governors, Merchants.

THE second of *April*, the *Dutch* were informed by the Vice-Roy's Secretary, that two Agents, with two *Mandorins*, called *Tsou zou*, (that is, Governor) were arrived with the Emperor's Letter, and Presents to them for their Services. Some Days after, *Hay tan kon*, Governor of *Sink syew* [b], sailed, with two Junks, to the *Manillas*, with raw and wrought Silks; and it was said the Vice-Roy and General intended to send a trading Fleet to *Japan* with the same Commodity, which was bought for the Purpose. About the same Time, it not having rained for six or seven Days, which dried-up the Rice-Plants, the Governor forbid the killing or eating of Swine; and the Drought continuing, went in Procession, with all his *Mandorins*, on Foot, a Thing never seen before, into several Temples, carrying Perfumes, and making rich Offerings to the Idols. The Priests also went about, saying Prayers and making great Lamentations for the wet Weather; the rather, because the Governor threatned them with the Bastonado, unless Rain fell in ten or twelve Days.

Expedition to Tang swa.

THE Vice-Roy and General having gone with their Junks to *Tang swa* and *La mwa*, to receive *Tsye kau tsya*'s Submission, when they came there, found no-body but the Villagers, whom they took away after burning every Thing, *King sya* being fled with all his People. It was said, *Tsye kau tsya* brought with him from *Tay wan* abundance of Pepper, Sandal-Wood, Quicksilver, *Japan*-Wood, Cloves, Amber, Cloth, and the like. The twenty-first, News came, that *Hou tin*, one of *Sa pwans* bravest Officers, was come-over to the *Tartars* with eight thousand Men: Likewise, that *An pi kya* was gone to the *Piscadores* [c], and *King sya* to *Tay wan*; which he was daily strengthening, and designed to hold-out to the utmost against all Invaders.

THE twenty-ninth, the Governor caused an Idol-Priest to be bastonadoed severely, for being remiss in his Prayers and Offerings for Rain [d]; threatning, that if none fell within five or six Days, he should be executed [e]: But two Days after it happened to rain, to the great Joy of him and his Brethren in Iniquity. *Dutch at Hok syew.*

Emperor's Letter and Presents

THE third of *May*, the Commissioners from the Emperor arrived, with a great Train of *Tartar* Soldiers and Servants. The *Dutch*, who could not go to meet them and bring them in, as they ought to have done, went next Morning to the Castle to welcome them. They came to meet *Hogenhoek* in the Hall, and conducting him into their Chamber, where several Stools were set, would have had him sit on their left Hand; which he refusing, they would oblige him to sit facing the chief Agent, who would not take the upper Hand, saying, *The* Hollanders *are mighty Lords, and that the Emperor ascribed the late Victory over the revolted* Chinese *wholly to them: Therefore he was sent from Court to return them Thanks; together with sealed Letters and Presents.* He added, that his Majesty had granted them Licence to come every other Year to trade, and written to the Vice-Roy and General to join their Fleet, for recovering *Tay wan*, which should be restored to them, when taken: But they were mightily surprized to find that the Fleet, which at *Pe-king* was supposed to be still on the Coast, ready for the Expedition against that Island, was returned to *Batavia*.

To the Dutch.

HOGENHOEK having drank a Cup or two of Tea, took his Leave, and was reconducted out of the Gates by the Agents. Next Day, the Governor, whom he went to visit, blamed the too hasty Departure of the *Dutch* Fleet; saying, that had they staid but five or six Days longer, they might have carried the News of the Emperor's Favours to the King of *Jakatra* (meaning *Maetzuiker*;) but that the Admiral, for two Years successively, had been in such a Hurry, that he did not take his Leave of any-body: This, he added, had been so ill taken, that they had written to the Governor of *India* about it [f].

Their Rates founded.

THE sixth, some *Chinese* Merchants came to look on the *Dutch* Commodities that were left, and know what the Factor would take for the Whole. On saying, he would be paid for them as in *Noble*'s Time, they laughed, and replied, that their Goods sold dearer, because it was the first Time the *Dutch* came with Goods, which the *Chinese* had been forbidden to buy formerly on Pain of Death: They therefore expected some Abatement. For Amber of twelve Guilders, they offered eight *Taël*; for Camphire of twenty-three Rials, eighteen *Taël*; for an Ell of Scarlet, six *Taël*; and so of the rest; promising to deliver him white raw Silk at the Market-Price. This

[a] Or, Sanders. [b] Elsewhere called *Chin zieu, Chinchew, Chincheo*; the same as *Chang chew fû*, though this latter is every where confounded with *Hok syew*, which appears to be *Fû chew fû*, the Capital of *Fo kyen*. [c] Or, *Pong hû* Islands. [d] The Impostor was conscious they would be of no Effect. [e] Thus Frauds, set on Foot for Interest, often turn to the Punishment of those who make use of them. [f] *Montanus*, in *Ogil. Chin.* p. 178, *&* *seqq.* *Hogenhoek*

1664. Montanus. *Hogenhoek* required some Time to consider of a Mean-while the General being come to Town, sent for a Piece of Crown-Serge to make a Tent of. The *Dutch* Factor demanding forty *Taël* for it, the General's replied, that if the Merchants pay so much, his Master ought to pay but thirty-eight, because it was for his own Use: Whereupon *Hogenhoek* let him have it so.

Visit to the General

THE twelfth, the General, whom he went to see, told him, that the Emperor having ordered his Forces to join the *Dutch* for subduing b *Tay wan*, a Favour never done before, either under the *Chinese* or *Tartar* Government, it was absolutely necessary to send an Ambassador to his Majesty with Thanks and Presents; and that as he had informed his Majesty the former *Ho bou* [a] (meaning *Noble*) was gone to *Batavia* in order to be commissioned for the Purpose, it would not be proper that any-body else should come in his Stead. *Hogenhoek* answering, that he could not assure him *Noble* would be sent, the General c seemed displeased, but expressed his Dissatisfaction only at *Bort*'s abrupt Departure; saying, that but for him the Enemy would have been entirely subdued before then, and that he pretended to be more limited by his Commission than he really was.

And the Governor.

FROM thence *Hogenhoek* went to the Governor's, where he was invited to Dinner. He was met on the Way by a *Mandorin*, sent to tell him, that it was Time for him to come, because the d Agents were there already, below whom the Governor sat. The Stools were covered with Damask embroidered with Gold. The Agents apologized for not having been to visit *Hogenhoek*, because as yet they had not executed all their Commissions. The Feast consisted of thirty-six Courses, with all Sorts of Delicacies. Some Days after, the *Mandorins* belonging to the Agents came to the *Dutch* Warehouse in order to raise the Price of Silks, telling their Landlord, that they were e informed the *Hollanders* bought great Quantities and sent them to *Batavia*, a Thing contrary to the Emperor's Command; but that on Account of their late Services it was connived at: That therefore their Masters had also bought Silks to deliver to them, and hoped they would not refuse to take it of them; for that, otherwise, it was in their Power to prevail on the Vice-Roy, General, and Governor, to forbid their purchasing any more without Leave from his Majesty. To f this the Factor answered, as he had done before on the like Occasion.

Vice-Roy complains of Bort.

THE twentieth, the *Dutch* went to compliment the Vice-Roy, who was returned from his Conquest of *Tang swa*, *La mwa*, and other little Isles. In Discourse, his Highness made fresh Complaints of Admiral *Bort*'s sudden Departure, without giving him the least Notice of it, but by a Letter; which came so late, that he had not Time to answer it. He added, that as he could not agree with the Admiral, he could wish another would come in his Stead. To which *Hogenhoek* answered, that the Choice lay wholly in the Breast of the King of *Jakatra*. All this while the Emperor's Letter lay unopened on account of the Vice-Roy's and General's Absence; but now being come to Town, the former sent Word to *Hogenhoek* by a *Mandorin*, the twenty-first in the Evening, to repair next Morning to the Emperor's *Pwe tsyen tsye*: Where being come, he found the General, with the Governor and *Mandorins*, waiting for the Vice-Roy, who arrived about an Hour after; and then came the Emperor's Agents, with his Letter and Presents, consisting of a thousand *Taël* of Silver, and sixty Pieces of Silks and Brocades.

Dutch at Hok syuw.

Ceremony of opening

THE Letter was wrapped in a yellow Scarf, and laid on a Cabinet made like a Temple, richly gilt and adorned with Figures; and this Cabinet was placed on two japanned [b] Sticks, which were borne on the Shoulders of eight Men in red and yellow Liveries. These were followed by four Persons, carrying five or six red japanned [c] Tables covered with Damask, whereon lay open the Presents, which consisted in Money, Gold and Silks. Next came the Agents, on Horseback, accompanied with several Noblemen. Before the latter walked about twenty Persons, beating on Drums, and playing on divers musical Instruments: So that it rather seemed to be a Solemnity for celebrating a Triumph than reading a Letter. As it passed by, *Hogenhoek*, according to the General's Request, paid Reverence to it, by bowing his Head and Body. Then they followed the Train into the great Hall, where their Excellencies were already seated, but then rose-up; and after consulting together, *Hogenhoek* was again commanded to kneel, and so continued while the Letter was reading: That done, it was laid on his Arm by the chief Agent; for which Honour he was obliged to bow his Head, still kneeling, several Times successively. He performed the same Reverence for the thousand *Taël* and Silks.

The Emperor's Letter.

AFTER this, the Grandees went to sit under a Canopy, and invited *Hogenhoek* to sit-down by them; causing a Tankard of Milk, mixed with *Pe-king* Butter and Bean Flour, to be brought. First, the Vice-Roy retired, then the General, and lastly, the two Agents, the *Dutch*, and the Governors. The Factor caused the Emperor's

[a] Or *Ho pou*, that is, President: Meaning the chief Factor, or Person presiding over the *Dutch* Affairs.
[b] In *Ogilby*, waxed. [c] Waxed, in the same Author.

1664. Montanus. Letter to be carried on the Back of one of his Followers, the Presents in *Pallakins*. The Streets were thronged with People, beating Drums and playing on musical Instruments, who gathered to see them pass. Coming home, he was welcomed by two of the Emperor's *Pwe tsyen tsye*, with three Volleys of Shot, and the Drums and Pipes played an Hour before the Letter. This they did only to get Money, and *Hogenhoek* was directed to give somewhat more than *Noble* had done the Year before, and also to return the Agents Thanks the next Day; because it scarce ever happened, that the Emperor gave such large Presents to any Person before.

Contest hereupon,

His Majesty's Letter, beginning, *I Kong hi send this Letter to the* Holland *Admiral* Balthazar, contained nothing more than Thanks to the Admiral for his late Service; on which account the Emperor desired him to accept of his Presents, and honour his Letter. Hereupon, *Hogenhoek* went next Day, with all his Attendants, to the Vice-Roy, the General, and the Emperor's Commissioners, to acquaint them that he was dissatisfied, in regard his Majesty's Letter made no Mention of their Trade in *China*, their Settlement there, or of his Fleet's going with theirs to *Tay wan*, as had been often promised by their Highnesses: That therefore it now appeared manifest, that the Admiral had, not without Reason, complained of their Inconstancy; because not one of their verbal Promises and Affirmations was found to be true [a]; and that the Lord General would take it very ill, that they had been detained two Years, and after all receive nothing but fine Words.

With the Vice-Roy

To this the Vice-Roy answered, with a grim Countenance, that the Emperor had promised the *Hollanders* to trade; but that an Ambassador must be sent every second Year: That as to the Business of *Tay wan*, they would be ready to go with them to subdue it when their Fleet came-back from *Batavia*: That if an Ambassador should come with it, they would immediately dispatch him with Letters of Recommendation to *Peking*; and that he durst assure them, they would then obtain a lasting Trade, with Leave to go and come when they pleased, besides an Island, or Piece of Land, where they might reside without Molestation. *Hogenhoek* received the like Answer from the Governor; but the General *Li po vi* seemed to be highly displeased, saying, *That such great Presents and a sealed Letter from the Emperor, in which he ascribes the Glory of conquering the Enemy to them, Honours never done to any Persons before, ought to have contented them, if they were to get nothing else.*

The chief Factor replied, that they thanked his Majesty for the Favour: But that wherever the *Hollanders* were permitted to trade, they received sealed Letters from the sovereign Princes of the Country, which served as a Security to those Princes Governors, as well as themselves: That the *Hollanders*, who trade all the World over, far from being limited to any Time, were welcome wherever they frequented, come as often as they would, and trafficked as they thought fit among themselves. The General angrily replied, that each Country had its Fashion, and so accordingly had his: That if they did not like the Proffer of coming once in two Years, they might stay away; and that if they did not come in the Time limited, they should go away again without effecting any Thing. *Hogenhoek* answered, that this Discourse seemed the more strange, as he, the General himself, had promised to procure him sealed Letters from his Majesty for that Purpose; and that indeed in Honour he could do no less, their Request being so very reasonable; which was only to enjoy the Benefit of a free Trade, for all the Charge and Trouble they had been at in conquering the Islands.

Dutch at Hok syew. And General.

Matters pacified.

The Vice-Roy having been silent for some Time, diverted the Discourse, and asked after *Noble*: Which gave the General Occasion to say, that at *Noble's* Return they would grant the Company all their Requests; but, said he, the Agents must be gratified better than they were by him. On this, *Hogenhoek* desired the Vice-Roy would be pleased to tell him, how much more he should give than *Noble* had done: His Highness answered, what he thought fit himself. The Factor then taking his Leave, went to the Agents, and discoursing about Trade told them, he was in Hopes they would have brought sealed Letters with them: They replied, that they had brought such to the Vice-Roy, the General, and Governor, importing, that in case an Ambassador came, he should be immediately sent forward to Court, and the Trade to commence from that Time. They were also of Opinion, that if the *Dutch* required any Thing else, it would be granted them, in regard the Emperor had conceived so great an Esteem for them, and promised to apply to his Majesty, in order to obtain a Grant of a constant Trade for them.

Presents to the Agents.

Next Day, *Hogenhoek* went to deliver his Presents: That to the first Agent consisted of twenty-two Ells of Scarlet; half a Chain of Blood-Coral, weighing six Ounces; two Pieces of coloured Perpet, six of Linen, and four rich

[a] Sure, nothing could be more rude than this Language, even though this Accusation was just.

Swords.

1664. Montanus. Swords. To the ſecond he gave ſeventeen Ells of Scarlet, half a Chain of Coral, weighing four Ounces, two Pieces of Perpet, four of Linen, and two Swords. Their *Mandorins* and other Attendants were likewiſe preſented according to their reſpective Qualities [a].

Feaſt of Pî lou. THE twenty-ninth, the *Dutch* aſſiſted at the Feaſt of *Pî lou*, which is celebrated throughout the Empire, by rowing in long Boats new painted, and ſet-off with Silk Flags and Pennons, according to the Matches they make for the Purpoſe. They told *Hogenhoek*, with regard to this Feſtival, that formerly a Governor of the *Paracelles*, a fruitful Country abounding with Gold and Silver, having foretold, that this Iſland ſhould be ſwallowed-up, he with his Friends, and thoſe who believed in his Prediction, fled from thence to the Coaſt of *China*, where he is honoured as a God of the Sea: For ſoon after, as they report, the Iſland ſunk; in Commemoration of which they keep this Holiday.

The Agents return. THE thirtieth, a *Mandorin* came from *Li-po-vi* to deſire *Hogenhoek*, that he would be at the Agent's Houſe betimes: Being come, he found them buſy packing-up their Goods, and chaining their Slaves two and two, to the Number of ſix or ſeven hundred of both Sexes, taken at *Amwi* and *Que mwi*. At their Departure they thanked the Factor for his Preſents, but ſaid they knew not whether the Emperor would ſuffer them to keep ſuch rich Gifts. *Hogenhoek* drank to them his Majeſty's Health in a large Glaſs of Sack, which went merrily round. The Envoys admired the excellent Reliſh of the Liquor, and deſired him to give each of their principal Servants a Glaſs, that they might ſay they had drank of it, when they got to *Pe-king*. Next Day the General *Li-po-vi* ſhut-up his Gates, reſolving to retire from Buſineſs on account of his Age; being reſolved to go to *Pe-king*, purſuant to the Letters from his Wife, who was the Emperor's Aunt. The Council of State propoſed to have made him Governor of three Provinces, but he refuſed the Honour, and had ſent for his Writ of Eaſe.

THE *Dutch* not having received any Allowance of Money for their Table in two Months, the chief Factor complained firſt to the Governor of *Hok ſyew*, and then to the Vice-Roy and General; who much diſpleaſed with the two *Mandorins* appointed for the Purpoſe, ſent Order to *New Conteſt with* them not to fail to pay the Arrears next Day, and the Penſion punctually at every Month's End thenceforward. *Hogenhoek* having likewiſe requeſted, in the Name of *Maetzuiker*, the Delivery of ſome *Dutch* Priſoners that came from *Formoſa*, the General ſent him Word, that *Tſye kau tſya* having been ſent to upon the Occaſion, anſwered, that the Priſoners told him, *They would rather be cut to Pieces than return to their Countrymen; and that the Negro Boys ſaid the ſame.* The Factor anſwered, that it ſeemed ſtrange to him that they ſhould refuſe to come, ſince every Day one or other ſpoke to him to procure their Liberty: Adding, that he heard they had been fettered and more cloſely confined ſince he moved the General for their Releaſe; and that he believed *Tſye kau tſya* had made a falſe Report of the Matter. Dutch at Hok ſyew.

NEXT Day *Hogenhoek* wrote to *Li-po-vi* about this Affair, and intimated, *That unleſs the Priſoners were delivered, ſome Trouble would ariſe thereupon:* Which the General taking for a Threat, made Anſwer, *That* Hogenhoek *ſhould know, that he was* Li-po-vi, *and that it lay in his Power to do the* Hollanders *Good or Hurt*; adding, *That he deſired him to abſtain from ſuch menacing Expreſſions, or elſe to forbear the Court.* The Vice-Roy's Secretary coming to viſit the Factor, and being informed of *Li-po-vi*'s rough Anſwer, offered to acquaint his Maſter with it, knowing that he had ſent to the General two or three Days before to deſire him to releaſe the Priſoners; and thus, by the Vice-Roy's Interpoſition, a Reconciliation was made between the General and *Hogenhoek*. *The General.*

THE ſixth of *July*, the *Kon hon*, or Governor, went to the Caſtle *Tiolo*, three Leagues from *Hok ſyew*, to beſiege *Ova tonge*, an old Soldier of ſeventy, who had held-out againſt the *Tartars* ever ſince the Time of *Iquon* (or *Ching chi long*) *Koxinga*'s Father, having three thouſand Men under his Command. Two Days after, *Tſye kau tſya* went to *Jen ping* [b], of which he was made Governor, much againſt the Will of the Inhabitants [c]. He had four or five hundred Soldiers, and eighty Junks, which, on the Return of the *Dutch* Fleet, were to go with them to *Tay wan*. Tiolo *Caſtle beſieged.*

THIS Month the Merchants of *Nan-king*, who came with their Silks from the Province of *Che kyang*, carried all their Goods to *Sink ſyew* without bringing any of them to *Hok ſyew*, which proved very detrimental to the *Dutch* Trade. *Hay tan kon*, Governor of *Sink ſyew*, and others, not daring publickly to ſend any Junks to *Japan*, the *Manillas*, or *Tay wan*, made uſe of this Contrivance: They loaded the Veſſels they intended to ſend away at the Keys; but juſt when they were ready to depart, News was brought, that ſome of the Enemies Junks were on the Coaſt. On this Report the Merchants unload their Barks, and ſend them to fight the Invaders: Mean- *Contraband Trade.*

[a] *Montanus*, in *Ogil. Chin.* p. 184, *& ſeqq.* See before, *p.* 440.

[b] This is the City, of which *Ching ke ſau* was ſtiled King.

[c] They conſidered him as a Traitor to *King ſya*.

while,

1664. Montanus. while, in the Night, they load privately again with prohibited Goods, which get-off by Day-break: But this could not be done without the Connivance of the Searchers, who know the Grandees are concerned in the Freight.

Prodigious Storm. THE ſeventeenth, a prodigious Storm aroſe, accompanied with impetuous Showers of Rain, which laſted, without Intermiſſion, for nine Days, and did great Damage in the Country. In *Hok ſyew* many Houſes were waſhed away, and twenty People drowned. In the Streets of *Lam thay* [a], the Water was Knee-deep; and in *Sink ſyew*, ſwelled ſo high, that four thouſand of the Inhabitants were carried-away with the Flood, which in the Fort there roſe fourteen or fifteen Foot. In ſome Places the Torrents forced-along whole Villages. Above two thouſand *Pikols* of white raw Silk were ſwept away and ſpoiled; beſides, the Vice-Roy loſt four hundred *Pikols*, which made Silk riſe to two hundred *Taël*.

Myſterious Traffic. THE twenty-ninth, *Hogenhoek* made a Viſit to the General, who, though indiſpoſed, rejoiced to ſee him, aſking, Why the *Holland* Fleet ſtaid ſo long away? He added, that they were ready, as ſoon as News came that the Admiral was arrived at the *Piſcadores* of *Tay wan*, to ſend the great *Mandorin Hay tan kon* [b], Governor of *Sink ſyew*, *Tſye te tok*, and two other Lords, to welcome and conſult him. About three Weeks after, the Factor heard, that the General *Li po vi* had received his Writ of Eaſe, and was made a Counſellor of State; for which Place he had given eight Ton of Gold, beſides many rich Preſents: Likewiſe, that *An pi kya*'s Junks had taken one of *Hay tan kon*'s, coming from the *Manillas*, with an hunderd and fifty thouſand *Spaniſh* Rials aboard, while *Hay tan kon* had taken nine of his loaden with Rice to carry to *Tſan chew*, where that Grain was ſcarce. Nobody was able to comprehend the Myſtery of theſe Kinds of Hoſtilities between People who at the ſame Time traded together; the one in Silks and Cottons, the other in Rice.

Preſent for Maetzuiker. THE twenty-fourth, *Hogenhoek* going with all his Train to the Vice-Roy's, who had invited him to Dinner, found the Hall of Audience filled with *Mandorins* and Lords; the Vice-Roy himſelf ſitting very ſtately on a Stool, with a Chain about his Neck, and a Pair of Beads [c] fixed to it. After ſome Time, his Highneſs informed him, that there was come an Anſwer from the Emperor to a Letter, which he had written in Behalf of the *Hollanders* three Months before, to the Council of State, to be delivered to his Majeſty; but that he had not told him (*Hogenhoek*) of it, becauſe he was not ſure that his Requeſt would be granted. This was, that their King *Maetzuiker* might have a Preſent, which was granted, conſiſting of two thouſand *Taël* of Silver, and an hundred Pieces of Gold Brocade. He likewiſe told him, that two Agents with two *Mandorins* were arrived from the Emperor, only to inquire if there were one or two *Ongs* or Kings of *Batavia*: For that the Letter ſent from *Kanton* (to his Majeſty) was in the Name of the Governor-General *Maetzuiker*; whereas that, directed to himſelf at *Hok ſyew*, was in the Names of Captain *Moor* and *John Maetzuiker*. Dutch at Hok ſyew.

Difficulty ariſen *HOGENHOEK* ſolved the Difficulty, by acquainting the Vice-Roy, that *Maetzuiker* was the Governor-General's Name; and Captain *Moor* only a Title, ſignifying Chief, or Head-Governor over all the reſt, given him by the *Indians*. On this his Highneſs aſked, How many Counſellors and Sub-Governors he had under him? Upon his anſwering ſeventeen or eighteen, the Vice-Roy ſeemed amazed, and ſaid, *It is impoſſible*; *I never thought that the* Ong *of* Batavia *had had ſo many Vice-Roys under him.* The Factor ſmiling, replied, that he hoped his Highneſs would find it true, and named moſt of them: Then the Vice-Roy looked ſtedfaſtly on all his Counſellors and *Mandorins*, who thereupon bowed their Heads by way of Reverence. Then his Highneſs giving a Nod, the Tables were brought in with Variety of Meats, at which he was more than ordinary merry, toaſting ſeveral Healths one after another. The Entertainment was accompanied with Muſic, and a Comedy. At the End, three great Bowls, made-out of Rhinoceros's Horns, being brought, *Hogenhoek* and another Factor were obliged to pledge the Vice-Roy three Times: Then ſtanding-up to take Leave, his Highneſs told him, *That he was in three Days to adviſe the Emperor of what Diſcourſe he had with him, and therefore warned him to take Care, that all he ſaid was Truth; for that, upon the leaſt Prevarication, his Majeſty and Council would be highly diſſatisfied.* *Hogenhoek* aſſured the Vice-Roy, that all was true which he had related, and then retired.

About his Name. THE twenty-fifth, the *Dutch* were entertained in the ſame Manner by the General *Li po vi*. Next Day the *Pe-king* Commiſſioners came to their Lodge to know *Maetzuiker*'s Name and Titles, ſaying, *That although they had an Account of them already from the Vice-Roy and General, yet they were come to hear them from* Hogenhoek*'s own Mouth, that they might make the more exact Report to the Emperor.* The twenty-ſeventh, *Koxinga*'s Mother came with his Brother *Sibya* [d] to *Hok ſyew*, to deſire Guides to go to *Pe-king*, whither the Emperor had ſent for them to come and live, in order to prevent farther Troubles.

[a] A Suburb of *Hok ſyew*. [b] In *Ogilby*, *Tſye kau tſya*, by Miſtake. [c] In *Ogilby*, an *Ave-Mary*.
[d] Or, *Zibya*, as before.

She

1666. She had submitted to the *Tartars* the Year before a the ſecond, fifteen; ſeven to the Herald, and 3. Dutch
Montanus. the *Dutch* Fleet arrived thither. Next Day *Ho-* five among ſome of their Attendants; telling *Embaſſy.*
genhoek, on Notice from the General, went to the Agents, as he had been directed, that all
take Leave of the Emperor's Commiſſioners, and their Goods were ſold, and deſiring that they
preſent them: To the firſt Agent he gave twen- would accept of thoſe Sums to buy Tobacco on
ty-five *Taël* of Silver wrapped-up in Paper; to the Way [a].

CHAP. IV.

The Embaſſy *of the Lord* Van Hoorn *to* Kang hi, *Emperor of* China *and* Eaſtern Tartary.

SECT. I.

Ambaſſador's Arrival *at* Hok ſyew, *and what paſſed there.*

The Deſign of the Embaſſy. Fleet arrives at Hok ſyew. Mandorins *come aboard. Preſent from the General. Ambaſſador diſguſted: Viſits the Vice-Roy and General. Smuggling Governors. The Horſes and Oxen viewed.* Engliſh *Ships arrive to ſettle a Trade.* Chineſe *Effects ſeized by the* Dutch: *Demanded by the General. Preſents all landed. Emperor's Letter arrives. Reſtraints laid on the* Dutch. *More Letters come from* Pe-king. *Trading ſtill delayed. The Ambaſſador's Complaint to the General. The Traffic begins.* Chineſe Wayangs, *or Plays. The General again demands the forfeited Goods: Caſts ſeveral Reproaches on the* Dutch. *Their Defence. Forced to comply. The* Chineſe *Effects reſtored. Prepare to depart.*

Deſign of the Embaſſy. THE General and Council of *Batavia*, on the Return of *Bort*, did not think fit to ſend back a Fleet to *Fo kyen*, as that Admiral had promiſed the Vice-Roy: But after many Debates, and a long Time taken to conſider of the Matter, it was at length concluded to ſend a magnificent Embaſſy once more to *Pe-king* with rich Preſents, to try, if poſſible, to obtain a free Trade for the *Dutch* in *China*. For this Purpoſe the Lord *Peter Van Hoorn*, Privy-Counſellor and chief Treaſurer of *India*, was choſen Ambaſſador, and twenty Perſons appointed to attend him; *Conſtantine Noble*, as chief Counſellor in the Embaſſy, and Director of the Trade in *Hok ſyew*, or *Fû chew fû*, the Capital of *Fo kyen* [b]; *John Putmans*, Factor and Maſter of the Ceremonies; *John Vander Does*, Secretary; *Gyſbert Ru-* b *wenoort*, Steward; ſix Gentlemen; a Surgeon; ſix Men for a Guard; two Trumpeters, and one Cook. In caſe the Ambaſſador ſhould die in the Voyage, *Noble* was to ſucceed him.

THAT this Embaſſy might appear with greater State, five Ships were fitted-out, laden with the Preſents and Merchandize, and manned with Soldiers as well as Seamen. Several *Chineſe*, who had been ſettled for ſome Years at *Batavia*, embarked themſelves alſo, in order to return to c their native Country. The fourth of *July* [c], 1664, the Fleet ſet-ſail; and by Advantage of the Eaſtern Monſoon, arrived, the fifth of *Auguſt*, in the Netherland Haven [d], (in the River of *Hok ſyew*) where a *Tartar* came aboard from the Governor of *Min ja zen* [e] to inquire who they were, and informed them, that General *Li po vi* was dead. *Fleet arrive at* Hok ſyew.

NEXT Morning a *Mandorin* came to aſk, if an Ambaſſador was come to the Emperor, and d in that Caſe to carry the Letters of Notice to the Vice-Roy *Sing la mong*, and the new General *Syang po vi*; which he did. The ſeventh, three *Mandorins* came to aſk more Queſtions, and ſee the Preſents; but were put-off as to the latter Demand till next Day. Mean-time the Secretary and Interpreter, who went with the *Mandorin* to *Hok ſyew*, delivered the Letters to the Vice-Roy, General, and Governor; telling the firſt, in Anſwer to his Queſtion, that the *Dutch* e were come only upon an Embaſſy to the Emperor, and not with a Deſign to attack *Formoſa*. Mandorin *comes aboard.*

THE ſixteenth, four *Mandorins* came from the General and Governor with a Preſent to the Ambaſſador of an hundred and twenty Caniſters, or four Ton, of Rice, thirty Couple of Capons, and many Ducks; forty great Veſſels of their beſt Drink, ſix fat Beefs, twenty Porkers, thirty

[a] *Montanus*, in *Ogil. Chin.* p. 191, *& ſeqq.* [b] In the former Journal *Hok ſyew* is ſaid to be the ſame with *Chang chew fû*, which latter is *Sink ſyew*, or *Chin zieu*, and *Chin chew*, as it is ſometimes written. [c] Afterwards, it is ſaid, *June*. [d] Some of the Ships plied between that Port, *So ti ha*, and *Tin hay*. [e] In the Jeſuits Maps, *Min ngan ching*, near *Fû chew fû*, which proves this laſt to be *Hok ſyew*.

Geeſe,

1666. Montanus. Geese, and an hundred Water-Lemons: But because the Vice-Roy was not concerned in this Present, it caused some Jealousy [a].

THE twenty-first, there came three *Mandorins*; two from the Vice-Roy, and one from the Governor of *Min ja zen*, to bring-in the Ambassadors; who, desiring two Days Time for getting ready, on the twenty-third began to embark aboard two Pleasure Boats brought for that Purpose: But finding them not sufficient to carry his Attendants and Goods, the *Mandorins* were b desired to procure him one more, which they refusing, he said, *He had been told, that they were a well governed Nation, and therefore wondered they kept not their own Promise, that he should have as many as he needed*; and on threatning to send to *Hok fyew* for written Orders to act under, a Junk was immediately brought.

Ambassador disgusted. AT Noon he set forward from the Ship, and at three o'Clock arrived at *Min ja zen*; where the Governor, being indisposed, sent to compliment him, and at the same Time to search all Chests and Trunks: But on his saying, *The* Mandorins *promised that his Goods should pass unmolested, and that he would rather return aboard than suffer such Affronts*, the Officers desisted. Departing in the Evening, he was forced by the Ebb to anchor at *Lam thay*. At Flood, setting forward again, he arrived about Day-light at the Bridge of *Lam thay*. Here the *Mandorins* landed to give Notice to the General, and some of the d Ambassadors Servants, to look for a House.

Visits the Vice-Roy. THE twenty-fourth, the *Mandorins* returning with Horses, the Ambassador was conducted first to the Vice-Roys, then to the General's, and lastly to the *Kon hon*, or Governors, who all received him with great Marks of Honour and Friendship. That Night a terrible Storm happened, in which the Junk, laden with all their travelling Necessaries, was staved to Pieces against the Bridge of *Lam thay*, but most of the Goods were recovered. At an Audience of the General a few Days after, some Contest had like to have arisen about the Presents and Merchandizes, which that Lord desired to see; but the *Dutch* alledging some Reasons for deferring the landing of them, the General expressed his Displeasure to *Noble* in a surly Manner, yet mixed with Professions of Kindness and Sincerity: But this Matter was soon reconciled by the Prudence of the Ambassador, backed with a Present of Blood-Coral and a Quilt, for which that Lord sent to offer him three hundred *Taël* of Silver, which he refused, desiring the General to accept of it.

Smuggling Governors. THE third of *September* two of the Vice-Roys Factors came to tell *Noble* from their Master, that if a the Company desired to have a large Quantity of white raw Silk, he would speak to the General about it for his Assistance, because the Exportation was more strictly forbidden than ever; five Persons of Quality being sent into every maritime Province to see the Law observed: But these Officers asking two hundred and fifty *Taël* for every *Pikol*, a Price never heard of before, *Noble* told them, he was willing to change his Commodities for a Parcel of Silk, but would give no such Rates. The sixth of *August* a *Dutch* Ship arrived from *Que lang* with News, that four Months before the *Koxingan Chinese* had besieged the Fort there, but were beaten-off with great Loss.

3. Dutch Embassy.

THE Vice-Roy and General having a great Desire to see the Presents to the Emperor, particularly the Horses and Oxen, they were landed at the Bridge of *Lam thay*, which is the Suburbs of *Hok fyew*, on the eighth, and sent to their c respective Courts, where they were viewed with great Admiration, especially the Oxen. About this Time both the Vice-Roy and the Ambassador being ill of the Gripes, the former sent to the latter for his Surgeon, and the latter to desire the General to lend him his Physician, who prescribed something which gave him present Ease [b]. Both the General and Vice-Roy seemed uneasy that all the Presents were not landed, in order to be packed-up ready to send away, for that an Order was daily expected for the Ambassador to set-out for *Pe-king*.

Horses and Oxen viewed.

THE fifteenth it was reported, that nine *English* Ships were on the Coast about the Isles of *Amwi* and *Que mwi*, come with Design to desire a Trade here, having been refused it at *Kanton*, where they offered four hundred *Taël* of Silver for that Privilege. This Day all the Presents were landed, whereof Notice was given to the Governors before-mentioned: They were also e applied to for a Pass, that a Boat might go to and from their Ships, in order to know how Affairs went daily on-board, because the Junks so strictly guarded them, and would suffer none either to come to or go-out of them. The General promised a Pass, which yet was to be renewed every Time the Boat returned: But the *Dutch* had a great deal of Trouble and Delay before they could get one.

English Ships arrive.

THE *Dutch* had been promised, that as soon as the Presents were landed, they should have Liberty to trade: But hearing nothing of it, on the nineteenth the Ambassador wrote to the Vice-Roy and General about it. The first answered, that he wondered the *Hollanders* were so hasty, since the Ambassador was not to set-out for *Pe-*

To settle a Trade.

[a] *Montanus*, in *Ogil. Chin.* p. 203, *& seqq.*

[b] The same, *p.* 212, *& seqq.*

king

1666. Montanus. *king* till the new Year, and all their Goods might be sold in four or five Days. However, his Highness permitted them to settle the Prices of Goods with the Factors, and drive their Trade privately till Orders came from the Court; because he knew not but the Emperor might desire to purchase Part, if not the Whole, of their Commodities.

Chinese Effects seized. THE twenty-sixth, a *Dutch* Captain and the Secretary went on-board to take an Account of the Goods brought by the *Chinese* from *Batavia*, consisting chiefly of Silver, Camphire, Coral, and Seed-Pearl; and to seize all their Money and Effects of any Value: Because the Ambassador had found in one of their Chests, *Spanish* Dollars and *Japan* Boat-Money, to the Value of one thousand Rix Dollars, which had been strictly prohibited. The same Day the Merchants *Noble* and *Harthower* went by Direction of the Vice-Roy, General, and Governor, to treat about the Trade with the Factors; who were amazed at the great Quantity of Alom, Gold Wire, besides Gold, which the *Dutch* demanded.

Two Days after, one of the General's Factors went to the Ambassador and told him, he could do great Matters with that Lord, as being his Favourite; and advised his Excellency to make him another Present of Blood-Coral, which he assured him would not be lost. *Van Hoorn* presented the Factor with ten Yards of red Cloth for his good Offices, and the twenty-ninth went to visit the General with a Present of Coral; who told him, that he might soon set forward to *Pe-king*, and that as soon as the Presents were looked-over, which should be in two or three Days, the Traffic should begin.

Demanded by the General. *OCTOBER* the first, a *Mandorin* came with Orders from the General to fetch all the *Chinese* with their Goods from on-board the Fleet, the seizing of them having been much resented both by him and the Vice-Roy. The fourth, the Ambassador having had an Audience of the Vice-Roy, his Excellency's Son presented his Highness with a great and small Chain of Blood-Coral for his Daughters; which, on their Departure, the Ladies returned by a Present of six Pieces of Silk. The fifteenth, they sent a very obliging Letter to the *Kon bon*, or Governor, to desire an Audience of him: But the Interpreter brought only in Return, after their proud Manner, an Excuse of Indisposition, and that in three or four Days the Ambassador might give him a Visit. It seems he took it ill that his Present was not as valuable as the General's, though he was a Lord of equal Rank; which Cause of Disgust, when known, was removed by *Van Hoorn*. About this Time it was rumoured, that the Presents were to be sent to *Pe-king*, but that his Lordship was to stay behind to treat about Trade; which gave him much Uneasiness, although it seemed to be an idle Report. *3. Dutch Embassy.*

THE fourteenth, the Emperor's Presents were carried to the Vice-Roy's Court, accompanied by the Ambassador and his Retinue. They waited in the Common-Hall till the General came, and then were called into the Presence-Chamber, where the Vice-Roy and General sat on Stools near each other; and on their left Hand three Commissioners, who came from *Pe-king* to inquire what *Chinese* had behaved well at the Conquest of *A mwi* and *Que mwi*. On the Appearance of the *Dutch*, these *Mandorins* took their Leave, being conducted by the Vice-Roy to the Stairs descending into the Court, by which they judged them to be great Lords. The Ambassador was placed on a Stool at the Vice-Roy's right Hand, with his Attendants next him; opposite to whom sat the *Pwe chin si* [a], the Magistrates and other great *Mandorins*. The Chests and Packs lay open. Their Highnesses seemed well-pleased with the Presents, especially some curious Lanthorns, celestial and terrestrial Spheres and Globes. After this they were treated with Liquor. On a sudden, the General rising, was complimented to the Middle of the Stairs by the Vice-Roy. Next the *Dutch* took their Leaves, and returned home. *Presents all landed.*

NOW the grand Obstacle to carrying-on Trade being removed, the Factors met to consult about it, the fifteenth, but could not agree for several Days about the Price of Goods. The *Dutch* were also embarrassed for want of a Pass, their Boats being hindered from plying to and from the Fleet; and were at great Trouble before they could obtain one, through the great Caution and Formalities used by the *Chinese* on all Occasions: But at length the *Ta lau ya* [b], that is, the General, sent one on the twenty-fifth; and the same Day Word was brought the Ambassador, that a small Letter being come from *Pe-king*, his Excellency might prepare for his Journey. The *Chinese* Factors having told the *Dutch*, that they would not trade with them, unless they took their raw Silks at high Rates, the *Hou pou* [c] *(Noble)* applied to the Vice-Roy; who answered, that the Exportation of Silk was prohibited, but that if the Factors would agree with them, he would allow of it; nay, offered to furnish them himself, as he said he had done at *Kanton* to former Ambassadors. At this Audience *Noble* presented *Emperor's Letter arrives.*

[a] In *Ogilby*, *Poetzien sy*. [b] *Ta lau ya*, signifies, the great Lord. [c] Or, *Hou hou*, as it is less correctly in the former Journal, the *Chinese* not using the Letter *b*. It signifies, President, chief Director, or Superintendent.

1666. his Highneſs, in *Van Hoorn*'s Name, with the a Chain of Blood-Coral, which he had ſo long deſired, and was ſplendidly treated [a].

Montanus.

Reſtraint on the Dutch.

THE Governors became ſo ſtrict in watching the Motions of the *Dutch*, that ſcarce any Proviſions could be carried to the Ships without great Trouble. They had bought fifty *Pikols* of *Kadjang* [b], and twenty Gamons of Bacon, but they were not ſuffered to go on-board, under Pretence, that the Exportion was prohibited. On this the Ambaſſador wrote to the *Ta lau ya*, or the General, and ſent the Letter by *Noble* and his Secretary, who were ſtopped at the Gates, the Guards telling them, Orders were come from that Lord not to let any *Hollanders* into the Town: But being about to return, they let them paſs. When they came to the Governor's Palace, he could not be ſpoken with, but ſent Word, that they might carry what Proviſions they pleaſed, giving-in a Bill of Parcels for him to ſign; but did not underſtand why any Perſon ſhould carry all Manner of Goods aboard, without being willing, that the Searchers ſhould perform their Office. He likewiſe told him, that they muſt uſe their own and not *Chineſe* Veſſels: Yet, after this, the Governor of *Min ja zen* would not ſuffer their Sloop to carry Proviſions to the Ships, and they had great Difficulty to get a Paſs for that Purpoſe.

More Letters come.

THE tenth, a Courier came with Letters from *Pe-king*, and was to be followed in a few Days by expreſs Orders from Court. Commiſſioners alſo arrived to compliment the *Liquean* Agents, and preſent them from the Emperor, becauſe it was not thought convenient to let them go to Court. The eighteenth, thoſe Agents came to ſee the Horſes and Oxen; and the General ſent the Ambaſſador two Letters from the Emperor concerning his Buſineſs: Whereupon he went next Day to deliver the Governors their Preſents. The General refuſed his, ſaying, he could not receive them till he came back from *Pe-king*. The *Kon hon* received his with much Perſuaſion: But the Vice-Roy made no Scruple to accept of his, ſince (as he ſaid) the Buſineſs went well at Court.

Trading delayed.

STILL the Trade lay dormant, for the *Chineſe* durſt not come to buy the *Dutch* Goods, becauſe the old Bills, that were ſet-up before their Lodge at their firſt coming, ſtill remained; therefore, on the twenty-fourth, the Ambaſſador wrote to the General, that ſince the Emperor's Letter was arrived, he hoped Proclamations of the ſame might be put-up, and the Trade commence: But as the Interpreter would not carry the Billet, and the *Dutch* were not ſuffered to enter the City, the Ambaſſador reſolved to go himſelf to the General. Going to take his Chair or *Palakin*, there were no *Ku lyes*, or Porters, to carry it, the *Mandorin*, who kept Guard at the Lodge, having forbidden them. *Van Hoorn* on this reſolved to repair thither on Foot, although it was an Hour's Walk. Coming to the City Gate, he was ſtopped a little by the Guard, who ſaid they would ſend to the General to know if they ſhould admit him. His Lordſhip hereupon going back a little, aſked, if they had Orders to keep him out? They anſwered as before, yet let him paſs.

3. Dutch *Embaſſy.*

WHEN he got to the General's, after ſeveral little Delays, he was admitted. He made an Apology for the *Hollanders* being ſo troubleſome to him, ſaying, they were compelled to it by the Inconveniences they were put to, which he repeated. The *Ta lau ya* replied, that he never ordered the *Kû lyes* not to ſerve him, or the Gates to be ſhut againſt him; but it was meant only to keep-out the Sailors, who came to buy Goods in the City, which he would not ſuffer. He added, that he permitted them to trade freely, and would order new Bills to be ſet-up before their Lodge; but ſaid, they held their Goods too dear. *Noble* anſwered, that the Fault was in the Factors, who would not give ſo much for them as they uſed formerly; and therefore deſired he would ſend others, not being willing to deal any more with his. The General ſeeming to be diſpleaſed, diverted the Diſcourſe, and aſked his Lordſhip, when he propoſed to begin his Journey; who replied, When the Trade was finiſhed: After which he ſaid, *That as he reſolved to govern himſelf by the Cuſtoms of the Country, he hoped the General would give Order, that he might not be treated unbecoming his Character; for that, as he repreſented the* Holland *Nation, he would rather die than that his Maſters ſhould ſuffer any Reproach through his Means.* The *Ta lau ya* replied, that nothing was ever intended, that might either prejudice the Honour of his Superiors, or give Diſſatisfaction to himſelf.

Ambaſſador's Complaint.

AT length, on the fourth of *December*, the Factors having agreed on the Prices of the Goods, began to weigh, and received the Pepper at the *Dutch* Lodge. On the eighth, thirty *Koxingan* Junks were ſeen hovering on the Coaſt. Fifteen of the *Ko yas* [c] put into *Ten hay*, carrying *Tartar* Colours, and narrowly viewed one of the *Dutch* Ships which was there; but on firing five Guns at them, they fled. Twenty-four great Junks alſo appeared about the Iſlands, but made no Attempt againſt the ſaid Ship. Two Junks

The Traffic begins.

[a] *Montanus*, in *Ogil. Chin.* p. 223, *& ſeqq.*

[b] A Sort of Corn. Afterwards they would not let it be ſent aboard till it was ground, leſt the *Dutch* ſhould ſow it in their own Territories.

[c] Little Veſſels of forty or fifty Tons, with a ſingle Maſt.

caſt

1666. Montanus. cast Anchor in *Netherland* Haven. On this Alarm the Governor of *Min ja zen* fitted-out several Junks to drive the Enemy off the Coast.

Chinese Wayangs. THE eleventh, the *Dutch* went, by Invitation, to the Vice-Roy's *Wa yang* [a], (or Play) and were desired to bring their Musicians with them. The whole Day was spent in continual Feasting and Diversions. About Noon, next Day, two *Mandorins* came from the General to demand the detained *Chinese* Goods; which the Ambassador refusing to deliver, as a Thing out of his Power, very warm Words passed between them. The same Day the *Ta lau ya*'s Factor came to desire his Excellency's Company to another *Wa yang* on the fifteenth, and that he would also bring his Music. Arriving at the General's on the Day appointed, they found him sitting on a Stool before a Table, with other Tables on each Side of him, furnished with Dishes. The General drank very freely, and between the Courses Farces were acted. At length, the Ambassador's Music being ordered to play, the General was much delighted with it.

The General demands A LITTLE before their Departure, his Lordship spoke to the *Ta lau ya* about his Demand of the *Chinese* forfeited Goods, who said he had talked to the Vice-Roy concerning them: That they both thought it an unhandsome Action to detain them from the poor Men; and that he would have them restored. *Van Hoorn* answered, that he would not contest with the General, but that he neither could nor durst restore them, as being forfeited to the Government of *Batavia*; yet added, that if he would take them by Force, he might. On this the *Ta lau ya*, changing the Discourse, told him, that a *Chinese* Junk from *Batavia* was cast away before *Kanton*.

THE nineteenth, the Secretary met two *Dutchmen* going in Chairs to visit the General, who pulled-off their Hats to him, but did not stop. They came from *San che foe* [b], where two *Dutch* Ships were arrived. The twenty-fourth, the General's Interpreter came to tell the Ambassador, that the Vessels, Horses, *Kú lyes*, and all Things necessary for the Journey, were ready, and to know when he proposed to set-out; wondering what made the *Dutch* so dilatory, who at first seemed in so much Haste. His Lordship replied, that before he could go, the Goods for the *Li-po-vi* must be landed, and the Trade finished, because *Noble* was to go with him.

The forfeited Goods. While they were in Discourse, the two *Mandorins* came again with an Order from the General to the Ambassador to send somebody with them aboard to shew them the *Chinese* Goods, that they might fetch them away [c].

NOBLE and the Secretary being sent with the *Mandorins* to the General, to know if that was his Order, he answered, *Yes*; and pointing to the Seal, said, *That it was his, and none else gave such a Mark*; adding, *That therefore he wondered why they detained the Goods*. *Noble* replied, that they could not deliver the Goods without Orders from *Batavia*, they having been seized in the Lord *Maetzuiker*'s Name. The General said, he was a great Lord, and one of the *Li pû's*: That he did not desire the Goods, but was obliged to speak for his Subjects. To this it was answered, that the Ambassador was also a Person of Quality, and one of the *Indian* Council; and that he was so far from desiring the Goods, that he wished they had never been brought on-board: But that since it was so, he could not let them go without Order. The General said, that he would let the Business rest till he heard about it from the Emperor; but that if his Majesty demanded them, the *Hollanders* must restore them, whether they were willing or not.

3. Dutch Embassy.

Reproaches the Dutch. THEN changing his Discourse, he asked when the Ambassador designed to set forwards to Court; saying, that, as every thing was ready for him, he could not imagine what hindered him: That he had written three Times to acquaint his Majesty, that he was about beginning his Journey, but saw as yet no Sign of it, and therefore knew not what he might think: That whatever they had requested, he had granted, yet still they came with new Requests, so that he knew not how to deal with them, nor could imagine why they came thither; and that *they now gave him Cause to think they were a People on whose Words there was no depending, saying one Thing to Day, and another to Morrow*. To this bitter Charge it was only answered as before, that the Delay in Traffic detained them. The *Ta lau ya* replied, that he had further it all in his Power; and that, though he had commanded no Quicksilver should be exported, as being prohibited, yet he would have winked at it, had not some of the *Hollanders* told some of his *Mandorins*, that they bought it from the Vice-Roy.

Their Defence. THE *Dutch* said, they knew not who had told any such Thing, but that the Factors were the Occasion of all these Differences, by hindering them in their Business; and that the Ship lying at the Tower would have been unladen by then, had they not used false Weights, which stopped the weighing. The General replied, that the Factors did it in their own Defence, the Pepper being mixed with Sand and Water. *The* Hollanders, added he, *would have the Repute of fair Dealers, but they are not; for to adulterate their Goods, is*

[a] In one Place interpreted a Feast; in another, a Play; and in a third, a Feast or Play. [b] *Seven cheap fû*. In the former Journals, *Swan sifoe*. [c] *Montanus*, in *Ogil. Chin.* p. 238, *& seqq.*

1667. *no honeſt Part.* On this they offered to go with any of his Factors to view the Pepper, ſaying, that if they found either Sand or Water mixed with it, they would undergo both the Penalty and Scandal. Laſtly, they deſired they might keep the Quickſilver, as it was already on-board.

Montanus.

Forced to comply.

THE General made no Reply to this; but on the twenty-fifth, ſent to tell the Ambaſſador, that the Quickſilver muſt be landed again, becauſe it was publickly known, and would come to the Emperor's Ears; but that hereafter, in caſe they kept it private, they might carry-out as much as they pleaſed: Yet, when they went to the Ship to take it out, they found an Order from the General to let it remain aboard. The *Dutch* met with much Difficulty likewiſe in getting raw Silk. The Emperor's Factors, who had undertaken to pay them for their Pepper and other Goods in that Commodity, came the twenty-fourth to tell them they would give them ready Money: The Vice-Roy's Factors alſo were backward; however, they grew compliable: But there was ſtill one Obſtacle, the Detention of the forfeited *Chineſe* Goods; the General having declared, no Ship ſhould ſail to *Batavia*, or any thing elſe be done, till they were reſtored. Hereupon it was concluded to put the Goods in ſuch a Poſture, that they might be taken away; leaving an outward Door locked, that it might be broken open. Two or three Days after, three *Mandorins* with *Noble* coming aboard, they carried them aſhore to the *Dutch* Lodge.

Chineſe Goods reſtored.

THE firſt of *January*, 1667, a Frigat ſet-ſail laden with Goods for the Coaſt of *Koromandel*, conſiſting in Tea, Cheſts of Silver Wire, Alom, and likewiſe Quickſilver, ſent aboard by the Factors the Day before. The fifth, two *Mandorins* came, with an Order from the General, to fetch away all the *Chineſe* Goods; on the Authority of which, without aſking for them, they opened the Cheſts and carried-off thoſe that they found neareſt at Hand. They thought to do the ſame by the Money and prime Commodities, which were ſhewed to them: But the Ambaſſador would not ſuffer them till the Goods were firſt weighed, the Money told, and they gave a Receipt for the ſame. The ſixteenth, the Ambaſſador ſent *Noble* to requeſt the Vice-Roy, that the Ship might depart for *Batavia*: His Highneſs at firſt made Excuſe, and ſaid the General muſt be conſulted: But being told, that it could not be detained any longer, but muſt go with or without an Order, he replied, that they might let the Ship put to Sea privately; but deſired they would not write an Account to *Batavia* of the little Diſputes that had happened among them. On the eighteenth, the General gave Leave for three Ships more to depart.

3. Dutch Embaſſy.

NEXT Morning four *Mandorins* came to the Lodge, two from the Vice-Roy, and two from the General, to drink the Ambaſſador's Health and good Succeſs, informing them how they ſhould carry themſelves at *Pe-king*. They left with them alſo two *Chineſe* Interpreters, who were to be Spies on all their Actions: Yet they were adviſed to do nothing without conſulting them, becauſe they knew the Cuſtoms of the Country, and what was beſt to be done. The *Dutch* promiſed to obſerve the Directions of the Vice-Roy and General, preſenting each *Mandorin* with a Piece of Crown-Serge [a].

Prepare to depart.

SECT. II.

The Ambaſſador's Journey *from* Fû chew fû, *or* Hok ſyew, *to* Hang chew fû.

The Ambaſſador ſets-out. Dangerous Paſſage. Come to Yen ping fû. *General* Syow bon tok's *Courteſy, and Advice.* Yen ping fû *deſcribed.* Kyen ning fû: *The City deſcribed. Populous Country.* Pû ching hyen. *They travel by Land. Enter the Province of* Che kyang. *Take Water again.* Kyu chew fû. Lan ki hyen. Nyen chew fû. Fû yang hyen. *Arrive at* Hang chew fû.

THE twentieth of *January*, in the Morning, all their Goods and Neceſſaries being ſhipped on-board thirty-eight Barks, they left *Fû chew fû* [b] with the Flood, and came about Noon to *Hok ſan tyow* Bridge, two Leagues from *Lam thay*, where they found the Veſſels with the *Mandorin* their Guides lying at Anchor. Here ſeveral others came in the Evening to inquire how many Perſons were in the Ambaſſador's Retinue; and finding their Number to be thirty-two, including five Negro Boys, they reduced it to twenty-four; ſaying, that neither the Vice-Roy nor General would ſuffer any more to go, becauſe the Emperor was informed, that was to be the Complement [c]. Some Hours after, they proceeded with about fifty Barks up the River *Min*, their Courſe being Weſterly; and after ſailing one League, came in the Evening to an Iſle about a Cannon-Shot from the Village *Un wo no*.

Ambaſſador ſets-out.

[a] *Montanus*, in *Ogil. Chin.* p. 250, *& ſeqq.*

[b] Or, *Hok ſyew*, which Place is in the former Journal confounded with *Chang chew*, about one Degree thirty Minutes more to the South.

[c] The Ambaſſador had a great deal to do about ſettling the Number of his Attendants with the General.

THE

1667. Montanus. THE twenty-second, departing at Day-break, they passed *Hou tong*, a Village to the Right, about Noon; and in the Afternoon, those of *Petyong*, *Hong ya*, *Tik soya*, and *Kong-hi mon* [a], having sailed in all five Leagues. The above-mentioned Villages were thick-set with Houses, no better than Huts, and the Fields stored with Rice and other Grain. Next Morning, they set sail, and about nine passed by *Bin kin*, by some called *Min sing* [b]. It stands three Leagues from *Kong imon*, behind a Hill a little Way from the River, on the West Side or left Hand. The Town is adorned with fair Buildings and a high Steeple (or Tower) which appears above the Mountain. In the Afternoon, they had Sight of the Towns of *Anike* on the Right, *Syay vang* and *Twa vigh* on the Left; this last three Leagues from *Bin kin*, thence to *Chu kaw*; in all six Leagues and an half Westerly [c].

Dangerous Passage. THE twenty-fourth, they got to *Kaw ka wa*, a Village on the Left, a League from *Chu kaw*; and in the Evening to *Pou chang*, two Leagues farther, through dangerous Rocks and Waterfalls. Next Day, they passed by *Tyon go pan*, and then *Yun chang*, both on the Left, and the latter two Leagues from *Pou chang*. Thence they sailed a League farther, to *Uke kaun*, near a Watch-house, much retarded by the Sholes and Strength of the Stream. The twenty-sixth, they were hauled-up Water-falls; going to avoid which, one of the Barks ran on a Rock and sunk, but most of the Goods were saved. In the Afternoon, they passed by the Villages *Kan tang* and *Poin pang*, on the right Hand; and at Evening landed near *Bok kay*, a Watch-house, having proceeded but two Leagues and an half all Day. They made no more Way the twenty-seventh, coming about Noon to several Hamlets and Houses of the Priests, built on the Declivity of Mountains, and at four o'Clock, to *Saghia* and *Siong*, two Villages opposite each other. Passing on, they stopped at *Sou yong*, another Watch-house.

Come to Yen ping fû. THE twenty-eighth, at nine o'Clock, they arrived at two great Towns, standing on Eminences opposite each other, behind which appeared the City *Yem ping*, *Yen ping*, or *Yeng ping fû* [d]. As the Ambassador passed through the Bridge, they were, by two *Mandorins*, invited to Dinner in the Name of *Syo bon tok*, General of that Place; and being arrived with his Bark at the City Gate, he was met by the General himself, who conducting him to his Palace treated him nobly. *Han lau ya*, the Ambassador's Guide, would not go to the Feast, though often invited. The Ambassador, according to the Custom, gave the *Way ang* Actors and Attendants five Dollars apiece. When he got aboard, he found a large Present of Provisions sent by *Syo bon tok*; who soon after came himself, with the Governor of the City, and having drank some *Spanish*-Wine, walked home again. 3. Dutch Embass.

NEXT Day, the General sent the Ambassador more Provisions; which his Excellency returned with a Present of a Fowling Piece, a Pair of Pistols, a Couple of Knives, a Chain of Amber-Beads, a Piece of Amber weighing ten Ounces, and ten *Dutch* Ells of fine Cloth. This was repaid by twenty Pieces of Stuff for cloathing his Retinue. The Secretary having been ordered to enquire of the General, who were the Lords most proper to apply to at *Pe-king*; *Syo bon tok* ordered all his Attendants to withdraw, and then told him, that they must first endeavour to gain the Favour of the four *Zû tay sings*, who were the Emperor's Guardians, and Protectors of the Empire, during his Minority: That this was easily done, by the Intervention of certain trusty *Mandorins*, whom he would write to, who would carry them Presents of Money and Goods, which they loved; and that having once gained them, whatever they requested would be granted: That they should present some prime Counsellors, who were also his Friends, with a Negro Boy each: That they should not put Confidence in every Body; for that many Sharpers would come and personate great Lords, as he himself had experienced: That therefore they ought to be very cautious, and talk to few about their Affairs. The General desired, by the *Dutch* Interpreter *Maurice*, who had been his Servant when a Prisoner at *Tay wan*, that the Ambassador would speak for him to go with them to conquer that Place, in case the Emperor mentioned it, because he had a Wife, Children, and several Effects there. *The General's Courtesy.* *And Advice.*

THE same Day, the *Chinese* Interpreter brought the Ambassador twelve Pieces of *Chinese* Boat-Silver, to bear his Expences, from his *Mandorin*, who also told him, that his Excellency was at such Places to have seventeen *Kondarins* [e]; *Noble*, fourteen; Captain *Putmans*, the Factor, twelve. This Money was refused; but as the *Mandorin* durst not receive it again, it having been done by the Emperor's Order, they kept it to return when they got to *Pe-king*.

[a] We generally write the Villages, or Towns, as we find them, it being very difficult to accommodate the Names to the *English* Idiom, the same Words being written several different Ways. [b] In the *Jesuits* Maps, *Ming tsing hyen*, which shews it is a City of the third Rank, and not a Village. [c] Their Course was rather North-West. [d] In the Maps, *Yen ping fû*. [e] Or, fifteen Stivers.

1667. *YEN PING*, or *Yen ping fû*, the next City a in *Fo kyen* to the Capital, lies on the right going-up the Stream, or on the West [a] Side of the River *Min*, on the Ascent of an almost inaccessible Hill; whence it affords a handsome Prospect, and is naturally very strong. It is a League long, and half a League in Breadth; very populous, and full of fair Buildings; which are supplied with Water from the Mountain in Cane Pipes, a Contrivance no where else to be seen in *China*. Here are three beautiful Temples, and Provisions b are very cheap. The *Min* and *Zi*, two great Rivers meeting on the East [b] Side of the City, form a large Lake, and have each a fair Bridge over it. Most of the coarse *China* Paper is made here; but the whitest and finest Sort in the Village *Sieghe*, three Leagues to the West. The *Mandorin* Language is spoken here.

Montanus. Yen ping fû described.

THE thirtieth they departed, and came first to *Hon-yong*, a Village a League from *Yen ping*, through a narrow dangerous Passage. Thence c they passed-by *Lou quon* and *Hû yong*, on the Right, and by *Linkentome* and *Ta sa* on the Left, about half a League from each other. They stopped in the Evening at *Ong fou tou*, having sailed in all three Leagues Northerly. Next Morning, proceeding forward, they passed by the Village *Bonsjouko*, about eight o'Clock, and at ten, by those of *Luikuir*, *Posjen*, and *Ubaka*: The first and last on the right Side; the second on the left. At *Ubaka* they found se- d veral Vessels laden with Paper made there, to carry-up the River. About Noon, they saw *Konchian* and *Siouekke* on the Right, and *Tay ping* on the Left, close by one another. At three o'Clock they stopped at *Chiakiang*.

FEBRUARY the second, having passed-by the Villages *Sieyokaun*, *Itantaw*, *Bayapo*, *Piema*, and *Filiktau*, the two first on the Right, the rest on the Left, about Noon they arrived at the City *Kyen ning fû* [c]; where the Horses were put on e Shore, because the Barks were too large to carry them any higher. Here the Gates being shut against the *Dutch*, they could get no Provisions; nor were any suffered to sell them any without Leave of the Interpreters, who acted as Controulers every where. A Soldier, who belonged to the General *Syoubontok*, having bought some Fruit for the Ambassador, was, as soon as the Interpreters were informed of it, taken by the *Mandorin*'s Order and tied Neck and Heels, f with Design to send him to *Hok fyew*, where he would have been severely punished, had he not been begged-off. In the Evening, the *Mandorin* Guides presented the *Dutch* with some boiled and roast Meats; but the Governors of the City were so surly, that they never once sent the Ambassador any Provisions, or even to compliment him.

Kyen ning fû.

3. Dutch *Embassy*.

KYEN NING FU lies on the East Side of the *Min*, is somewhat inferior in Beauty and Riches, but not in Bigness, to the Metropolis *Fû chew fû* [d], and larger than *Yen ping fû*, but not so close built; because its Walls include several Corn-Fields. The City is populous, and the Streets all paved with Pebbles. Its Trade consists wholly in the coarse Paper made here. It has two Governors, who rule alternately; nor dares the one to contradict the other during the Time of his Sway.

The City described.

THE third, leaving *Kyen ning*, they passed-by *Gaetchan*, *Maschetani*, and *Petchin* Villages, on the left Hand, the last about two Leagues from the City. In the Afternoon, they saw *Kekau*, *Vazûo*, and *Gautaw*; the two first on the Right, the last on the Left. At Evening, they landed at *Chiaphong*, a ruined Village. The fourth, a League thence, they passed by *Chin chew*, on the right Side of the River; and in the Afternoon by several Hamlets, Houses, and Temples. At Evening they rested at *Sjouova*, a ruinous Town to the Right, having advanced all Day but two Leagues, with great Trouble.

THE fifth, in the Morning, they had the Vil- *Populous Country.* lages *Tachu* and *Pagou* on the Left. In the Afternoon, they passed-by *Swinckin*, on the Right, and landed about three at *Suchiap*, having sailed in all two Leagues and an half. Here they changed their *Kû lyes*, or *Pugs*, for towing their Vessels. The sixth in the Morning, they saw the Villages *Tintenna*, *Cholunga*, and *Leantong*, on the Right. In the Afternoon, they ran-by *Losjowa* and *Sichem* on the same Side, and towards Evening anchored before *Hochiechien*. The seventh, passing-by *Hûsuna* and *Nagan*, they arrived by Noon at *Qui quan*.

THE eighth, departing at Day-break, they at Noon passed-by the Village *Soufwenna*, on the Left; and soon after *Swipia*, a great Town, near which appeared several ruined Houses, and a large, but decayed Stone Bridge. About four, they got a Mile beyond, to *Chintowa*, a Village on the Left; and at Evening, to a Watch-Tower with a few Houses about it. Their Way, in all, f three Leagues.

THE ninth, they passed by the Villages *Gotanga* on the Right, and *Quotinha* on the Left. At Noon, they saw a Temple, built over a

[a] It should be the East Side, or rather the River runs on the South-East Side of the Town. [b] South-East Part. [c] In *Ogilby*, *Kien ning foe*. [d] So called here instead of *Hok fyew*, as it is generally named every where else.

Moat

1667. Montanus. Moat or Sluice, like a Bridge, under which, at a high Water, Barges might pass. It was adorned with Imagery, and ascended by Steps on one Side. In the Afternoon, they sailed in Sight of *Saloekia*, and several other Places ruined in the late Wars. Towards Night, they stopped a League short of *Pou tchin*, having gone in all three Leagues, with much ado.

Pû ching hyen. THE tenth, setting sail about eight, through a broken Bridge, they came about Noon to *Pou tchin*, or *Pu chin* [a], a good Town, not above b five Leagues from *Qui quan*. In the Evening, they were presented with some Provisions by their *Mandorin* Guides; who having done the like often before, the Ambassador gave them, in return, a small Piece of Plate.

AT this Place they went ashore, in order to travel a while by Land; but the *Dutch* were not suffered to go into the City. Here they staid eleven Days before they could get the *Ku lye's* wanted to carry the Presents and other Goods, c which were six hundred; besides, the General having in his Warrant allowed only two Porters to each Pack or Case, many required three: And this made a Difference of two hundred, which the *Mandorins* of the Place refused to provide; whereupon the Ambassador undertook to pay for them, and sent a Letter to the General upon the Occasion. Their setting-out was also retarded many Days, by the Frames which the *Mandorins* caused to be made for carrying d the Oxen; because it would be impossible for them to walk-over the Mountains they were to cross [b].

Travel by Land. THE twenty-first, they left *Pû chin*, having sent away the Horses, Oxen, and Goods some Days before. Half a League from thence they came to the Village *Olean*; and in the Afternoon, passing by *Si san li*, *Singan*, and some Temples, stopped towards Evening at *Guliaen*; where they staid next Day on account of the e Snow and Rain. The twenty-third, in the Morning, they crossed a high Hill, and then passed through *Huysjounton*, *Hangsion*, *Outangay*, *Outongue*, *Kieu mu*, and *Ousalinga*; from whence they beheld several Temples built on the Descents of Mountains. In the Afternoon, they travelled in Sight of the Villages *Movana*, *Loutiatona*, *Golinga*, *Longkia*, and *Kiekova*; besides divers Hamlets and Temples, many of which stand along this Road: Among the rest, one f which is built on the Top of the Mountain *Liougtow*, and separates the Province of *Fo kyen* from that of *Che kyang*. Here entering into the latter, they came in the Evening to the Village *Lima thova*, having travelled that Day five Leagues, four in *Fo kyen* and one in *Che kyang*.

3. Dutch Embassy. *Enter Chekyang.*

THE twenty-fourth, they crossed over the *Ja ko ling* Mountains, of difficult Ascent for the Carriages; on the Tops of which stood many Temples, built after an odd Manner and surrounded with Trees. Leaving these behind, they passed through the Villages *Samba thowa*, *Sagebataw*, *Long hie*, *Long zango*, *Poangtiou*, and *Hœchova*. This last is divided, from West to East, by a River, over which they were drawn on a Cane Float, having advanced Northward, this Day, but one League and an half. The twenty-fifth, they travelled through the Villages *Kolantia*, *Quanimg*, and *Souzinhova*; and in the Afternoon came to *Pinhoea*, where they took Water again. *Take Water again.* Next Day, about Noon, they set Sail from *Puchoeu* [c], proceeding North-East up the River *Chang*, with a Fleet of about forty Vessels, ten of which carried the *Mandorin* Guides. About three, they passed by the City *Tjanchia*, or *Chang xa* [d], and cast Anchor three Quarters of a League from thence, before a sandy Plain, having the Village *Sunthia* on the Left. Their Way, in all, two Leagues [e].

THE twenty-seventh, they passed between two Towers of seven Stories, and by the Villages *Pûtza*, *Sangta*, *Singhia*, *Mokthaw*, *Penvan sa*, *Vankfivû*, and *Vansû*; the first four on the Right, and the rest on the Left. In the Afternoon, they sailed by eight more, whose Names were unknown to the Pilots, and stopped at *Sink kia*, having gone that Day about five Leagues. The twenty-eighth, they departed at Day-break, and at nine o'Clock landed at *Kitsjow*, or *Ku tchiew*, otherwise called *Kiu cheu* [f].

Kyu cheu fû. THIS City, which is one of the first Rank, and stands on the Eastern Bank of the *Chang*, seems pretty large, yet but meanly peopled, having little or no Trade. The Streets are handsomely paved, and Provisions cheap. Here two private Persons presented the Ambassador with some fresh Provisions; he in return sent them six Ells of *Gingerline* coloured Cloth: And they made a second Present of three Silver Cups, and twelve *Taël* in Money; but his Excellency would not accept of it.

THE Barks being changed at this Place, they departed the second of *March*, descending the River, and at nine, came to *Sigajum*, on the Right. After this, they passed by Abundance of-

[a] In the *Jesuits* Maps, *Pu ching hyen.* [b] *Montanus*, in *Ogil. Chin.* p. 259, *&c seq.* [c] Before called *Pinhoea.* [d] In the *Jesuits* Maps, *Kyang shang hyen.* [e] *Montanus*, as before, *p.* 268, *&c seqq.* [f] As if these were three different Names; whereas they differ only in the Orthography, the first being the *Dutch*, the second the *French*, and the latter the *Portugueze*: For *Montanus* seems to have compared the Names of some Places with *Martini's Atlas*, as he hath inserted the Descriptions of the Provinces from that Author.

other

1667. Montanus. other Villages, and at Night ſtopped at *Loujujenne* [a], five Leagues from *Kiu chew*. Next Day, not far from the Village, they ſaw a ſtately Tower, with jutting Stories. The Country was every where manured, and full of populous Villages. In the Afternoon, having ſailed in all three Leagues, they came to *Lan gui* [b]; where preſently the Governor came to welcome the Ambaſſador, and preſent him with freſh Proviſions. This being the firſt Town where he had received ſo much Civility, the Governor was b treated, and preſented with five Ells of fine Cloth. Here the Barks were changed again, and it proved rainy, the neighbouring Hills being covered with Snow. This Place, though not large, makes a handſome Figure, being well-built and very populous, occaſioned by its Trade. Abundance of Alom is brought hither from *Humſie*.

THE ſixth, departing, they paſſed by the City *Sansjenne* [c], a League and an half diſtant. The Land near the River, to the Left, riſes high, c and is not inhabited; but the Valleys have a few Houſes and Villages. In the Evening, having ſailed five Leagues, they got to the Village *Pon kou ſong*, leaving the City *Nien cheu fû* [d] a Quarter of a League to the Left. Next Morning, the *Mandorin* Guides cauſing the Drum to beat two Hours before Day, for the Fleet to ſail, the Ambaſſador's Bark ſtruck on a Sand-Bank, and the other Veſſels had like to fall foul on it, the Stream was ſo violent: But Day-light coming-on, d they got-off again, and paſſed by ſeveral Villages, Hamlets, and Temples; in one of which ſtands the Image of a Philoſopher, called *Nien chlin*. In the Evening, they ſtopped at *Tung* [e], having gotten in all ſeven Leagues, winding and turning.

Nyen chew fû.

THE eighth, in the Forenoon, they ſaw on their Left the River *Tu*; which gliding through the City *Sing-fung*, or *Sin chung* [f], divides into two Streams, and at laſt falls into the great Ri- e ver *Che* [g]. At Evening, they ſtopped near the City *Fo jang*, or *Fû jang* [h], on the Weſt of the *Che*, and North of the little River *Fu chun*, which riſes a little Weſt of the River *Lien gan* [i]; their Diſtance, this Day, five Leagues. Here the *Che* is two *Engliſh* Miles broad; but overflowing in great Rains, there are few Villages on its Banks: Yet many lie up the Country, which is every where manured and planted with Fruit-Trees.

Fu yang hyen.

THE ninth, in the Evening, they arrived at *Chankew*, the Suburb of *Hang chew*, which lies half a League from it (and the River.) Here all the Goods were forced to be landed, and carried to the North Suburb, where they were again ſhipped. 3. Dutch Embaſſy. Arrive at Hang chew fû.

SECT. III.

The Ambaſſador's Reception *at* Hang chew fû, *and* Journey *to* Whay ngan fû.

Civility of the Governor. Their mutual Preſents. Leave Hang chew fû. *Plenty of Silk.* Kong ti. Kya hing fû. U kyang hyen. *Come to* Su chew fû. *Preſents from the* Mandorins. *The City deſcribed: Its vaſt Trade. They depart.* Vu ſi hyen. Chang chew fû. Tan yang hyen. Ching hyang fû. *The Governor's Civility. Superſtitious Sacrifice. Royal Canal* Qua chew. Yang chew fû. Wayope. Kau yew chew. Pau ing hyen. *Come to* Whay ngan fû.

THE tenth of *March*, one of the *Mandorin* Guides went to acquaint the Governor of *Hang chew*, and deſire Barks to proſecute their Voyage. Next Day, ſome *Mandorins* came aboard to viſit the Ambaſſador; and the twelfth, the *Ping tow*, or third Perſon in Office, came d to welcome him, and made him a Preſent of Proviſions. He promiſed to furniſh him with good Veſſels, (they being under his Care) and apologized that he could not invite him to Dinner before he had been at the Governor's. Next Morning, ſeveral Horſes coming to bring the Ambaſſador and his Retinue to Dinner at the Governor's Palace, he went in a ſtately Equipage, and carried with him a handſome Preſent for his Highneſs: But he would not accept of e it by any Perſuaſions; *becauſe*, he ſaid, *he had never done the* Hollanders *any Service, as the Vice-Roy and General of* Hok ſyew *had done*. He added, *That they would have enough to do in giving Preſents at* Pe-king, *where every one gaped for ſomething*. However, having been preſſed much, he ſaid, *he would conſider of it on their happy Return from the Court*. Before he took Leave, he deſired, that in Caſe any *Holland* Ships ſhould, by Streſs of Weather, or other Accidents, be f forced to put into the River of *Hang chew*, or Civility of the Governor

[a] In the Maps, *Long yew hyen*: So that the firſt *u* ſhould be an *n*, and the *j* conſonant, in the *Dutch* and *French*, ſtands for our *y*. [b] In the Maps, *Lan ki hyen*. [c] This City is not mentioned in the *Jeſuits* Maps. *Jenne* ſtands for *Hyen*, which denotes a City of the third Rank. [d] In the Maps, *Yen chew fû*. [e] In the Maps, *Tong lu hyen*, on the left, or Weſt Side of the River. [f] In the Maps, *Sin ching hien*. [g] In the Maps called *Tſjan tang kyang*. [h] Or, *Fu yang hyen*, as in the Maps. [i] In the Maps, *Lin ngan hyen*.

that

1667. Montanus. that of *Ning po*, he would be pleaſed to look on them as Friends, and be aſſiſting to them. The Governor replied, that he would ſhew them all the Kindneſs in his Power; and at taking Leave adviſed him to viſit the *Kon-bon* [a] of the City; who likewiſe promiſed to aſſiſt any *Dutch* Ships that might arrive on the Coaſt, and counſelled him to go and compliment the *Manchew Tartar* [b], who had the chief Command over all the Militia in *Hang chew*; but being indiſpoſed, he could not get Admittance of him.

Their mutual Preſents. NEXT Day, the two firſt ſent Preſents of Proviſions, which the Ambaſſador would have returned by other Gifts, but they refuſed to take them, as he had not yet ſeen the Emperor: However, the *Ping tow* received ſome Goods; but returned a perſpective Glaſs and Pair of Spectacles, not knowing what to do with them.

PURSUANT to the above-mentioned Declaration of the chief Governor and *Kon-bon*, the Ambaſſador wrote to the Factor left at *Hok ſyew*, to ſend the ſmalleſt Veſſel expected from *Batavia* to *Ning po*, (under Pretence that ſhe ſhould go to *Japan*) with a Lading of Sandal-Wood, Pepper, Frankincenſe, Myrrh, Cloves, Lead, *Kaliatur*-Wood, black Paragon, and Scarlet Cloth, ſome Blood-Coral in Strings, and the like.

MEAN-WHILE, the Weather being pretty fair, the remaining Goods were landed, and carried to the North Side of *Hang chew*, where the Barks lay, above a League diſtant from the Place where they firſt arrived; the Ambaſſador, and the reſt of the Retinue, following them through the City and its Suburbs.

Leave Hang chew fû. THE nineteenth, leaving *Hang chew fû*, they came in the Evening to *Tang ſyew* [c], a handſome Village three Leagues diſtant.

NEXT Day, being towed along, they paſſed by many Ruſtics Houſes, which were built along the Banks of a deep Trench or Graff. The Country hereabouts is all Champain, well manured, and in many Places planted with Mulberry Trees, which yield Food for their Silk-Worms: For no Province in all *China* breeds more than this of *Che kyang*, which furniſhes not only the Empire, *Japan*, and the *Philippines* with all Sorts of Silks, but *India* and the remoteſt Parts of *Europe*; for the *Hollanders* buy much in *Hok ſyew*, which is bought in this Province; but the Emperor had lately forbidden any to be carried out of it. The Silks made in *Che kyang* are eſteemed the beſt in all *China*, and are to be had at ſuch low Rates, that ten Men may be ſupplied there at leſs Expence with Silks, than one Man with Cloth in *Europe*.

Plenty of Silk.

3. Dutch *Embaſſy.*

THE Ambaſſador having paſſed many beautiful Stone-Bridges, in the Afternoon came to *Kung ti*, or *Kungh te* [d], the fifth City of the ſecond Capital *Kya hing*, lying on the left Side of the River, and in the Evening arrived at the Village *Song ming ſing* [e], having proceeded that Day four Leagues.

Kong ti.

THE twenty-firſt, they ſailed, as the Day before, by many Ruſtics Houſes; and having advanced four Leagues Northerly, about Evening arrived at *Chang fû* [f], or *Kya hing*, the ſixth City in this Province, along which they ran weſterly to the North Suburbs.

Kya hing fû.

NEXT Day, being towed along, about a Cannon-Shot from *Kya hing* they paſſed between two Fortreſſes, and ſo to the Village *Yan kan king*, on the Left. In the Afternoon, they came to *Ping haw*; on the South Side of which lies a ſmall Lake called *Fuen*, which ſeparates the Province *Che kyang* from that of *Nan king*, which here they entered. About Noon, they got to the Village *Ping chwan*, and at length to *U kiang* [g], which lay about a Cannon-Shot from them on the left Hand, caſting Anchor near the Suburbs. This Day they advanced four Leagues, two in the Province of *Nan king* [h].

U kyang hyen.

THE twenty-fifth, having proceeded with new Towmen upon the River *Sung*, they landed about ten o'Clock at the City *Sû chew*, where they changed their Barks. At the Weſt Gate, where they were to embark again, the *Mandorin* who had Command of the Veſſels came to bid them welcome. He alſo made them a Preſent of Proviſions and twelve Pieces of Silk, inviting them to dine with him next Day into the Bargain. The Ambaſſador received the Proviſions; but refuſed the Silks, becauſe not cuſtomary to accept of them; and declined dining with him for fear of diſobliging the *Kon-bon*, or Governor, in caſe he went any where to a Feaſt before he was with him.

Come to Sû chew fû.

THE twenty-ſeventh, ſome *Mandorins* belonging to the Vice-Roy *Sing-la-mong* (who kept twenty-five in this City) came to welcome the Ambaſſador. The *Kon-bon* having ſent to aſk the *Hollanders*, if they had any Piſtols or Sword-Blades to diſpoſe of, it was judged fit to make him a Preſent; but he would accept of nothing but the Pair of Piſtols and two Sword-Blades. In

Preſents from the Mandorins.

[a] Or, Governor of the City, the ſecond in Office. [b] In *Ogilby*, the *Tartar Manchu*. The *Manchew Tartars* were thoſe who conquered *China* in 1644. [c] In *Ogilby*, *Tangſeeww*. [d] This muſt be a *Hyen*; but it is not in the *Jeſuits* Maps, at leaſt under that Name. [e] In *Ogilby*, *Sum ming ſing*. [f] In *Ogilby*, *Chiang foe*. [g] In *Ogilby*, *Ukiam*. The Author of this Journal ſometimes writes according to the *Portugueze* Orthography, as in the Name of this Place. [h] *Montanus*, in *Ogil. Chin.* p. 279, & *ſeqq.*

1667. the Evening, the Governor ſent a *Mandorin* a Montanus. with a Preſent of Proviſions and twelve Pieces of Silk, which laſt the Ambaſſador declined accepting of, as uſual. Next Day, likewiſe, he ſent ten Pikols of Hay, which were thankfully received, and the *Mandorin* rewarded, as at that Time there was none to be had for Money. In the Afternoon, a grand *Mandorin*, who had the Command over the Militia and the Emperor's Wardrobe in this City, came to compliment and welcome the Ambaſſador, who treated him with b Wine.

The City deſcribed.

SU CHEW hath its Situation on the Banks of a great ſtanding River which croſſes the City, and is navigable both for ſmall and great Veſſels. The Walls, as the *Dutch* were informed, are forty *Chineſe* Furlongs in Compaſs, and with the Suburbs, above a hundred: The City itſelf covers a Spot of three Leagues in Circumference. Without and within are many ſtately Bridges of Stone, reſting on ſeveral Arches. It c is but thinly built, and the Houſes are erected on Pine-Tree Maſts, many of them being very ſlight; but its Nearneſs to the Sea and the River *Kyang*, makes it a Place of great Trade. It hath many Ships belonging to it; and the Boats were ſo thick every where, that there was ſcarce Room to get through them. Several Streets through which the *Dutch* paſſed, were taken-up entirely with Artificers in Amber. It is one of the moſt famous Places in all *China* for the Reſort not d only of Merchants from all Parts of the Empire, but alſo of the *Portugueze*, *Indian*, *Japan*, and other Commodities.

Its vaſt Trade.

THERE is a Cuſtom-Houſe without the Walls, where Ships only according to their Burden, and not their Goods, pay Cuſtom; which, they ſay, annually amounts to five hundred thouſand Pounds *Sterling*: Hence their Numbers muſt be very great, beſides the Emperor's Veſſels, which pay nothing. Several of his largeſt Barks, called e *Yun chewen*, paſſed-by whilſt the *Dutch* were there.

They depart.

THE thirty-firſt, in the Morning, after eight Days Stay for new Veſſels, they left *Sû chew*, and were towed along a Canal which reaches to the City *Chin kyang*, on the great River *Kyang*, and was made to prevent Ships being expoſed to Danger on the Lake *Tay*, on the Eaſt Side of which it is cut. In the Way between *U-kyang* to *Su-chew*, is a Stone Bridge of three hundred Ar- f ches, by which the Canal is divided from the Lake *Tay*. On this Bridge, they draw their Veſſels along by a Line, (it having been built for the Purpoſe) that they need not lie ſtill there with their Ships. 5. Dutch Embaſſy.

ABOUT a League from the City, they paſſed-by *Shu ſi quan* [a], a large Village; and in the Afternoon ſaw two hundred of the Emperor's great Barks lying at Anchor. In the Evening, having advanced in all ſix Leagues, they arrived at the South-Eaſt Side of the Suburb of *U ſi* [b]. This Name ſignifies, *wanting of Tin*; for formerly, on Mount *Sye*, near *Fu ſye*, the *Chineſes* found a great deal of that Metal: But in the Beginning of the Reign of the Imperial Family of *Han*, moſt of the Mines becoming exhauſted, the City received that Denomination. Here the *Dutch* found many Stone Ovens, in which they bake or harden all Manner of Stone. Vu ſi hyen.

THE firſt of *April*, they proceeded along the Walls of *U ſi*, on the left Hand, and came to the North Suburb. About Noon, they ſailed through the Village *Un quow*, where lay ſeveral Veſſels full of Indigo, (which the Maſters ſaid was to be had at *Sin chang* and *Su chew*) and towards Evening arrived at the Village *Gong-ling*, having ſailed that Day three Leagues and an half Northerly.

NEXT Morning, after half a League's towing, Chang chew fû. (they paſſed) through the Village *Sikſiovyen*. They dropped Anchor in the Evening on the North Side of the City *Syu chew*, otherwiſe called *Chang chew*, having advanced but two Leagues North-Weſt all Day.

THE Canal was ſo full of the Emperor's Barks that they could not paſs, and being large and deeply laden, made but little Way. The Sides of this Channel, near the City, were lined with much better Stone than elſewhere.

THE third, they paſſed through *Lay tſchem* in the Morning, and at Evening arrived at *Lue ſinga*, in all but three Leagues, being ſtill hindered by the Imperial Barks. Next Morning, being e towed through the Village *Su kow*, they came to the City *Tan yang* [c], and ſailed along the Walls thereof to the Eaſt-Suburbs, having proceeded three Leagues.

THE fifth, leaving *Tan yang*, they paſſed-by a Tan yang hyen. Lake [d], which by three Sluices empties her Waters into this Canal. In the Afternoon, they came to the little Village *Hon gun pek*, and in the Evening to that of *Sing fon*, where they were forced by tempeſtuous Weather to drop Anchor, f having that Day been towed two Leagues and an half.

NEXT Morning, in their Way, they ſaw Ching kyang fû. ſeveral Stone Ovens; and about Noon, paſſing

[a] In *Ogilby*, *Xuſiquan*. This is the *Portugueze* Orthography [b] In the *Jeſuits* Map, *Vu ſi hyen*.
[c] *Tan yang hyen*, in the *Jeſuits* Maps. [d] This Lake lies on the North-Weſt Side of the City in the ſaid Maps.

along

1667. Montanus. along the Walls of the City *Sinkyang* [a], or *Chinkyan*, they ſtopped at the North Suburb, the Diſtance run about two Leagues. Here ſeveral *Tartar Mandorins* came to compliment the Ambaſſador, who entertained them with a Glaſs of Wine. One of them in Return ſent him ſome Proviſions; another invited him to Dinner with the *Tartar* Governor, or General, who gazed ſo at the *Dutch*, that he forgot to eat. This *Talau ya* [b], in the Afternoon, came with four of his chief Lords to ſee the Cattle, and viſit the Ambaſſador; proteſting he could not avoid waiting on him, being ſo much pleaſed with his Converſation: Hereupon the Ambaſſador called for his Muſic, with the Pleaſure of which he ſeemed even raviſhed; after which, he was entertained with *Spaniſh* Wine and Sweetmeats.

The Governor's Civility.

HE was ſurprized at the Account which the Interpreter had given him of the Emperor's Preſents; and having aſked if the Ambaſſador had any Piſtols and Sword-Blades, it was thought fit to give him a Sword and a Carbine, inſtead of a Piſtol, (thoſe Arms becoming ſcarce with them, as all the Inquiry was after thoſe two Sorts alone) with ſome counterfeit Pearl and blue Cloth, which he received, but returned the other Things that accompanied them. Several of his Children likewiſe came afterwards to ſee his Excellency, and were preſented with Amber Necklaces and other Trifles.

Superſtitious Sacrifice.

HAVING waited till Evening for Veſſels to ferry them over the *Kyang*, (for there was none but a great Boat, which the chief *Mandorin* Guide kept for himſelf) they removed to the Mouth of the Haven before a Temple, where the *Mandorins* offered a Goat and a Swine, without which they durſt not ſail-up the River. The principal of them carried-in the ſlain Sacrifice to lay it on the Altar; at whoſe Approach the Prieſt fell devoutly on his Knees, and began to mutter and pray to himſelf. The Temple was painted red, and hung with Lamps, which burnt Night and Day for the deceaſed Souls: On one Side of the Altar ſtood a Trough, wherein they laid their Victims; and on the other, a Ruſh Box, with ſmall Pieces of Cane, which were the Lots caſt by the Prieſts, to know future Events.

NEXT Day, in the Afternoon, the Governor came with a Train of great Lords to the ſame Temple; which he was no ſooner entered, but he ſent for the Ambaſſador, deſiring, that he would bring his Muſic with him. The Governor entertained them with Bean-Broth, and his Excellency treated them with preſerved Nutmegs; which they eat with great Delight, having never taſted the like before.

3. Dutch *Embaſſy.*

ON *Saturday* the tenth, being *Eaſter-Day*, they ſet-ſail with a South-Eaſt Wind, and croſſing the *Kyang*, they entered a Canal on the North Side through a great Sluice, about a Quarter of a League from the Caſtle of *Qua ſyew*, or *Qua chew* [c]. This is the ſame which *Nieuhof* calls the *Royal Water* [d]. Having advanced half a League, winding and turning much, they arrived at the Village *Tong nang hong*. Here, reſting a little, the Ambaſſador walked aſhore to ſee the fore-mentioned Sluices; and going alſo towards a Temple, was met by two *Mandorins*, who welcomed him, and were treated aboard with *Spaniſh* Wine. They informed him, that *Tay wan* was reduced to a poor State, by the Coaſt of *China* being deſtroyed, and ſo cloſely watched, which alſo they ſaid obſtructed foreign Trade; but that the Emperor had ſent thither to tell the *Koxingans*, that, if they did not ſubmit, he would order the Coaſt to be laid Waſte, ſo as to prevent their having the leaſt Hopes of Relief from thence. They added, that if he feed the Courtiers well, nothing would be denied at *Pe-king*; and at their Return, ſent him a Preſent of Proviſions and Meats ready cooked. In the Afternoon, the Veſſels being gotten through the Sluices, the chief *Mandorin* Guide ſtopped at the End of the Village before a Temple, and from thence rode to make merry at the City of *Qua chew* [e]; but as the Ambaſſador went-on to the Village *Pu li po*, he ſoon after followed thither. This Day they advanced about three Leagues.

Royal Canal Qua chew.

SETTING-ſail the eleventh, they paſſed-by ſeveral Towns and Villages; alſo a great Tower, with ſeven jutting Galleries, ſtanding on the South Side of *Tongnaphan*, between which and the Tower a Canal runs-up Weſtward into the Country. About Noon they came to the South Suburb of *Yam ſe fû* [f], or *Yan chew*, the third Capital in the Province. Here they ſaw a Tower with four Galleries, by which they were towed to the City Walls. After this they paſſed through a Bridge with ſix Arches, oppoſite to a Cuſtom-Houſe, and ſo Eaſtward; having that Day advanced-up the Canal two Leagues and an half.

Yang chew fû.

NEXT Morning they proceeded from *Yan chew* [g], againſt the Stream, through *Wan-tâ*, a Village ſeparated by a Canal that runs-up into

[a] Here the Name is ſpelled two different Ways: So, *Sink ſyew*, and *Ching cheu*. [b] That is, Lord, or, rather, great Lord. He, beſides being Governor, was General, or commanded the Soldiers here. [c] Here *Chew* is written alſo *Sieu*, or *Syew*. [d] See before, *p.* 415. c. [e] Here written, *Quazieu*, a third Way. [f] In *Ogilby*, *Jam ceſû*: In the Jeſuits Maps, *Yang chew fû*: So that *ce* here ſeems to be put inſtead of *chew*. So variouſly are the ſame Words written by the Author of this Journal. [g] Here the initial *J* is changed into *Y*, which ſeems to be the true Orthography, as agreeing with the Jeſuits Maps.

1667. Montanus. Wayopoe. the Country of *Wayopû*, or Stone-Bakers, from a the Abundance of Kilns that are there; the Weſt Part of it being under Water, repreſented a great Pool or Lake. At Noon they paſſed-by *Sjopouzink*, a Village that, afar off, ſeems a City; and alſo three Sluices, through which the Water runs out of this Canal into the manured Grounds. Towards the Evening they came to *Lou ting*, a Village of ſeven or eight Houſes, where was a Cloyſter of their Nuns. This Day they got five Leagues [a].

THE thirteenth, they paſſed-by many Cottages on the Right, the Country on the Weſt Side being all under Water. In the Afternoon they arrived at *Kayoven*, or *Kau yew* [b], a City built in a Clay Soil on the Eaſt Side of the Canal, on the Brink of the Lake *Piexe* [c]. Kau yew chew.

THE fourteenth, ſailing from the South Suburb, till they had paſſed the North Suburb, for the Space of a Quarter of a League, they had the City on their Right, and the Lake on their Left: Then they ſteered Northerly up the royal Canal, which is ſeparated from the Lake by a narrow Bank three Foot high. On the left Hand the Country lay all under Water, yet in ſome Places there appeared ſmall inhabited Huts ſtanding dry. In the Afternoon they paſſed-by the Village *Loantſia* on the Left: Here the Country on the Eaſt Side began to ſhew ſomewhat pleaſanter, being tilled in ſeveral Places. In the Evening they came to the Village *Kuisjo*.

Pau nig hyen. NEXT Morning they paſſed-by *Laenſiu* and *Louyapou*, and in the Afternoon landed at *Pau ing* [d], a City on the Eaſt Side of the Canal, ſurrounded with ſtrong Walls, about a League and an half in Circumference: On the North Side ſtands a fair Temple. Having procured freſh *Ku lyes*, or Porters, here, they went-on, and in the Evening arrived at *Kinho*. That Day they advanced five Leagues. Between *Kan ing* and this Village, the Bank Weſtward of the Canal being broken in ſeveral Places, the Water ruſhes out of it with ſuch Force into the Lake *Piexe*, that they had much Difficulty to keep the Veſſels from following the Current.

Come to Whay ngan fû. THE ſixteenth, they paſſed-through and by many Villages and Hamlets, and about Noon arrived at the Weſt Gate of the City *Whay gan* [e]; having run in all three Leagues and an half Northerly.

SECT. IV.

3. Dutch Embaſſy.

Journey *from* Whay ngan fû *to* Pe-king.

Reception at Whay ngan. *Cuſtom-Houſes. Long ſcattering Village.* Tſing ho hyen. Tau ywen hyen. Yun ho, *or the* Royal Canal; *a ſurprizing Work. Delays on the Road. They enter* Shan tong. Jaxin ho. *Come to* Tſi ning chew: *The City deſcribed. Paſs many Sluices.* Shan tſwi *City. Troubleſome Sluices.* Tong chang fû. *Monumental Iron Pillar.* Lin tſin chew. *Enter the River* Guey, *or* Wey. Vu chin hyen. Ta chew. Tong quan hyen. Syang chew, *or* Tſan chew. Ching chi *and* Ching chay. Tyen ſing wey. *The General's Complaiſance. Enter the royal Canal. Fine Country.* Guy chiû *City. Changes at* Hok ſyew. Guyſen *City.* Sang ſing wey. Tong chew. *Arrive at* Pe-king.

Reception at Whay ngan. SOME *Mandorins* came immediately to compliment the Ambaſſador in the Name of the Governor; who next Day invited the *Dutch* to Dinner in a great Houſe near the Gate, where their Barks lay. Every one had a diſtinct Table for himſelf. At Night a Storm of Thunder and Rain aroſe in the North, which continued all next Day. Here they were to change their d Veſſels, but found great Difficulty, for all the *Touwatja* (or Maſter of the Veſſels) did his utmoſt.

AT laſt, on the twenty-third, Barks being provided, they left *Whay gan* with fifteen Veſſels; ſeven for themſelves and the *Chin kong*, or Preſents, with the other Goods, and eight for the *Mandorins* and Interpreters. Coming beyond the North Suburb, the Governor, who was there, receiving the Emperor's Cuſtoms and Tribute, e drank a good Voyage to the *Hollanders* in a Cup of Bean-Broth, which he ſent aboard; for this, as they paſſed-by, they returned him Thanks, gratifying his Servants with two Rix Dollars.

Cuſtom-Houſes. IN this Suburb there are two Cuſtom-Houſes, one for Merchandizes, and the other for Ships. The Money thus raiſed is applied in repairing Sluices, Grafs, and Banks near ſeveral Water-Falls; of which there are three in this Canal on the North Side of the City: The firſt and neareſt f to the *Whay* is the moſt troubleſome, becauſe the Water comes with great Force out of that River;

[a] *Montanus*, in *Ogil. Chin.* p. 293, *& ſeqq.* by the Editor, *Montanus*, from *Martini*'s *Atlas.* Countries, that has been inſerted before in *Nieuhof*'s Travels, *p.* 416. a. [b] In *Ogilby*, *Kao yeu*, which Name ſeems to be added [c] The ſame Account is given here, of this Lake and the [d] In *Ogilby*, *Paoing.* [e] In *Ogilby*, *Hoai gan.* The Deſcription given by *Montanus* is the ſame with that already inſerted, *p.* 416.

ſo

1667. Montanus. so that there are no fewer than nine great Banks a thrown-up to prevent its overflowing the whole Country.

NOT far from *Whay gan* the *Dutch* paſſed-by *Pantja*, and ſeveral other Villages, beſides a great Number of the Emperor's Junks laden with tributary Goods. In the Evening they arrived at *Zinkhiunzû*, having been towed almoſt three Leagues. Next Morning they paſſed through a Sluice that was there, and afterwards *Sinkjanzû*, a ſcattering Village, ſtretching along the Canal above a League and an half. About Noon they were in Sight of the Village *Namenno*, *Namenio*, or *Neymemia*, before which ſtood a Place of Execution, as appeared by ſeveral Mens Heads ſtuck on Poles. Here they ſhot another Sluice, where the Water ruſhes through the narrow Paſſage with a great Noiſe; for which Reaſon the Horſes and Oxen were landed. Every Veſſel was drawn with two hundred Men; for the Water on the North Side is four Foot higher than that on the South: Thus they were towed along till they came to the End of the Village; where anchoring before a Temple, the Barkmen, according to their Cuſtom, went to offer and pray for a ſafe Paſſage over the yellow River, which runs here South-Eaſt and North-Weſt. This Day they gained about three Leagues.

Long ſcattering Village.

Tſing ho hyen.

THE twenty-fifth, about Noon, they croſſed the River oppoſite to the Village *Singho* [a], to which they were towed North North-Weſt up the Stream. Mean-while a *Siampan* [b], or Boat, came aboard with a Prieſt and two Perſons, calling themſelves Magicians, or Fortune-tellers, one of them having a Bodkin ſtuck through his Cheek. They continually ſhaked their Bodies, as if they had been poſſeſſed, which they made the poor People believe. They told the Men in the Ambaſſador's Veſſel, that they ſhould have a fair Wind the next Day, and a ſucceſsful Voyage; whereupon the Maſter, who ſtood quaking before them, gave them ſome Silver, beſides Gold and Silver Paper, which he entreated them to offer to their Deity. *Van Hoorn* alſo, to be rid of them, gave them ſome Money. *China* ſwarms with ſuch mendicant Cheats [c]. Late in the Afternoon they paſſed-by *Sinkiazuan*, and about Night arrived at another ſmall Village of about ten or twelve Houſes, called *Joupou*, having advanced that Day but two Leagues and an half.

THE twenty-ſixth, having paſſed *Konghiveao*, *Tſantzan*, and *Govetchia*, the two firſt on the Eaſt, and the laſt on the Weſt Side of a River, they ſtopped about a Cannon-Shot ſhort of the City *Taujenjeen*, otherwiſe called *Taoyven* [d]; which is ſituate on the Weſtern Bank of the yellow River, and ſurrounded with broad and ſtrong Earthen Walls, fortified with Stone Parapets. This Day they got three Leagues and a Quarter.

NEXT Day, proceeding Eaſterly, at Noon they paſſed-by *Suytſwi tſyen* [e] on the Right, and divers Country Houſes on both Sides. At Night they came to a nameleſs Hamlet on the Left, of ſeven or eight Houſes; having advanced in all about three Leagues.

THE twenty-eighth, they reached the Villages *Gûsjan*, *Pojancho*, and *Gouſuntu*; the firſt on the right, and two laſt on the left Hand. In the Afternoon they arrived at *Tſin-ſing* [f], a little to the Eaſt of which appears a fair Caſtle, with a Wall, which, on the North Side, incloſes a Mount. This Day they got three Leagues and an half. Next Morning, having ſailed a League Weſterly, they came to *Kouſangо*, a Village where the Canal, called *Jun*, (or *Yun*) takes its Beginning [g], and diſcharges its Waters through a Sluice.

Yun ho, or Royal Canal.

THIS Canal, which extends as far as *Pe-king*, being in many Places too ſhallow for Veſſels of Burden, hath above twenty Stone Sluices [h], which they call *Tung-wa*. Every Sluice hath a large Floodgate, ſtrongly barred with Poſts and Planks to keep-up the Water. Theſe Gates are opened with an Engine, or Wheel-work, with little Trouble, to let the Water through from one to another till the Veſſels have paſſed: But about half Way, ſomewhat ſhort of the City *Si ning* [i], (in *Shan tong*) they let as much Water out of the Lake *Uſiang* [k] *hû*, or *Kan*, through a vaſt Floodgate, as they have Occaſion for, and then ſhut it again, that the Lake may not be exhauſted. When the Barks come to the Lake *Chang* [l], they croſs it not, but paſs along a Canal made near the Side, and confined with two broad Banks. At every Watergate are People, who,

Dutch Embaſſy.

Tau ywen hyen.

[a] In the Maps, *Tſin ho hyen*: So that this Author ſometimes puts Village inſtead of Town, or City, which this Place is. [b] *Shampan*, Or, *Champan*. [c] *Montanus*, in *Ogil. Chin.* p. 300, *&c ſeqq.* [d] The firſt Name is the *Dutch* Orthography, this the *Portugueze*, doubtleſs from *Martini*, to which the *Engliſh Tay ywen* correſponds as it is ſpelled in the Jeſuits Maps, in the *Engliſh*; *du Halde*, with the Addition of *hyen*, to denote its Rank. [e] There ſeems to be ſome Miſtake here, for *Sû tſyen hyen* in the ſaid Maps is above ten Leagues from *Tau ywen hyen*. [f] This ſeems to be *Swi tſyen*. [g] This is a Miſtake, it begins rather at *Tſing ho*, running a little to the Eaſt of the yellow River to *Tſin ſing*, or *Swi tſyen*, where the *Dutch* firſt entered it. [h] *Nieuhof* ſays, at leaſt, ſixty. See before, *p.* 417. [i] Or, *Tſining chew*. [k] In the Maps, *Tû ſhan hû*. *Hû* ſignifies *Lake*; *Ho*, *River*. [l] This is a little beyond *Tſi ning*.

for

1667. Montanus. for a ſmall Conſideration, haul the Veſſels through a with Ropes.

A ſurprizing Work. WERE the *European* Builders to behold theſe ſtately Watergates, with the Thickneſs and Height of the Banks, as well as the Firmneſs of the Work, they would juſtly admire the Skill of the *Chineſes*, which is not to be parallelled in their beſt Maſterpieces.

THE Barks having entered the Canal, paſſed Northerly, with a fair Wind, by the Villages *Mochoktan* on the Left, and *Uwtaotchou* to the b Right, and in the Evening came to *Maulovao* on the Weſt Side; having this Day wrought-out ſix Leagues and an half. Here they were forced to exchange their *Kû lye's*, becauſe thoſe who came from *Sin ſing* (a Place two Leagues and an half diſtant) had gone their Stage. *Van Hoorn*, no way ſatisfied with theſe Delays, told the *Mandorin* Guides, that they ought to have ſent *Kû lye's* before. Next Day, at Noon, no Porters coming, they went with ſome Soldiers into the c Country to preſs the Ruſtics; which was done ſo leiſurely, that it was late before they got from *Maulovao*, ſailing the whole Night, and that but ſlowly, becauſe their Veſſels often raked upon the Sand. In the Morning, the firſt of *May*, they paſſed-by *Kyakyo* and *San-ko-miau*, two decayed Villages at ſome Diſtance on the Eaſt Side, and about Noon by *Thûtſuang*. They arrived in the Evening at a ſmall Village, called *Sjouſincha*, and anchored before a Floodgate; having, ſince the d laſt Night, advanced ſix Leagues.

Delays on the Road.

NEXT Morning, having paſt-through the Watergate, in the Afternoon they came to *Twanſingiao*, where they again lay before a Floodgate till the Wind abated. Mean-time one of the Emperor's Barks was accidentally ſet on Fire, which burned her Stern, and a little of her Lading. Towards Evening they paſſed the Sluice, and having ſailed by Moon-light through *Singhyamyau*, and its Floodgates, about Midnight an- e chored before *Wanſenſua*. That Day they advanced but a League and an half. The third, ſetting forward, about Noon, they arrived at the Village *Milanchia*, which ſeparates the Province of *Nan-king* (or *Kyang nan*) from that of *Shan tong*. Againſt the Evening, the Weather growing more calm, they went with their Veſſels through the Sluice-gate beyond the Village, at the End of which they ſtaid; having, the whole Day, not gained above three Quarters of a f League.

They enter Shan tong.

NEXT Morning they paſſed-through *Tſingchia*, *Hanghſuanſa*, and two Floodgates. To the Weſt of this laſt Village there is a great Lake, called *Jziang hû*, which, by two Sluices, diſcharges its Waters into the *Royal Canal*. Late in the Even- 3. Dutch *Embaſſy.* ing they came to the Village *Tzizang*, where they ſtaid. This Day they advanced three Leagues and an half.

THE fifth, about Noon, they reached *Yaixin ho*, or *Yaxhinno*, a little Town conſiſting of thirty-ſix Houſes, all built like Forts, or defenſive Towers, where they ſhot a Sluice: Then paſſing-through *Tſonoiacha*, and two Sluices more, came in the Evening to *Maaliaeao*, where they ſtopped, having run four Leagues that Day. Here, on the Eaſt Side of the Canal, another Lake appeared, the Country to the Hills ſeeming to lie under Water. Yaſhin ho.

THE ſixth, they paſſed-through ten Floodgates; alſo by and through *Tſouteucha*, *Naeyang*, *Loutchiajeen*, *Tongnang-fong*, *Tſiongiaceen*, *Chinkio*, *Sinchia*, *Tſoufee*, and *Sohouſum*. In the E- Tſi ning vening they arrived at the South Suburb of *Tzin-* chew. *ning chew*, or *Sinning* [a], and anchored before a Sluice. This Day they advanced eight Leagues.

NEXT Morning the General of the Militia, being a *Tartar*, and afterwards a grand *Mandorin*, came to compliment the Ambaſſador, who entertained them with a Glaſs of Wine.

AS the chief *Mandorin* Guide told the Ambaſſador, that the *Whay gan* Barks muſt be changed here, his Excellency gave him a String of Blood-Coral, that he might haſten his Journey. For all this he ſeemed to delay it, pretending, that the City had not yet provided Tow-Men, Rice, Money, and other Neceſſaries. This *Van Hoorn* ſuſpecting to be only an Excuſe, wrote to the *Kon bon*, or Governor, deſiring him to give Order, that good Barks might be provided without Loſs of Time. The *Ta lau ya* replied, that Veſſels were never changed at this Place, but that he would order the *Touwatja* to ſupply the Barks with Neceſſaries; and next Morning ſent a Preſent of Proviſions to the Ambaſſador, who gave the Bearers three *Taël* of Silver.

THE tenth, having paſſed-through the Sluice, where they ſtopped, and two others, they came next Day, in the Evening, to the City itſelf.

SIN NING, *Tzin ning*, or *Sin ning chew*, is *The City de-* a pleaſant, ancient City, on the Eaſt Side of the *ſcribed.* Canal, in a flat and marſhy Soil. Its Suburbs, which ſpread on both Sides of the Water, are very large and populous, and have two ſtrong Sluices on each Side of the Canal.

PROCEEDING in the Dark, they ſailed-by the Villages *Uling*, *Siliphû*, *Ghanſu*, and *Pûtuen*, where they dropped Anchor a League and three Quarters beyond *Tzinning*.

THE twelfth, in the Morning, they ſhot three Floodgates, and paſſed-through *Longhwangh-*

[a] Here *Foe* is added as if a *Fû*; afterwards, *Syu*, inſtead of *Chew*. In the Jeſuits Map, *Tſi ning chew*.

1667. Montanus. *muao* and *Nangwangao*, two Villages close together, near where the River *Ongbo* enters the Canal: So that the Current, which had hitherto been against them, was now somewhat with them, by which Means they reached the Village *Pûlûli* that Evening; and not long after arrived at *Koygûva*, where they anchored before two Sluices, having that Day ran about four Leagues.

Pass many Sluices. THE thirteenth, having passed the Sluices, they sailed through three Floodgates, and by the Villages *Inlako*, *Tsinti*, *Kingkiakow*, and *Usienno*, b beyond which they anchored, to shelter from the North Wind, which blew hard. This Day they advanced four Leagues. Next Day, having sailed about three Quarters of a League, they shot a Floodgate in the last mentioned Village; after which, in the Dusk, they passed-by *Silifû*, *Ulchelapû*, *Ulifû*, and came to *Toukjamtuao*, where they dropped Anchor before a Watergate, two Leagues and a Quarter from *Usienno*.

Shan tswi City. THE fifteenth, about nine in the Morning, c they passed the Sluice, and came, about Noon, to the City *Shan tswi* [a], which lies on each Side of the Canal *Jun*. It is fortified with strong, square Castles, and about an Hour's Walk in Circumference; the Walls are of Stone, strengthened with Breastworks: It contains many stately Buildings, which, for want of Inhabitants, are fallen to Decay. Here is a famous *Teywan myau*, or Temple, all of Freestone; the Roof on the Inside is of a Vermilion Colour, and on the Top d covered with yellow-glazed Tiles. It is inclosed with a Wall, one half Freestone, the other red and green Bricks. Without the City is a standing Water, where the *Chinese* report, that some Years since, a stately Temple suddenly sunk, with the whole Congregation, Priests and People. Towards Evening they came to *Kimonsa*, and dropped Anchor before a Watergate, having that Day advanced three Leagues and an half [b].

Troublesome Sluices. NEXT Morning they shot the Sluice; about a e Musket-Shot from thence, another; a third, at the Village *Oasting*; and at *Tsau tsing* came to a fourth, having that Day been towed but three Quarters of a League. It was very difficult for the great Vessels to get through these Sluices, for they were dry on one Side, and on the other had not above three Foot and an half of Water; which being let-out, there remained scarce a Foot and a Quarter; whereas, the great Barges drawing two Foot and an half, the Water was to rise f at least a Foot higher before they could float. This kept them till the nineteenth before they could get through the last mentioned Sluice, a League from whence they came to a fifth at the Village *Gihaatsisi*. Next Morning they went through it, and at Noon another near the Village *Zoatiajeen*. In the Afternoon, arriving at *Lieghayway*, they anchored before a Floodgate, having run two Leagues this Day. 3. Dutch *Embassy.*

THE twenty-first, having shot the Sluice, Tong chang they arrived, about nine o'Clock, at the South fû. Suburb of *Tung yan fû*, or *Tung chang* [c], the third Capital of the Province of *Shan tong*. It is a little square City, standing in a Valley; the Walls are about an Hour's Walk in Circumference. In it are two eminent Streets, which cross the Town, in the Middle of which stands an high triumphal Arch with four Openings, and as many Roofs one above another. The Gates are very strong, and have on each Side four Bulwarks. On the North Side is a Bridge of an hundred and thirty Paces long, over a Water that surrounds the City. On the South is a very po- c pulous Suburb of great Trade. On the East *Monumental Iron Pillar.* stands an Iron Pillar, four Fathom and an half thick, and about twenty Foot high, engraven at the Bottom with *Chinese* Characters. It was set-up there seven hundred Years before, as a Monument in Honour of an Hero, famous for his Valour, and the Service done his Country, who lies interred under it.

THE twenty-second, they left *Tung chang*, and having sailed above a League and an half, d came, about Noon, to *Sinsia*, where they staid before a Sluice till the twenty-fourth, for want of Water: They then shot it in the Morning, and about Noon, another. They also passed-by *Shû su* [d], *Liankotsue*, and *Liankotza*. In the Afternoon they stopped at *Tû tsau*, before a Watergate, having been towed above a League that Day. Next Morning they shot another Sluice, and about Noon came to *Wursjavaan*. Afterwards they passed-by *Oûtsjaven*, *Taykiasa*, and *Tayhiaven*; beyond which the Canal was so shallow, and crouded with the Emperor's Vessels, that they were obliged to stop, having that Day been hauled three Leagues.

THE twenty-sixth, proceeding half a League, Lin tsin they arrived at *Linsing* [e], through which they chew. sailed till they came before a Floodgate, which was shut-up with Iron Chains, so that they could not pass it till a new Governor came, the old one having been deposed. The twenty-ninth, f *Whitsunday*, the Governor of *Tong chang fû* arriving to take his Place, the Ambassador sent to desire him to let the Sluice be opened; and a *Mandorin* was sent forthwith for that Purpose,

[a] In *Ogilby*, *Xantsuy*. This City is not mentioned in the Jesuits Maps. [b] *Montanus*, in *Ogil. Chin.* *p.* 306, *&* *seqq.* [c] In *Ogilby*, *Tung jan foe*: In the Jesuits Maps, *Tong chang fû*. [d] In *Ogilby*, *Xoesu*. [e] The Description given of this City, and its fine Tower, seems to be copied from *Nieuhof*, being the same with what has been inserted before, *p.* 419.

and

1667. Montanus. and also to search the Barks: But *Van Hoorn* not suffering him to open the Chests or Cases, he went away without looking at them, having been first presented with two Pieces of Linen, which was all he aimed at.

Enter the River Guey. NEXT Day, shooting the Sluice, they passed-through the City into the River *Guey*, or *Gew* [a], (which comes from the South) where the Canal *Jun* terminates. In their Way through it they had passed forty-seven Sluices [b], or Floodgates, not without great Trouble and Loss of Time, having spent thirty-two Days in the Voyage; yet the *Chinese* said they had a quick and lucky Passage, for that some Years before there was so little Water in the Canal, that the ordinary Vessels were forty-five and fifty Days sailing between *Tung chang fû* and *Linsing* [c], though not above six Leagues asunder. In the Afternoon they were towed along the River *Guey*, through the Village *Wantouwo*; and in the Evening stopped at *Ifong*, a little Village, having proceeded three Leagues with the Tide from *Linsing*.

Vu chin hyen. THE first of *June*, setting-out at Day-break, they passed-by *Upûye* and *Wankelo*, two pretty Villages; at Noon they were towed by the City of *Vohincheen* [d] without stopping. In the Afternoon, having passed *Sangnes*, about the Evening they arrived at *Chianmaing*, the Distance advanced that Day being five Leagues. Next Morning they passed-by *Tsasuang* and *Singkiakow*, and in the Evening came to the City of *Usingjeen*, *Uciening*, or *Vuching* [e]; which lies inclosed with a square Wall on the East Side of the *Guey*, having, on the same Side, a well-built Suburb. This Day they advanced five Leagues and an half, the River being full of Windings, and very shallow.

Ta chew. THE third, having passed the Villages *Thunlo*, *Sûnusû*, and *Tekchiow*, they came at Noon to *Taatchiow*, otherwise called *Ta chu*. This City is square, enclosed with a well-built Wall thirty Foot high, fortified with Bulwarks and Battlements. It stands on the right Side of the River *Guey* as you go-down the same, and is enlarged with a fair and populous Suburb: But though full of handsome Houses, yet it hath lost much of its former Lustre in the last *Tartar* Wars. Its chief Trade consists in *Chinese* Beer, which is brewed here.

LEAVING *Ta chu*, they came that Evening to *Soukuntang*, a Village, having this Day proceeded six Leagues and an half. Next Morning they passed-by some Vessels that came from *Pe-king* with the new General of the Province of *Quang tong*. About nine they came to *Sangjueen*: In the Afternoon to *Ghanning* and *Seufeukhow*; and in the Evening to *Lienuchû*; where, according to the Villagers, the Province of *Shan tong* ends, and that of *Pe-king* begins; though others draw their Bounds through the City *Taatchiow* before-mentioned. This Day they advanced six Leagues.

3. Dutch *Embassy.*

THE fifth, proceeding at Break of Day with a fair Wind, about eight they passed-by *Talûveen*, and at nine the City *Tonquangchien* [f], or *Tungquiang*, about a Musket-Shot South from the *Guey*. This City, which is square, contains about an Hour's Walk in Compass, invironed with strong Walls and deep Moats: In the Market-Place, in the Middle of the City, stands a great Iron Lion, and the Country about is planted with all Manner of delightful Trees. At Noon they landed at *Yeusang*; in the Evening at *Pûthow*, having this Day sailed four Leagues in the Province of *Pe-king*.

Tong quan hyen.

NEXT Day, passing-by *Suskiajeen*, *Sjenzoktan*, *Swikvao*, *Sakkiavoy*, *Sienfiteen*, *Fonkiakoul*, *Sangui*, and *Suangcho*, they came at Noon to the City *Syangchiou* [g], where, finding Towers ready, they made no Stay, but went-on. In their Way they met with *Palifwang*, *Zayfisung*, *Ulchilitung*, *Soukoulthon*, *Sukkiafwun*, *Lang*, *Ifuang*, *Ul*, and *Vli*, besides many Temples and decayed Hamlets. In the Evening they arrived at the City of *Sin che* [h].

Syang chew, or Tsan chew.

THE seventh, they departed before Day-light, and very early passed-by and through the Villages of *Sanquefukan*, *Jaquakou*, *Tonchekou*, and *Palifuang*. About eight o'Clock they sailed along the East Side of the City *Chingchee* [i], where a River from the South enters the *Guey*. Soon after they went-by *Sayetwang*, *Masang* [k], *Hayfûmat*, and *Suang*, and at Noon through *Liouchо*, the Wind blowing very fair. All the Afternoon they passed-by ten Villages, *viz.* *Soukoulthung*, *Koutche*, *Tankoulthung*, *Soutouwa*, *Gehokkia*, *Chingfuan*, *Likiathue*, *Sinfeatheen*, *Kanthea*, *Suatheen*, and in the Evening came to the City of *Chinchay* [l], on the East Side of this River, having this Day sailed eight Leagues and an half.

Ching chi and Ching chay.

THE eighth, they set-out with fresh *Kû lye's*, and passed-by many Villages on each Side of the River; as, *Ulifoang*, *Loulifuang*, *Thouliouw*, *Taywanfuang* [m], *Ukiamyau*, *Boatfaak*, *Tzongkia-*

[a] *Wey*, in the Maps. [b] *Nieuhof* says, fifty-eight. [c] In this Place, *Lin ching*. [d] Perhaps it should be written, *Vochin heen*. [e] Perhaps this should be *Ku ching*, mentioned by *Nieuhof*. See before, *p.* 419. For *Vohin cheen* seems to be *Vu chin hyen*. [f] In the Jesuits Survey, *Tong quang hyen*. [g] In the said Maps, *Tsan chew*. [h] This City is not mentioned in the Jesuits Maps, but there is the Mark of a Village hereabouts. [i] This must be *Tsing hyen* in the same Maps. [k] This Place is marked in the said Surveys. [l] There is the Mark of a Village or Borough in the Jesuits Maps, but no more. [m] This must be *Tay wan chwang* in the said Maps.

1667. Montanus. Tyen tsing wey.

ſuaan, Sangyue, Jangleotzing, Liekiatwang, Tzautſokauw, and *Pyechye*. In the Afternoon they arrived at the City of *Tyenſingway* [a], otherwiſe *Tyen ſin*, having this Day ſailed ſix Leagues [b].

THE General of the Militia, a *Tartar* of great Quality, whoſe Siſter was one of the late Emperor's Concubines, came to compliment the Ambaſſador, and invite him next Day to a Treat. *Van Hoorn* excuſing himſelf as being tired and indiſpoſed, the *Ta lau ya* ſaid he would prepare the Entertainment in one of his Barks, ſo that the Ambaſſador could not refuſe his Offer. Next Morning the General repaired with his Bark, and ſent for his Excellency, who found the Tables ready placed. Soon after came the *To-ya*, or Governor of the City, who alſo ſeemed to be invited, and was placed by the General at his own Table: Then the Word being given, the Diſhes were brought-in, filled with Variety of Meats, dreſſed after the *Chineſe* Manner. The Ambaſſador, on his Return to his Bark, ſent a Billet with a Preſent to the General; but he deſired it to be deferred till they came back from *Pe-king*.

The General's Complaiſance.

THE City or Gariſon-Town of *Tyen ſing way* lies in a triangular Form at the Promontory of *Shang*, where all the Rivers of the Province of *Pe-king* meet, and paſs-by her high Walls to the Sea. It is a Place of great Trade, becauſe Goods here are Cuſtom-free, and all Ships that come-by the Rivers, or from the Sea, and are bound to *Pe-king*, muſt paſs-by it; ſo that there is always an incredible Number of Veſſels here.

Enter the Royal Canal.

BEING ſtill in the Suburb of *Tyen ſing way*, about Noon they turned-out of the *Guey* into another River [c] that comes from the North; where, having both Wind and Tide againſt them, they advanced but a League and an half, in which Space they paſſed the Villages *Quanſa*, *Sijkûlda*, *Yangſang*, and *Peytſang*, lying on each Side of this River; and in the Evening dropped Anchor at *P' hû kûl*. The eleventh, they ſailed by *Thanquaſue*, *Pû kue*, *Ganchol*, *P' hûkhow*, *Hangchue*, and *Maktiachoa*, the Country hereabouts being flat, manured, and full of Houſes. In the Afternoon they arrived at *Yang tzin*, a great Village, having this Day proceeded three Leagues.

Fine Country.

NEXT Morning the chief *Mandorin* Guide, *Hyu lau ya*, having ſent to acquaint the Ambaſſador, that there were no *Kû lye's* to be had there, and to know if he would hire Men, *Van Hoorn* anſwered, that ſince he had not done it all the Journey before, he would not begin now; ſo that they went away with a good Wind: But after ſome Time, the River winding much, the Barks were forced to be towed one after another. This Day they advanced two Leagues and an half, paſſing-by *Zeetiatwangh*, *Phinkoulutin*, *t' Zatzuen*, and three other Villages, ſtopping in the Evening at *Goſathun*.

3. Dutch Embaſſy.

THE thirteenth, they got but two Leagues three Quarters, the Barks often ſticking faſt on the Ground. Having paſt *Mankafan* and *Sitiafû*, they came late in the Evening to the City of *Giûchiû* [d], made a Heap of Rubbiſh by the late War. About nine o'Clock, the chief *Mandorin* Guide came with ſome Attendants in a ſmall Boat to tell the Ambaſſador, that they were going to meet the new General. He came from *Pe-king*, and was haſtening to *Hok ſyew* to ſucceed *Tſyang po vi*, who, they ſaid, had been depoſed, and the Vice-Roy *Sing la mong* fined two hundred *Taël* of Silver, for letting the *Dutch* Ships go away without the Emperor's Leave: But this they judged to be a Sham, only to diſguiſe the true Cauſe of *Tſyang po vi's* Diſgrace. About Midnight the new General ſailed by the *Dutch*, accompanied with twenty great Barks.

Gui chiû City.

Changes at Hok ſyew.

THE fourteenth, they could get but little more than two Leagues, the River in many Places being full of dry Sands. In the Way they paſſed by *Sanghkiatwangh* and *Wanghiapan*, where they came to an Anchor. Next Day, with ſailing and towing, they paſſed-by *Ponſinghou* and *Googothien*, and in the Afternoon came to *Gûchin*, where they ſtaid all Night, having this Day gained three Leagues. About half a League North-Weſt from *Gûchin*, lies the City *Gûyſen*, which ſeemed rather like a large Caſtle than a City; and a little before they arrived there, a grand *Tartar Mandorin*, Nephew to the Emperor, came to viſit the Ambaſſador, who entertained him with a Glaſs of *Spaniſh* Wine, and ſhewed him the Horſes.

Guyſen City.

THE ſixteenth, they paſſed-by many Houſes on both Sides of the River, and ſome Villages; as, *Kongidieen*, *t'Santan*, *Nainaimyau*, *Yaumyau*, and *Shantiento*, the Suburb of *Sangſinghwey* [e]. They ſtopped on the Eaſt Side of that City before a great Plain, lying between its Walls and the River, having this Day ſailed three Leagues. Here they landed, for the River being, in a Manner, dry, they could get no higher.

Sang ſing wey.

THE Ambaſſador gave the Bargemen, which came with him and his Retinue from *Sû chew* and *Whay ngan*, eighty-ſix *Taël* of Silver, with which they were very well contented.

THE eighteenth, ſeveral *Mandorins* came to welcome the Ambaſſador, among whom was the

[a] In the *Engliſh* Orthography, *Tyen ſing way*; the *j* Conſonant in the *Dutch* having the Force of our *y*.
[b] *Montanus*, in *Ogil. Chin.* p. 311, *& ſeqq.*
[c] This, in the Jeſuits Maps, is called *Yun lyang*, being Part of the *Royal Canal*.
[d] In *Ogilby*, *Gioechioe*. The *g* in theſe Names before *e* and *i* is always hard, as in the *Dutch*. This Place is not in the Jeſuits Maps.
[e] Not mentioned in the ſaid Maps.

1667. Emperor's Nephew before-mentioned; who gave a
Montanus. his Excellency two Sheep for a Firelock, and informed him, on Inquiry, that there were no Ambaſſadors at *Pe-king*, but from the *Korean* Iſles [a].

NEXT Morning, many Carts, *Kû lye's*, and Horſes arriving, the *Dutch* ſet forward about Noon with the Preſents and their Goods, which were guarded by ſome Troopers, and attended by ſome Thouſands of Townſmen, Ruſtics, Women and Children. About three o'Clock, coming to *Tong ſyew* [b], four Leagues from *Pe-king*, they were lodged in an old decayed Houſe.

Tong chew.

THE twentieth, ſetting-forth by Day-light, and having rid through *Palikua*, *Swango*, and *Kapucheen*, they came within half a League of the City, where they were welcomed by *Lyu lau ya*, one of the *Li-pû*'s, who conducted them to that Capital of the Empire, which they entered about Noon in good Order; having in their Journey, (from *Fû chew fû*, or *Hok ſyew*) which took-up ſix Months Time, paſſed-by and through thirty-ſeven Cities, and three hundred and thirty-five Villages, not to mention thirty-four Temples [c].

Arrive at Pe-king.

SECT. V.

The Ambaſſador's Reception *at* Court.

He is carried to the great Chancellor's Court. The Horſes and Oxen viewed by the Emperor: Likewiſe the other Preſents. Viſited by the great Mandorins. Korean *Ambaſſadors. Homage paid the Privy-Seal. Pay Obeiſance to the Emperor's Throne. Preſents for the* Tay zins. *Requeſts of the* Dutch *to the Emperor. Ambaſſador's Preſent for his Majeſty viewed by the* Li-pû. *Debates about receiving the* Tay zins *Preſents. They are refuſed. Ambaſſador's firſt Feaſt, given by the Emperor. Requeſt to the* Li-pû. *The ſecond Feaſt. Form of receiving the Emperor's Preſents.* Dutch *leave* Pe-king. Syen ſing wey. Sin kyang pû. *Arrive at* Hok ſyew.

Carried to the

FROM the City-Gate the Ambaſſador and his Train were conducted through Multitudes of Spectators, by the Emperor's Palace, to the chief *Ta tan* or Chancellor's Court, which ſtood behind it. Here they were bid to ſit-down under the Gate or Porch, to avoid the Croud of People, who ſtood by Thouſands before it to ſee the Preſents; which being come-up, they were led into a Chamber, where they found ſome Secretaries ſitting on a Table, who pointed to *Van Hoorn* to ſquat-down on the Floor: But he replying, that he could better ſtand, they deſired him to take a Place on the ſame Table with them, which he did; and then, by Order of the *Li-pû*, aſked him Queſtions concerning the Preſents, and Precedency of his Attendants; after which they ſet ſome Meat before them.

3. Dutch *Embaſſy.*

MEAN-WHILE the chief *Ta tan* came in Haſte to ſee the Ambaſſador pay Reverence to the Emperor's Letter, which the *Dutch* had much ado to find. This they did bareheaded, bowing three Times, and then laid it with both Hands on a Table covered with red Cloth, not having Time to deliver it in a Silver Diſh. This done, they went-on with opening the Preſents: After which, the Ambaſſador being carried to the Lodging prepared for him, was amazed to ſee that there was not Room to hold the Preſents, or any Conveniency for himſelf and Retinue. Hereupon he aſked the *Mandorins* who brought him there, whether that was an Houſe fit for an Ambaſſador who came ſo long a Journey with ſuch rich Preſents, and whoſe Countrymen had done the Emperor ſuch remarkable Service. They perceiving he had Reaſon to complain, ſaid they would acquaint their Maſters with it, and perſuade them to let him have better Lodgings next Day.

Great Chancellor's Court.

MEAN-TIME Word was brought, that the Horſes and Oxen [d] ſhould be gotten ready to be carried to Court next Morning. This gave *Van Hoorn* farther Vexation, as not having Time ſufficient for the Purpoſe; and when one of the *Li-pû* came to fetch them before Day-break, the Chariot, after being fitted-up, could not be gotten-out of the Door: So that *Noble* and the Secretary went with the *Mandorin* to the Palace without it. Being arrived there, and having paſſed-through four ſtrong Gates, they walked along the Walls of the Palace above a Quarter of a Mile, and then went through a fifth Gate into the inner Court, where the Horſes and Oxen were firſt viewed by the chief *Zou tay zin*, or Counſellor of State. This was a *Tartar* about ſixty, with one Eye and a white Beard, who, famous for his Conduct, Valour, and Prudence, governed almoſt the whole Realm. He directed *Noble* and the Secretary to ſtand back a little, becauſe the Emperor was coming, and when he appeared, to kneel. The Horſes were held by

Horſes and Oxen.

[a] Meaning, we preſume, *Korea* itſelf, which was then, by *Europeans*, thought to be an Iſland. [b] In *Ogilby*, *Tong ſieuw*: So that *ſieuw* ſtands for *chew*. This City lies on the ſame River, or Canal, with *Sang ſing wey*. [c] *Montanus*, in *Ogil. Chin.* vol. 2. *p.* 316, *&c ſeqq.* [d] The Horſes were *Perſian*, and the Oxen from *Bengal*.

four

1667. four *Dutchmen*, and the Oxen by two, who were a
Montanus. likewise ordered to kneel.

Viewed by the Emperor.

PRESENTLY after, four Horses with yellow Saddles entered the middle Gate of the Court, about twenty Paces distant, on one of which his Majesty sat. He was of a middle Stature, pretty fair, and about sixteen Years old. He had on a blue Damask Coat, embroidered before, behind, and on the Shoulders with yellow Boats. After viewing the Horses for a considerable Time, he smiled and spoke to the above-mentioned Minister b about them: Then he ordered two of the Horses to be ridden before him, and one Horse and an Ox to be brought nearer for him to look at them. Afterwards, the Emperor alighting, sat-down on a little Bench, and the two first *Zou tay zins* four or five Paces distant on his left Hand, on Cloth Carpets: Then a Cup of Bean-Broth was served to his Majesty by his Order, and to the *Hollanders*, who drank it on their Knees. Having answered to some Questions relating to *Holc land* and the Embassy, the Cattle were taken from them, and led to a Stable opposite the Gate. After this they were dismissed, having had a full Sight of the Emperor above half an Hour.

Also the other Presents.

THEY were scarce gotten home, when two *Mandorins* came to desire two *Hollanders* to shew his Majesty's Grooms how to dress the Horses and Oxen. Another soon followed to hasten-up the rest of the Presents to the Palace, acquainting the Ambassador, that it would be proper for him to d be present, to see if any were wanting. His Excellency accordingly went with his Son, *Noble*, and thirteen other Persons of his Retinue. Coming to the inner Court, where the Emperor had viewed the Horses in the Morning, they found the Carts with the Goods there before them, and the *Ta tan*, or Chancellor, sitting on the Ground. The *Dutch* were directed to sit behind him on Coats brought with them for the Purpose. Having staid half an Hour, the Emperor's two prime e *Zou tay zins*, or Counsellors, came also, and seating themselves on their Pieces of Cloth, called the *Ta tan*; who, kneeling before them, received their Commands, which were, to tell the Ambassador, that his Majesty asked, *If the Lord* Maetzuiker *at* Batavia *was in good Health.* To which, kneeling on one Knee, *Van Hoorn* answered, *That he was.* Presently after the Presents, except the Lanthorns, were carried back without the Emperor's coming to see them: But as f soon as the Ambassador was withdrawn, his Majesty came-in to see the Lanthorns, (which Captain *Putmans* and the Secretary were undoing) and the Oxen drawing the Chariot, with two of his Attendants in it: So that these two also saw the Emperor.

3. Dutch *Embassy.*

THE twenty-second, several *Mandorins* came to visit the Ambassador; also a Commissioner and four *Mandorins* from the chief *Zou tay zin*, or State Counsellor, to ask his Excellency, if he had any Blood-Coral, Perpetuanas, or other Goods to sell, because his Majesty would, perhaps, buy some. *Van Hoorn* replied, *That the* Ong, *or King* [a], *of* Batavia *had strictly forbidden him to sell any thing, but that what he had of the Kinds was at his Master's Service.* All this while the *Dutch* were guarded so by four *Mandorins* and two Soldiers, that no one could go in or out, but whom they pleased. Their *Mandorin* Guides also, who till then lodged there, were removed to another House. In the Afternoon one of the *Li-pû* Secretaries came to tell the Ambassador, that he must make himself ready against Midnight to come and deliver the Presents to the Emperor: Accordingly, the twenty-third, two Hours before Day, he was fetched, with all his Retinue, to the Palace by some prime *Mandorins*, who led him through three Courts, different from those he passed the Day before, to an inner Court. Having gone through the third Gate, they saw, in a large Area before a stately House, all the Presents placed on the Ground, and close by them the second *Ta tan*, who pointed to them to sit-down also near them.

Mandorin *visits.*

ABOUT an Hour after, the three Ambassadors from the *Korean* Isles came thither, attended by fifty Persons, with long Hair, dressed in the *Chinese* Fashion, but very poorly, and with mean Aspects. These were ordered to sit a great Way behind the *Dutch*, on the left Hand going-in. Another Hour passed, and then came a *Li-pû* to advise *Van Hoorn* to be very concise in his Answers, in case the Emperor should ask him any Questions: But presently another came to tell him, that his Majesty would not see the Presents this Day, and therefore he might retire. At his Lodging he found a Bill in *Chinese* of the Provision which the Emperor allowed him and his Retinue daily: For the Ambassador, his Son *John Van Hoorn*, and *Noble*, two Geese, four Hens, three Fish, six *Katti* of Meal, three *Taël* of black Tea, a Pound and an half of *Woetsjoe* [b], one of *Mesû*, one of *Soya*, and one of Oil; nine *Katti* of Herbs and Garlick, six Cans of Liquor: Likewise, every other Day, a Sheep; and every five Days, an hundred Pears, five *Katti* of Grapes, or Raisins, as many of dried Plumbs, and an hundred and fifty Apricots. For six Persons every Day, twelve *Katti* of Pork, six of Meal, six of *Tawhû*, three *Taël* of black *Woetsjoe*, one *Katti* and an half of *Mesû*, the like of *Soya*, *ditto* of Oil, and six great Vessels of Drink. For fifteen Men daily, seven *Katti* and an half of

Korean *Ambassadors.*

[a] In *Ogilby*, the General.

[b] Perhaps, *Wûchû*.

1667. Montanus. Pork, two of Herbs, one of Salt, and five Jugs of Liquor [a].

Homage paid the Privy-Seal.

IN the Afternoon they were pleaſed to hear, that the Emperor had viewed and accepted of the Preſents, and two *Mandorins* came to aſk if the Ambaſſador could, two Days thence, go to *Zamboie*, that is, compliment the Emperor, and go for his Privy-Seal next Morning. *Van Hoorn* having anſwered in the Affirmative, the twenty-fourth, at nine o'Clock, a *Mandorin* came and conducted him, with nine of his Retinue, to a great *Mandorin*'s Houſe that ſtood behind the *Ta tan*'s, from whence they ſaw, through one of the Palace-Gates, the Place where the Seal is kept, being a little octangular Houſe. Having ſat under the Gate to ſhelter from the Sun for half an Hour, they heard a Vice bidding them, *Aſcend*. They had advanced about fifteen Paces, when the ſame Voice cried, *Kneel*: Soon after, *Bow your Heads three Times, and riſe*. Preſently again, *Kneel down, and bow three Times more*. This done, the Word was given, *Stand up, and go to your Lodgings*.

SOON after the Ambaſſador got home, the chief *Ta tan*, or Counſellor of State, came thither with two *Li-pû's*, and aſked ſeveral Queſtions; but was forced to retire in a little Time for the Heat, it being Noon, and the Houſe very little. At going away he refuſed a Preſent of two Piſtols, one Firelock, and two Sword-Blades; ſaying, the Ambaſſador's good Will was ſufficient. The two other *Mandorins* ſpent moſt of the Day aſking many frivolous Queſtions; as, What Tails the Sheep and Hares had in *Holland?* which, with the Anſwers, were written down by the Secretary. At parting they likewiſe declined accepting Preſents: Mean-time, the Emperor ſent eighteen *Tartar* Saddles for the Uſe of the *Dutch*, while they ſtaid in *Pe-king*.

Pay Obeiſance to

THE twenty-fifth, after Midnight, the chief Secretary of the *Li-pû* came with two *Mandorins*, all richly dreſſed, to conduct the Ambaſſador and moſt of his Retinue to the Palace. They paſſed-through three Gates into the ſame Plain, or Area, where they ſat the Morning before, and were there ordered to wait till Day-light, when the Emperor was to appear on his Throne. They were in the Dark two Hours, and then, Day breaking, they ſaw the Plain full of *Mandorins* in Habits of State, who were come to *Zamboie*, or pay the Emperor Obeiſance. Half an Hour after, they were led to a fourth Gate, about fifteen Paces from which ſtood five Elephants, with gilded Towers on their Backs; three on the Right, and two on the Left of the Entrance: Likewiſe four of the Emperor's *Wagan*, two on each Side of the Gate, which had three Paſſages. They were conducted through the left Paſſage on to another Gate, with three Entries like the former, but higher, going up by an Aſcent. They paſſed-through the third Entry as before, the middleſt, where ſtood the Emperor's Chair, and which faced the Throne, being reſerved ſolely for his Majeſty. This brought them into a ſpacious Court, at the End whereof ſtood the Palace where the Throne was erected, to which they aſcended by Marble Steps.

3. Dutch *Embaſſy.*

THE Court was full of *Mandorins*, ſitting in Rows, and cloathed in State. On each Side of the Throne were diſplayed Umbrellas, Flags and Standards of yellow, blue, and white; and on each Side of the Aſcent to it ſtood about thirty Perſons in a Row, cloathed in Yellow, and five Horſes with Saddles of the ſame Colour. The Ambaſſador and his Retinue were placed on the right Hand, at the End of the firſt Row of *Mandorins*. Having ſat a little while, they were forced to riſe, to make Way for ſome grand Lords, who were going to the (Hall of the) Throne. Half an Hour after a ſmall Bell was heard to ring, and four Perſons flacking Whips. Soon after, ſomething being ſpoken in the *Tartar* Language, many of the Grandees went and ſtood before the Throne, between certain blue Stones laid there, eighteen or twenty in Number, and ſix Inches high: Then on the Proclamation of a Herald, they paid their Obeiſance to the Throne, by thrice kneeling, and nine Times bowing their Heads. During this Ceremony a ſweet Harmony was heard of ſeveral Sorts of Inſtruments. Next, the Ambaſſador and his Attendants being called by the Herald, were led by two *Li-pû's*, and placed behind the ſixteenth blue Stone, where they made Reverence, though they could neither ſee the Throne nor the Emperor. This done, the *Li-pû* retired to their Seats: But the Ambaſſador, his Son, and *Noble* were led a By-Way up the Marble Steps before the Houſe where the Throne ſtood, where they were placed near the ſecond *Ta tan*, or Chancellor, about fourteen Paces from the Imperial; ſo that from hence they had a diſtinct View of both it and his Majeſty, dreſſed in Cloth of Gold. Soon after, theſe three were preſented with a Cup of Bean-Broth; which they had no ſooner drank, but the Emperor, riſing from his glittering Throne, ſeemed to come towards them; but turning ſhort, went-out behind it. He was a brown, ſlender Youth, and had, as the *Dutch* were informed, twelve Kings [b] for his Guard.

The Emperor's Throne.

PRESENTLY after the Ambaſſador retired to his Lodging, and ordered the Preſents to be made-

Preſents ſent the Tartarians.

[a] *Montanus*, in *Ogil. Chin.* p. 319, *& ſeqq.*

[b] Theſe muſt be the *Regulos*.

1667. Montanus. made-out that were to be given to the *Tay-sins* [a], or Counſellors of State; namely, the four *Zou tay zins*, who were of his Majeſty's Privy Council, and governed the Empire during his Minority; the three other *Ta tans*, or Chancellors, who preſided in the Tribunal of the *Li pû*; the three *Li pûs*, or Advocates for Strangers, who act in all Ambaſſadors Affairs; and the Secretaries belonging to the Tribunal. Theſe Preſents, deſigned to gain their Favour in behalf of the *Dutch*, were very rich, conſiſting of ſcarlet and other Cloth, Linen, Blood-Coral, Amber, Piſtols, and Swords: Among the reſt there were four Unicorns and eight Rhinoceros Horns.

Requeſts of the Dutch. THE twenty-ſixth, *Noble* and *Putmans* being ſent for by the Aſſembly of the *Li pû*, were told, that if the Ambaſſador had any Requeſts to make the Emperor, or intended any farther Preſents for him, he ſhould come next Morning with *Noble* and deliver the ſame in Writing that they might have no more Trouble on thoſe Heads. They added, that Carts and *Kû lye's* ſhould then be ſent to carry their Goods to a larger Houſe. Upon Notice of this, a Repueſt was drawn-up, according to the Ambaſſador's Inſtructions, the chief Articles of which were, That the *Dutch* might have Liberty to come and trade every Year in the Realm of *Tay zing*; particularly at the Ports of *Quang tong*, *Sing cheu*, *Hok ſyeu*, *Ning po*, and *Hank ſieu* [b]: That they might trade, as ſoon as they arrived, with whom they pleaſed, and go when they thought fit: That they might export Silks, raw Silk, and all Sorts of Goods that are not prohibited: That they might be allowed to hire a convenient Houſe for themſelves and Goods.

Ambaſſadors Preſents for THE Ambaſſador alſo prepared a Preſent for the Emperor from himſelf: It conſiſted of four Strings of Amber Beads, one Amber Box, one Silver Diſh, one Silver Box with Mother-of-Pearl, four *Kaſuwaris* Eggs, ten Pieces of yellow Cloth, two double-barrelled Piſtols, two Pocket Piſtols, two Sword Blades, one Buff Coat, twenty Flaſks of Roſe-Water, four Perſpective Glaſſes, ſix Pieces of *Kalambak* Wood, two Unicorns Horns, one Piece of Amber, one Copper Horſe on a Pedeſtal, one Copper Lion, two Copper Dogs, one Copper Mount, one *Perſian* Quilt, and two ſmall Mortar-Pieces.

THE twenty-ſeventh, in the Morning, the Ambaſſador and *Noble* were fetched by a *Mandorin* to the Tribunal of the *Li pû*; when having delivered the Requeſts and an Inventory of the Preſents, they were led to an Antichamber, without a Word ſpoken on either Side. Soon after, two of the Aſſembly came to aſk, why he came to *Pe-king* by the Way of *Hok ſyew* and not by *Kanton*, ſince the *Dutch* had been ordered to come by Way of that Port: He replied, it was according to his Inſtructions. From hence they went to their new Lodging, which was the ſame wherein the Ambaſſadors *Goyer* and *Keyzer* reſided thirteen Years before, and had been occupied by the *Korean* Ambaſſador a whole Month.

3. Dutch *Embaſſy.*

Not long after, the ſame *Li pû* came to acquaint the Ambaſſador, that the *Ta-tan* would come to ſee the new Preſents to the Emperor, that he might give his Majeſty an Account of them. He accordingly arrived with ſeveral great Lords, and aſked whence every Thing came, with its Uſe. *The Emperor viewed.*

THE twenty-eighth, early, two *Li pûs* came for Patterns of the Preſents; and the ſame Day, *Van Hoorn* delivered the *Zou tay zins*, *Ta-tans*, and other *Mandorins* Inventories of their Preſents, after taking them aſide from the reſt: But by no Arguments could they be prevailed on to accept of them as yet, ſaying, that they would ſtay till his Buſineſs was over. They gave him to underſtand, at the ſame Time, that if he or his Retinue had any Goods to diſpoſe of, it would be proper to give them a Liſt thereof. He anſwered, as before, that they had nothing to ſell; but that what they brought was to give in Preſents to Perſons, who aſſiſted them to obtain what they came about: At which they looked at one another, and ſaid nothing, but that they durſt not accept of them [c].

THE thirtieth, the Ambaſſador and *Noble* were ſent for by the *Li pûs* to the chief *Ta tan*'s Houſe, where they commonly aſſembled, to aſk concerning the Quality of ſeveral of his Retinue.

JUNE the firſt, in the Morning, *Song lau ya*, one of the *Li pû*, and four great *Mandorins*, came to hear his Muſic. He knowing the *Lau ya's* [d] to be very civil People entertained them nobly, and they went away highly delighted.

Debates about receiving As it was in the Ambaſſador's Inſtructions, to preſent the Counſellors of State before their Buſineſs was finiſhed, and that they could truſt none without being cheated, *Noble* and *Putmans* were ſent next Morning to acquaint the *Li pû*; that his Excellency rejoiced at the Emperor's kind Acceptance of the Preſents, and deſired, that, there being ſome Preſents for the *Zou tay zins* and other Grandees, they might be acquainted with it [e], and themſelves permitted to deliver them. Being come to the *Ta tan*'s Houſe, they

[a] Elſewhere, *Tay zins*.

[b] By theſe Names it appears, that *k* is often put for *g*, and *Sieu* for *Cheuu*.

[c] *Montanus*, in *Ogil. Chin.* p. 324, *& ſeqq.*

[d] *Lau ya* is Lord or Maſter; a Title belonging to the *Mandorins*.

[e] This ſeems a little obſcure; for they had been made acquainted with it already, and had refuſed the Preſents.

1667. Montanus.

were carried into a Chamber by *Song lau ya*, to whom having imparted their Meſſage, he went in, and brought out Word, that the *Li pû* were riſen; but that the *Ta tan* would propoſe it to the Aſſembly in the Afternoon. He often aſked, if the Preſents came from the General, and there were any Letters with them. *Noble* replied, there were none, and that the Ambaſſador was commanded by the Lord *Maetzuiker* to preſent the Grandees before-mentioned.

The Tay zin's *Preſents.*

THE third, the Ambaſſador ſent the *Li pû* b Word in Writing to the ſame Purpoſe, by the ſame Perſons; who being brought into a private Chamber by two of the *Li pû*, delivered the Billet to *Song lau ya*, (who was one of them) deſiring that he would be pleaſed to adviſe the Ambaſſador what was beſt to be done, he not knowing their Cuſtoms. He ſeemed not well-pleaſed at this, and went into the Council; where *Noble* and *Putmans* being called, they delivered the Billet to three *Ta tans*, (two *Tartars* and one c *Chineſe*) who having read it, aſked to whom they propoſed to give the Preſents? The Agents not knowing what to ſay, deſired they might ſpeak to the Ambaſſador about it: But the *Ta tans* making no Anſwer, they went away without effecting their Buſineſs. In the Afternoon, a *Mandorin*, whom *Van Hoorn* had preſented with five Ells of Flannel ſome Days before, came and brought it again, ſaying, he would take it when the Ambaſſador's Affair was compleated, d but that he durſt not keep it then. He added, *That he came of his own Accord to tell the Ambaſſador, that the Letter to the* Li pû, *intimating his Deſign to preſent the* Zou tay zins, *did not pleaſe them; nay, that they would perhaps ſend ſome* Lau yas, *to know how and where he heard of the* Zou tay zins; adviſing him in ſuch Caſe to ſay, *That he ſuppoſed the* Zou tay zins, Ta tans, *and* Li pû *were all one.* This Advice ſeemed ſo odd to *Van Hoorn*, who had ſeen and ſpoken to e the *Zou tay zins*, that he judged it was a Fetch of the *Li pû* to divert him from preſenting thoſe Grandees, and get all the Preſents among themſelves.

They are refuſed.

JUST as that *Li pû* had intimated, ſo it happened; for, on the fourth, the Ambaſſador and *Noble* being ſent for by the Tribunal, was aſked, how he knew that there were any *Zou tay zins?* He anſwered, that he had ſeen and ſpoken to two of them, and that they told him, there f were two more, but then ſick. The *Li pû* replied, *Mean you them*[a]*?* and then deſired him to declare what Perſons he intended by the Name of *Li pûs*; which having done, they ſeemed pleaſed: But next Morning being ſent for again to the *Ta tan*'s Houſe, after two Hours waiting, he was called before the Aſſembly, where the chief *Ta tan* (or Chancellor) told him, *That it was true, Ambaſſadors often offered to preſent the* Zou tay zins *and* Li-pû; *but that it was not cuſtomary to receive any Thing: That therefore he ought not to give Credit to thoſe who told him otherwiſe, and that they had not adviſed him well.* To ſhew with what Ceremony the ſmalleſt Affairs are tranſacted here, in the Afternoon four *Mandorins* came expreſsly from the Emperor to know whence came the Roſe-Water, the Unicorn's Horns, and Copper Mount, with their Uſes, and what Birds the *Kaſuwaris* were.

3. Dutch *Embaſſy.*

THE twelfth, in the Morning, a *Mandorin* came to conduct the Ambaſſador and his Retinue to the Emperor's firſt Feaſt; which was given at the Houſe of the chief *Ta tan*, who was already in the Hall to receive him. That Lord and he, having kneeled and bowed their Heads three Times towards the Emperor's Palace, took their Places: The *Ta tan* ſat uppermoſt, and on his right Hand, at a little Diſtance, the Ambaſſador: Behind him, *Noble*, *Putmans*, and the Secretary; and behind them, the reſt of the Retinue. At a good Diſtance, on the Chancellor's left Hand, ſat ſome of the *Li pû* and other great Lords. When they were all placed, a Cup of Bean-Broth was filled round and drank on one Knee. After this, the Tables, garniſhed with thirty-three Silver-Plates, were ſet before the *Ta tan*, the Ambaſſador, and thoſe of his Retinue who were of Quality; and the reſt, five and five, to a Table filled with all Sorts of Fruits, and Meat baked in Oil. Then every one received a Cup of Imperial Liquor, which was alſo drank by thoſe who liked it on the Knee, after they had bowed their Heads.

Ambaſſador's firſt Feaſt.

THIS done, they fell to eat. The *Li pû* and other great Lords, who had only a Mat ſpread before them on the Floor, without either Table or Diſh, had Victuals ſent them by the *Ta tan* from his own Table. The Company having eaten a while, the *Ta tan* aſked, if the *Dutch* had brought any Bags to carry home what remained; and being anſwered, that it was not their Cuſtom, he cauſed ſome of his own to be brought, into which the Interpreters threw the Victuals promiſcuouſly. This Courſe being thus removed, a ſecond was ſerved up. On the Tables of the *Ta tan*, Ambaſſador, and other Perſons of Diſtinction, were ſet two Diſhes and two Plates. On the reſt of the Retinue's Tables, one Diſh of boiled Mutton and another of Lamb. The Joints weighed at leaſt fifteen Pounds each; and though the Fleſh did not look very well, yet

Given by the Emperor.

[a] An odd Reply; as if they were not the Officers he took them for: Yet they ſaid not the contrary.

1667. Montanus. it was exceeding fat and good. The *Dutch* were much diverted to see the *Li-pû* and other Lords feed so heartily, as well as with the *Tartar* Manner of eating, which resembled that of Beasts rather than Men. When Dinner was over, the Soldiers carried-off the Dishes, and the whole Company, kneeling, bowed their Heads three Times towards the Emperor's Palace, after which the *Dutch* took Leave.

Request to the Li-pû. As soon as the Ambassador had gotten home, an Interpreter came to acquaint him, that four Days from thence there would be a second Feast, and two Days after, the third and last: Likewise, that two or three Days after that, he was to set-out on his Return. Hereupon the Ambassador, fearing the Emperor's Answer to his Request might come too-late to get any thing changed therein, wrote to the *Li-pû*, desiring, that he might have the same ten Days before his Departure. The *Li-pû*, on hearing that Messengers were come from the Ambassador, sent Word, that they would hear what he had to say at the second Feast. On the fifteenth, *Song lau ya* came to know the Nature of *Van Hoorn*'s Request, who gave him the Letter designed for the *Li-pû*: But he was afraid to take it, till the Secretary had explained it to him. He then answered, that as soon as the Emperor had resolved-on an Answer, he should be sure to have it. Mean-time, six great *Mandarins* coming-in, *Song lau ya* took his Leave, advising the Ambassador to entertain those *Lau ya's*; which he did, by keeping them to Dinner, and delighting them with his Music[a].

The second Feast. NEXT Day, the *Dutch* were conducted to the Emperor's second Feast, where they were entertained exactly after the same Manner as before, only they did not kneel before the *Ta tan*; who told the Ambassador, at parting, that he needed not to deliver the Letter of Requests, because he had been already informed of the Contents by *Song lau ya*. He was no sooner at home, but a *Mandorin* came to give him Notice, that he was to repair next Morning before Day to the Emperor's Palace, to receive his Majesty's Presents: Accordingly, the seventeenth, he was fetched to the great Area before the fourth Gate, which faces the Throne. An Hour after Day-light, some *Li-pû*, magnificently dressed, came into the Court, and soon after a Table was brought-in, covered with a red Cloth. Presently some Stuffs and Money were laid on it. This done, the Ambassador, his Son, *Noble*, Captain *Putmans*, and the Secretary were called, and placed right before the middle Gate opposite the Throne; yet they could not discern the least Glimpse of it, the fifth Gate being so high.

Form of receiving AFTER they had kneeled thrice, and bowed their Heads nine Times, their respective Presents were brought, which they received kneeling: That for the Lord-General (received by the Ambassador) consisted of three hundred Guilders of fine Silver in six Boats; two Pieces of *Chinese* Cloth of Gold; two more of the same, with Dragons; four Pieces of flowered Silk, with Dragons; two of Flannel; twelve of Satin; eight of Damask; ten of rich flowered Stuff; ten of *Pelangs*; and ten of *Pansjes*. 3. Dutch *Embassy.*

To the Ambassador himself, an hundred Guilders of fine Silver; four Pieces of *Pelangs*; four of *Pansjes*; four of raw *Hokiens*; three of blue single Satin; six of single Damask; two of Cloth of Gold, with Dragons.

To the Ambassador's Son, one Piece of black Flannel; fifteen Guilders of fine Silver; two Pieces of raw *Gazen*; two of single Damask.

To *Noble*, fifty Guilders of fine Silver; one Piece of *Chinese* Cloth of Gold; one of Flannel; three of Damask Silk; one of Satin; two of *Gazen*; two of *Pelangs*; and two of *Pansjes*.

To *Putmans*, and *Vanderdoes* the Secretary, each forty Guilders of fine Silver; two Pieces of Damask; one of Flannel, another of Satin; one of *Pelangs*; one of *Pansjes*; one of single Damask; and one of white *Goes*.

THE three Interpreters had each, two Pieces of black Satin; two of white *Goes*; two of *Pansjes*; and two of single slight Damask.

To the rest of the Retinue, each fifteen Guilders of fine Silver; two Pieces of raw *Gazen*; two of single Damask. *The Emperor's Presents.*

To the *Mandorin* Guide *Hyu lau-ya*[b], a Horse without a Saddle: To *Han lau ya*, the other Guide, and the two *Chinese* Interpreters, each, one Silk Damask Coat, edged with Gold, which they were immediately to put on; and for each of the Soldiers, who came with the Ambassador, one slight Damask Coat.

AFTER they had received their Presents, they were led back to the Place where they kneeled before, and performed Reverence again by way of Thanks. He was then conducted out of the Court by several *Mandorins*. At parting, he asked *Song lau ya*, when the Emperor's Letter to the General and Answer to their Requests would be delivered? He replied, All in good Time: Yet that it should be three or four Days before his Departure. In the Afternoon, a young Vice-Roy, not above twenty, and Nephew to the Emperor, came to visit the Ambassador, and hear his Music. He drank two or three Glasses of Sack, and went away much delighted. Next Day another grand Lord, who had Command over the Nobility at Court, came to the same Purpose, and was entertained with a Banquet.

THE Ambassador finding, that the *Zou tay zins* Dutch *leave* Pe-king.

[a] *Montanus*, in *Ogil. Chin.* p. 331, *& seqq.*

[b] Elsewhere written, *Hui lau-ya*.

1667. Montanus. *zins* and *Li-pû's* would not receive his Preſents, had, on the fourth, written to them to deſire Leave to ſell them: But he could get no Anſwer. On the twentieth he was fetched to the Emperor's third Feaſt, at the third *Ta tan*'s Court, where he was entertained in the ſame Manner as before. In ſhort, after all the Trouble and Expence he had been at, he gained no more but to be at laſt diſmiſſed with a ſealed Letter from his imperial Majeſty to the Lord *Maetzuiker* in *Batavia*: So, on the fifth of *Auguſt*, he ſet-out from *Pe-king* to meaſure back his former tedious Journey.

Syen ſing wey. AT *Syen ſing wey*, where he arrived on the eleventh, he ſent the Preſents to the *Syen kin* of the Place, which had been laid-out for that Lord in their Journey up; but he accepted only of the five Ells of Stammel, and two Flaſks of Roſe-Water: In Return for which, he ſent a Preſent of Proviſions, and treated them nobly in one of his Barks. The *To ya* alſo made them a Preſent of Sheep and Fruits; for which, having been ſent a Piece of Perpetuana, he ſaid it was too much, and deſired only ſomething of Arms: Accordingly he had a Carbine, a Sword, and a handſome Knife preſented him, which he received with many Thanks. At *Lin ſing*, the twenty-ſixth, they were informed, that all the *Chineſe* Governors throughout the Provinces, as well as *Po vi's*, *Kon bons*, and *Pû tſen ſe's*, or Farmers, were ſent for to Court, and that *Tartars* were to be put in their Places.

Sin kyang pû. IN their Way back, they were generally viſited, preſented, and treated by the Governors of Towns. The thirteenth of *September*, coming to the great Village *Sin kyan pû*, they were informed by their Guides, that the *Kon bon* of *Hok ſyew* was arrived the ſame Day, being, at his own Requeſt, rid of his Office, to reſide there. The Ambaſſador hereupon writing him a Letter of Compliment, the *Kon bon* invited his Excellency to his Houſe: Where being come, he told him he had left Preſents with his Factors at *Hok ſyew* both for himſelf and the Lord-General *Maetzuiker*, and deſired him to accept one more of Proviſions; which was returned by a handſome Gift in Linen and Woollen Manufactures, the more effectually to gain his Friendſhip [a].

Arrive at Hok ſyew. THE ſixteenth of *October*, coming to *Sin ho*, and finding that three hundred and thirty-one *Kû lye's* were neceſſary to carry them and their Goods over the Mountains to *Pou tchin fû* in *Fo kyen*, the Ambaſſador was forced to hire an hundred and fifty, the Emperor having allowed but an hundred and eighty-one. They got, the twenty-eighth, to *Yen ping fû*, of which more than one Part had been burnt down ſince they were there before. At length they arrived at *Lam thay*, the Suburb of *Hok ſyew*, on the ſecond of *November*, after a Journey of nine Months and three Days. Here, by Order from the new General, all the Cheſts which carried the Preſents and Goods of the Retinue, except the Ambaſſador's and Perſons of Quality, were ſearched. 3. Dutch Embaſſy.

SECT. VI.

What paſſed at Hok ſyew, *and their Return to* Batavia.

Viſit the Vice-Roy, and new General. His ſtiff Carriage. Van Hoorn's *Complaiſance. The General's Haughtineſs. Difference with the* Tou ſi. *The* Dutch *Goods ſearched. Forbidden to buy Silk.* Dutch *Goods ſhipped. Ambaſſador embarks. Farther Trading denied.* Dutch *Policy. Their Stay uneaſy to the Governors. Arrive at* Batavia.

THE fourth, they all went to the Vice-Roy *Sing la mong*'s Court at his Invitation, and were kindly received. His Highneſs aſked, if he had not told the Ambaſſador all that would happen at *Pe-king* before he went thither. His Excellency having acknowledged it, and thanked him for all Favours, the Vice-Roy replied, *That thoſe were only Matters of an external Nature: But he had done ſo much for the* Hollanders, *that it coſt him two thouſand* Taël, *and the General his Place* [b]. The Ambaſſador expreſſed his Concern, and ſaid, *He would do all in his Power to ſerve the Vice-Roy; but that as to the Affair of the two thouſand* Taël, *and the General, he knew nothing of it.* His Highneſs replied, that he had only mentioned the Thing curſorily, and would ſpeak no more about it. Soon after, the Tables were furniſhed with Meat, and the Ambaſſador having eaten a little, took his Leave. *Viſit the Vice-Roy.*

AT parting, the Vice-Roy adviſed him to viſit the new General, who was a *Tartar*. *Van Hoorn* accordingly went: But Word was ſent him, *to come next Morning, for that it was not cuſtomary to addreſs him the ſame Day that they had been at the Vice-Roy's:* And going to his Lodging, he found the *Mandorin Liu lau ya*, with expreſs Orders from the General to ſearch the reſt of the Cheſts; which the Ambaſſador ſuffered to be done without making any Words: However, the fifth, he went to the General's, and was ſeated on his left Hand; the reſt on his right. The Ambaſſador breaking Silence, ſaid, *He was joyful to ſee the* Ta lau ya *in good Health, and that he was permitted into his Preſence* [c]. The General re- *And new General.*

[a] *Montanus*, in *Ogil. Chin.* p. 336, *& ſeqq.*

[b] This juſtifies that Lord's Backwardneſs to grant what the *Dutch* were ſo continually preſſing for; and ſhews he was more good-natured than he ought to have been.

[c] Methinks, theſe Expreſſions were too ſubmiſſive, and ſerved to render the Governors more haughty.

plied,

1667. Montanus.

plied, *That it was his Duty to grant Audience to Strangers.* *Van Hoorn* proceeded, *That since the* Ta lau ya's *Word was as much there as the Emperor's, they (the* Dutch) *would seek in all Things to obey him.*

His stiff Carriage.

THE *Ta lau ya* made no Reply; but after a while, asked for his Excellency's Son: To whom the Interpreter said, that if the Ambassador had any thing to ask of his Highness, he should do it then. Hereupon *Van Hoorn* desired, that the Merchants, who owed the *Dutch* for Goods, might pay their Debts; and that the Goods they brought back from *Pe-king*, as well as those left at *Hok syew*, might be sold. The General replied, *He knew very well the Debts must be paid; but that he had received a Letter from the Emperor, by which the* Hollanders *were prohibited to sell their Goods.* The Ambassador answered, *That the Prohibition was meant of the new-come Goods, whereas he only desired, that the last Year's Trade, granted by his Majesty, might be finished; and that the* Dutch *might have Liberty to lay-out the Silver they had brought from* Pe-king, *by which Means it would remain in the Country.* The General said, *That he must observe the Emperor's Orders, as the Ambassador did those of the Lord* Maetzuiker; *and that, though he judged it better for the Silver to stay in the Land than be carried out of it, yet he could not suffer them to sell prohibited Goods.* *Van Hoorn* after this intimating, *That he durst not detain the* Ta lau ya *any longer, desired to take his Leave.* The General replied, *That he was glad to hear such civil Expressions from him* [a]; and so they parted.

Van Hoorn's Complaisance.

THE Ambassador was resolved to be still more civil, and send him and the new *Kon bon* handsome Presents. Mean-while *Noble* sounded the *Chinese* Factor, to know if any Silks could be bought for Silver, or Merchandize; but the Factor representing the Difficulty of the Thing, no farther Attempt was made that Way. The sixth, *Van Hoorn* went with the Chief of his Retinue to visit the *Kon bon*; who, after Compliments were past, asked him, When he intended to depart? The Ambassador answered, When he and the General pleased: Adding, that he never doubted but their Goods of last Year might have been sold with Freedom, and they at Liberty to lay-out their Silver for *Chinese* Commodities; but that since he understood it could not be permitted, he desired to be gone as soon as possible [b].

The General's Haughtiness.

THE eighth, there came handsome Presents from the Vice-Roy to the Lord *Maetzuiker*, the Ambassador, and the Factor *Harthouwer*; consisting of Brocades, and other Silks, *China*, and Tea; accompanied with many kind Expressions. *Van Hoorn* had sent the General an Inventory of the Presents intended for him, but the Messenger could not get Audience of him; only the Interpreter brought Answer, that he would accept no Presents. Mean-while, three Ships being arrived at *Ten hay* to carry back the Ambassador, he wrote a Billet to the General about his Dispatch, and desired Leave to sell the Goods before he went: But the *Ta lau ya* would neither admit the Bearer, nor receive the Letter. However, the thirteenth, the *Tou si*, *Lyu lau ya* came to tell him, that the General and *Kon bon* intended to buy all the Merchandize, desiring a List with the lowest Prices, which was given him.

3. Dutch *Embassy.*

Difference with the Tou si.

TWO Days after, a Servant of the same Officer came with a written Order from the General to search the Store-Houses for contraband Goods that came with the Embassy. *Van Hoorn* on this sent one to demand Payment of the seven hundred *Taël* he owed the Company. The *Tou si* returned a mild Answer, and promised to discharge the Debt next Morning. Whether he did or not, does not appear by the Journal, but the seventeenth he came with a List of the rest of the Presents, with the Prices, at which the General and *Kon bon* proposed to buy the Goods. *Van Hoorn* ordered him to be told, *That he gave no Credit to him, nor would have any thing to do with him, but would send to the General to know if those were the Prices, before he gave him any Answer.* The *Tou si* offered to go with the Messenger next Day to the *Kon bon*. They went, and the *Kon bon* sent Word out, that the Presents, with the rest of the Merchandizes, should be delivered to the *Tou si*; excepting the Strings of Blood-Coral, which he would receive himself from the Ambassador six Days thence.

The Dutch Goods searched.

THE twentieth, the Ambassador having sent to the General for Leave to buy *China* Roots, Tea, Anniseed, coarse *China*-Ware, Stuffs, Stools, Cabinets, and the like, he was permitted to buy nothing but Provisions: However, on farther Consideration, the General allowed him to purchase eight or ten *Pikols* of *China* Root; afterwards he reduced the Quantity to six *Pikols*. The twenty-second, two *Tou si's* came from the General to tell the Ambassador, that his Retinue must produce all the Stuffs they had bought in their Journey to and from *Pe-king*, because he would buy them again; otherwise their Chests were to be searched, and all such Goods forfeited. Hereupon they were all delivered to the *Mandorins*, who brought the Money for them soon after;

[a] If this be a true Relation of the Fact, the General served the Ambassador right, for degrading his Character with such cringing Compliments. [b] *Montanus*, in *Ogil. Chin.* p. 345, *& seqq.*

1667. Montanus. after; with an Order, however, that the Frigat and Captain *Balfour*, who had brought some revolted *Chineſe* from *Que lang*, ſhould not ſail till they had the Emperor's Order upon it.

Forbidden to buy Silk. THE twenty-ſecond, the Ambaſſador went and preſented the Vice-Roy with a String of Blood-Coral, which he accepted before all his Attendants: But the *Kon bon* next Day was more ſhy, and choſe to have it delivered privately to the *Tou ſi*. One of the Vice-Roy's Factors told *Noble*, that his Highneſs would deliver Silk at *Ten hay*, provided they would leave Money for Security at *Hok ſyew*; but the twenty-fourth, the General told the Ambaſſador, that he muſt carry no Silks with him, but might buy *China* Ware and the like. As to the Frigat, he ſaid it muſt ſtay behind, but the Captain might go. He then apologized for not having an Entertainment for his Lordſhip, as coming unexpectedly, but hoped he would accept of a Collation at his Lodging. Upon this it was agreed to take *Balfour* with them: But yet to ſeem willing to leave him, if any farther Mention was made of the Affair; becauſe they obſerved the *Tartars* always acted contrary to the Inclinations of the *Dutch*.

Dutch Goods ſhipped. IN the Afternoon Word was brought, that the General, *Kon bon*, and *Manichuer* [a] would come to ſearch the Goods, but that the Ambaſſador might ſhip-off all his bulky Commodities: Accordingly, on the twenty-ſixth, he ſent aboard the Money, their travelling Neceſſaries, and ſuch Goods as could not be ſold. After this, the *Kon bon* coming to the Bridge of *Lam thay*, ſearched all the Cheſts in the Barks, and aboard the Frigat. Then the reſt of the Goods being carried aboard, the *Dutch* likewiſe embarked, in order to depart at high Water. In the Evening the old *Kon bon*'s Factor came to deliver the Ambaſſador twenty-four Pieces of Silk left by his Maſter; one half for himſelf, the other half for the Lord *Maetzuiker*. Theſe Stuffs *Van Hoorn* gave away to ſeveral Perſons. Not long after, an Order came from the General for *Balfour* to ſtay behind. The Ambaſſador ſaid, he would talk about it to the *Mandorins* as ſoon as he got aboard the Ship.

Ambaſſador embarks. ACCORDINGLY, on the twenty-eighth, having, with a fair Wind, gotten within a Mile of the *Lo ſan ſat*, or great Tower, he told ſome *Mandorins*, who came to demand *Balfour*, that the General had left it to his Choice to leave him behind or not, and therefore he did not believe they had any Orders to demand him. Next Day, as they paſſed-by the great Tower and Fort of *Min ja zen* [b], they found the People all up in Arms, and ſome *Batſiangs* [c] coming from Shore called to the *Dutch* to come to an Anchor; but they took no Notice of them. Preſently after, the third Perſon of that Place came in a *Champan* to tell the Ambaſſador, that the Governor would fain ſpeak with him. *Van Hoorn* anſwered, that the Governor might come and ſpeak with him, if he pleaſed, in the *Netherland* Harbour, where he arrived in the Evening [d].

3. Dutch *Embaſſy.*

THE ſecond of *December*, the Ambaſſador ſent a Letter to the General, to know how long the Ship ſhould wait, and deſire Leave to ſell the Goods, brought by the three Ships, that came for him from *Batavia*; hinting, at the End, that the Lord *Maetzuiker* might be induced to ſurrender the Caſtle of *Que lang* to the Emperor, on Condition, that he would grant the *Dutch* a free Trade in *China*. This Letter, with much Difficulty, was forwarded to *Hok ſyew*, by Way of *Min ja zen*, and an Anſwer ſent to the Governor of that Place; who, according to his Orders, diſpatched a Tranſlation of it on the eighth to the Ambaſſador by two Commanders. *The* Po vi, as theſe Meſſengers ſaid, *had accounted himſelf too good to anſwer the Ambaſſador, nor did expect any Reply from him.* The Anſwer was, that *Balfour* ſhould ſtay with the Ship till the Emperor's Order came: That foreign Commodities being prohibited, he could not give Leave to ſell them; and that the Ambaſſador ſtaying ſo long, might hurt the Buſineſs of the *Dutch* when they came next Year. There was no Mention about the Propoſal concerning *Que lang*.

Farther Trading denied.

FINDING by this Anſwer that there were no Hopes of vending their Commodities, and conſidering that the Governors did not keep their Promiſe to ſupply *Balfour*'s Ship with Proviſions, Orders were ſent to *Noble* to bring her from the *Netherland* Harbour to *Ting hay*, and tell the *Chineſe*, in caſe they aſked the Reaſon of the Ship's going away, that ſhe ſhould lie under *Ting hay* ſo long as there were any Proviſion left. By this Means it was propoſed to ſee if they intended to keep her there any longer; in which Caſe he was to govern himſelf accordingly. That ſame Night ſome petty Officers came aboard from the Junks to aſk *Noble*, when he would go thence with the Frigat? *Noble* replied, he would go next Morning, being the tenth, which he accordingly did, and joined the other Ships at *Ting hay*.

Dutch Policy.

THE fourteenth, two *Ko-ya's* came from the Governor of *Min ja zen*, to know when the Ambaſſador would go. He replied, in three Days: But added, that it was ſtrange to him, in caſe the Governors had written to *Pe-king* concerning the Arrival of his three Ships, that there was no Order come from thence about

Their Stay uneaſy

[a] Afterward, *Manchuwer*, and *Mansjuer*. [b] In the Jeſuits Map, *Min ngan ching*. [c] A ſmall Kind of Veſſels. [d] *Montanus*, in *Ogil. Chin.* p. 350, *&c. ſeq.*

them;

1655. *Jesuits Account.* them; especially as he had informed the *Li-pú*, a when there, that he expected such with Merchandize: That therefore he concluded no Notice had been sent to Court about them; in which Case, he said, the General and the Governor might be served as the former General had been, to let the Ambassador go-away with three such deep-loaden Vessels. The Officers to this made no Reply; but said, if the Ambassador staid some Days longer, the several *Mandorins* would come to him in great Junks from the General. *Van Hoorn* answered, they should be welcome, and received as Friends.

To the Governors. THE next Morning four Junks and two *Ko-yas* appeared coming-out of the Channel of *Hok syew*: The former stood without Cannon-Shot, but the *Ko-yas* drawing close to the Ships, a Servant from the Governor of *Min ja zen* came to know, whether the Ambassador intended to leave the Coast or not? His Lordship said, he intended to depart; and seeing the Junks made back with c the *Ko-yas* into the Channel again, on the seventeenth left the ruined City of *Ting hay* with four Ships. Coming to *Pulo Timon* the last Day of *October*, one of the Vessels was sent with all the Silver, Gold, and other Commodities to *Malakka*, where *Balthasar Bort* was then Governor, to be forwarded by him to *Bengal*. *Van Hoorn* acquainted him by Letter, that for the future the Trade was to be carried-on at *Kanton*, not at *Hok syew*, but that he could not tell him what d Conditions the *Dutch* had obtained from the Emperor, because his Majesty's Letter was delivered to him sealed. The other three Ships entering the *Streights of Banka* on the fourth of *October*, arrived at *Batavia* the seventh, where the Ambassador delivered the Emperor's Letter to the Lord-General [a].

Dutch *Embassy.*

Arrive at Batavia. WE have been the more particular in relating some Passages of the foregoing Embassy, the better to shew with how much Caution and Ceremony the *Chinese* and *Tartars*, their Masters, act in Affairs of the smallest Consequence, as well as to set-forth in what Manner the *Dutch* proceeded with them, for the Direction of future Agents to the Court of *Pe-king*, or Governors of Provinces. By which it may be observed, that though this Embassy was more splendid, and accompanied with richer and more numerous Presents than the former, yet the Ambassador was not treated with so much Regard either at the imperial Court, or by the Governors of the Towns through which he passed, as his Predecessors were. Whether this was owing to any disadvantageous Impressions their Enemies, the *Portugueze* and *Romish* Priests, had made to the stiff Behaviour of *Bort*, or to their not sending a Fleet, as that Admiral had promised, for the Conquest of *Tay wan*, we shall not pretend to determine: But we have thought fit to insert the following Account relating to the Embassy of *de Goyer* and *Keyzer*, to shew what Intrigues were set on Foot at *Pe-king* by the Jesuits to defeat that Attempt of the *Dutch*, to obtain Liberty of trading to *China*.

CHAP. V.

A Narrative *of the* Dutch *Embassy in* 1655: *With the Arts used by the* Jesuits *to defeat it.*

Extracted from the Letters [b] *of two concerned in the Intrigue.*

SECT. I.

Extract *from the first* Letter.

Dutch *get leave to go to Court. Jesuits Attempt to hinder it. At first unsuccessful. Have Recourse to Calumny. Prejudice the* Chinese *against the* Dutch. *Splendor of the Embassy. Shun the* Hollanders. *Both* Chinese *and* Tartars *gained over. The Emperor prejudiced. Division of the Presents. Those for the Emperor: For the Empress: For the Empress's Mother. Ambassador's Presents. Jesuitical Confidence. Court of Request. The Emperor's Decree. The Friar's Triumph, in Scandal and Lies.*

THE *Dutch* having become the Rivals of the *Portugueze* in *China* as well as other Parts, Dutch *get Leave*

[a] *Montanus*, in *Ogil. Chin.* p. 359, *& seqq.*

[b] This Narrative is given in a Letter, a Translation of which is to be found in *Ogilby's China*, vol. 1. *p.* 299, with this Title: *A Narrative of the Success of an Embassage sent by* John Maetzuiker de Badem, *General of* Batavia, *unto the Emperor of* China *and* Tartary, *the twentieth of* July, 1655, *soliciting a Licence of Trade in the Ports of his Empire. Dedicated to* Antonio de Camera, *Captain-General of the City of the* Name of God, *with the Magistrates thereof. Written by a Jesuit in those*

1655. Parts, four Jesuits, then living at Court, of a *Jesuits Account.* whom the Author was one, resolved to leave no Stone unturned to overthrow their Design; although they perceived the Attempt would be the more difficult, as they had to do with an Enemy furnished with Plenty of Gold and Silver, the most prevailing Arguments with the Great, besides all other Rarities proper to satisfy both Covetousness and Curiosity.

To go to Court. BEING arrived at *Kanton* the fifth of *September*, 1655, they applied for Leave to repair to b *Pe-king*: But having had no Success in their first Request, and fearing to offer a second, lest the Emperor and Council should suspect they only sought their own private Advantage, they wrought with the Vice-Roys of *Kanton*, from whom they had a very friendly Reception, to send their second Memorial; which being accompanied with many Letters to Courtiers, and a World of large Promises, they were permitted to come-up to Court, no Person opposing the Motion, and pro- c mised a very favourable Audience.

Jesuits Attempt FIFTEEN Days after the Arrival of this Memorial, the Jesuits having had Notice of it, *Padre Lodovicus Ballionies* and the Author immediately bestirred themselves to hinder, if possible, the *Hollanders* Access to the Court: But their Friends, both Christians and Heathens, were, it seems, all of Opinion, that it was impracticable for that Time, at least without vast Bribes, because the *Reguli* [a] of *Kanton* had corrupted all the d great *Mandorins*. However, being resolved to make a Trial, they, by the Mediation of a certain Christian of Rank, got to speak with one of the *Kolli* [b], a Sort of Master of Requests, whose Office is to acquaint the Emperor with the Misdemeanors of the whole Empire, and particularly with the Exorbitances of the *Mandorins*. At their first Address, he readily undertook the Business, seemed to promise himself Success; and received certain Heads from them to frame a Pe- e *To hinder it.* tition: But a few Days after, when they thought he had made some Progress, he went to the Christian before-mentioned, and thus excused himself: *Sir, if these* Padres, *who are Strangers, be ignorant, yet you, who are a Native, must be acquainted with the Manner of doing Business in this Court: To wit, That whenever I, or any other in the same Office with me, do exhibit Petitions, it is always from one of these two Reasons, either to be revenged of our Enemies, or for some great* f *Reward: Now I have received no Injury from the* Hollanders *to be avenged of, nor any Gratuity from these* Padres, *that, to oblige them, I should run myself into so much Difficulty and Danger.* Upon this they applied themselves to another, who told them, that if they would give him two hundred *Taël*, he would deliver their Petition, let the Articles be what they would; only he would not oblige himself, that the Emperor should approve of them: But that, for six hundred more, he would undertake they should be granted, or return the whole Money. *Dutch Embassy.*

HEREUPON, considering that *Antonio de Camera* (to whom the Letter was written) had commissioned them to spare no Expence to effect the Business; and engaged that the City of *Makau* should make good the Payment, they promised him the whole Sum: But this Master of Requests, according to the Custom of *China*, would needs see the whole Sum ready before he delivered the Petition, and also receive some Part of the Money beforehand. This not being in their Power to do, they produced two rich Vests which the Emperor had bestowed upon them, and they never had worn, because unsuitable to their Poverty and religious Habit. These he accepted for an hundred and fifty *Taël* of the Sum agreed-on: But coming to discover or suspect that they were Gifts from his Majesty, he gave them to understand, that he would not receive them; and upbraided them for doing so unworthy an Action as to part with them: But this is no wonder, says the Jesuit, since the *Chinese* are so timorous or rather superstitious in all Matters relating to their Emperor, although in their Breasts (especially those of the learned Sect) they carry the Pride of the greatest Monarchs, whence the frequent Dissensions and Changes among them. *At first unsuccessful.*

THUS disappointed, they had Recourse to the Sacrifice of the Mass, and particular Devotions for the Purpose. Their next Application was to all Princes and Noblemen, who either visited, or were visited by them; for several came daily to adore the holy Image, and view their new Church. To those they represented the *Hollanders* of a villainous and perfidious Disposition, as Apostates in Religion, and Rebels against their lawful Sovereign: They told them of their Attempt upon *Ma-kau* some Years before; their making a Descent upon the Province of *Fo-kyen*, and afterwards taking *Tay-wan*, or *Formosa*, from the *Chinese*, where they erected Forts, and had, in two or three Years, murdered above three thousand Inhabitants, besides Merchants of *Fo kyen* and *Che kyang*. They did not omit, that in the former Emperor's Reign, thirteen *Hollandexs*, taken Prisoners on the Coast, were brought to Court, condemned and executed. They added, that they had gotten such Footing in *Java*, under *Have Recourse to Calumny.*

those Parts. We have given an Extract of this Letter as well to lay before the Reader an Account of the *Dutch* Proceedings from other Hands, as to set-forth the Intrigues of the Jesuits to defeat the Design of the Embassy. By the City of the *Name of God*, (or *Nombre de Dios*) we understand *Ma-kau*.

[a] The Vice-Roys.

[b] Afterwards, *Koli*. Rather, *Ko lau*.

Pretence

1656. *Jesuits Account.* Pretence of Trade, that the King was not able to drive the mout: That no Treaties could secure any Nation against those universal Robbers, who claimed the sole Dominion of the Sea, and made no Distinction between Friend or Foe, when any Ship fell into their Hands: That therefore for his Majesty to admit such arch Pirates to a free Trade, would not only occasion infinite Mischiefs in the Empire, but scandalize all other Monarchs; who avoided having any Dealings with them, as the most pernicious Danger that could enter their Dominions.

Prejudice the Chinese If you will believe this Jesuit, all the chief Persons about the Emperor admired at the Impudence of the *Hollanders*; and were astonished at the Carelessness and Security, or rather Corruption, of those Persons in Places of Trust, who let such a Kind of People have Access into their Country. One, amongst the great *Tartars*, was so transported on hearing this Account of them, that he cried out, *It were fit the Emperor did immediately command them to be hanged, as public Thieves and Rebels to Mankind, in order to deter them from the like Attempts for the future:* But the Jesuits answered, *That such a Course would be too rigorous and unjust, because they ought to enjoy the Privileges of Ambassadors; and since they had committed themselves to the Emperor's Faith, were, by all Means, to be preserved from Violence: That it would better become his Majesty to shew them Favour, as to Strangers, especially since they had brought rich Presents, and to dismiss them peaceably* [a]; *only to discourage their Return, by granting none of their Request.*

Against the Dutch. An Eunuch of the Emperor's, a great Counsellor, having heard the Character of the *Dutch*, (from the Missioners) said, that although they were a despicable Sort of People, it was better for the Emperor to return them Presents, and dispatch them, with a strict Order never to enter the Ports of *China* any more. This Report of the Jesuits soon spread itself so far, both within and without the Palace, that, at length, it came to the Ears of those who had the Management of the *Hollanders* Business, and from thence to the *Dutch* themselves; who, thereupon, sent a Messenger to desire the Friars to forbear exasperating these People against them, by representing them as Thieves and Vagrants; it being an Injury they could not bear.

Splendor of the Embassy. The *Hollanders*, accompanied with *Mandorins*, Interpreters, and a great Company of the Vice-Roy's People, who paid them great Honour upon the Way, arrived at *Pe king* the seventeenth of *July*, 1656; and (to confess the Truth, says the Author) had they given as ample Testimony, in their Travels, of their being Catholics, at least Christians, as they did of their Munificence, and being *Europeans*, they had highly deserved every body's Affection, and the Title of noble: For they gave very rich Presents to all the Reguli and Governors on the Road; and were very liberal to the meanest of the People, who brought them but a Coal of Fire to light their Tobacco. By these Means they won the Hearts of the *Chinese*; who, unacquainted with such Silver Showers, thought they could never sufficiently admire and extol them. But what was scandalous, as they passed through a City, they gave the *Bonzas* forty *Taël* towards building a Temple. This, the Author says, he was told by a Priest and the Converts there: But says, he endeavoured to excuse it, by alledging, that the Gift was designed for some other End; only the *Chinese* Interpreter gave it such a Turn to gain the Affections of the People. He adds, that though in this he pleaded in their Favour, yet he could not excuse them for eating Flesh on *Fridays* and *Saturdays*, as it was a grievous Scandal to all the Christians there. *Dutch Embassy.*

Stun the Hollanders. About a Year before, two of their Men, one a *Chinese* of *Kanton*, the other an Interpreter, coming to *Pe king*, spied Friar *Lodowick Balion* passing by their Door, and called after him very earnestly, *Father, Father*: But he kept on, as though he had neither heard nor seen them; and thenceforward the Missioners took Care not to go near their House: For to have visited the *Dutch*, or any who belonged to them, had been at least a Kind of Contradiction to the Character which they had given of them to every body. These two had corrupted [b] many great Men about Court, and particularly a *Tartar*, a covetous Wretch, the Chief of the *Ko-li*, who was President of the Tribunal of Hospitality [c], (somewhat like our Master of the Ceremonies) whose Office is to receive Strangers, and to negotiate their Business; yet the Jesuits rather animated than discouraged, applied to the other President [d], a *Chinese*, who had always been a Friend to the former Missioners.

Both Chinese and As he had a good Opinion of the *European* Books and Sciences, they presented him with a Description of the *Chinese* Empire [e]; wherein there was an Account of the Islands adjacent to the Province of *Fo-kyen*, and a Map of *Tay wan*,

[a] Observe these Hypocrites, who pretend to Clemency and Justice, only to make their Calumny gain the more Credit with the *Mandorins*. [b] Hence it appears, that they came also to *Pe-king* with the *Dutch* Ambassadors. [c] Or, of Rites. [d] For, since the *Tartar* Conquest, all their Tribunals have two Chiefs and Presidents; the one, a *Tartar*; the other, a *Chinese*. [e] In *Ogilby*, it is called, *A Mirror*, or *Theatre of that Part of the World.*

Or,

1656. *Jesuits Account.* of, *Formosa*, which the Jesuit shewed to him; and thence took Occasion to set forth not only the Calamity which had been brought on that Island by the *Dutch*, but the imminent Danger which the whole Empire in general, and *Fo kyen* in particular, were liable to from the Neighbourhood of such an Enemy; adding, that so long as the *Dutch* should remain in Possession of *Formosa*, neither *Sven chew*, nor *Chin chew* [a], could ever be secure, or flourish. This *Mandorin* was wonderfully pleased with the Book, and promised to shew it to the Council that was to be held about the *Hollanders*; adding, that they should never accomplish their Designs there, although he knew they had bribed the King of *Kanton*, and many other great Offices about the Court: *For*, said he, *I will never suffer them to enter into* China, *or to be allowed any Commerce with it.* And, as he promised, so he performed, in Conjunction with other *Chinese* of his Party, in Spite of all the Opposition of the *Tartars*; to whom, at length, he produced the Book, which was of great Authority among them, because written in the *Chinese* Language.

Tartars gained over. In short, the *Tartars* themselves, moved by the Reports that were spread, and the Suspicions that all the chief Ministers conceived of them, at last, shut them up in their Lodgings; and not only denied them Liberty to sell any Thing, or even buy Necessaries, but would not suffer them to go to the Entertainments which some of the Vice-Roy of *Kanton*'s intimate Friends had invited them to; or any Person so much as to sit down at their Door. The *Dutch* hereupon despairing of any Success in their Negotiations, disowned that they came with a View to settle Trade; pretending their Business was only to congratulate the Emperor in his new Conquest [b], which having now performed, they desired to be dismissed. Thus, the Author and *Balion*, by laying open the Qualities of this Nation, not only alienated the Affections of the *Chinese* from them, and of many *Tartars* too, who before stood, at the most, but in a Neutrality, but also struck some Terror in those who had been corrupted by their Bribes: However, the Jesuit imputes this Success wholly to the divine Assistance [c], considering the Penury of the Missioners was to cope with the Affluence of the *Dutch*: For, at *Pe-king*, as at *Old Rome* [d], all Things are bought and sold.

As *John Adam* [e], the Jesuit, had frequent Access to the Emperor, they prompted him to acquaint his Majesty with the Affair. This, it is true, was a nice Point, because all Matters of great Moment are entirely transacted in the Tribunals; to whose Judgment he, for the most Part, conforms himself. Besides, there was Danger, lest those who favoured the *Hollanders* might be provoked to plead, that what *Adam* and the rest of his Society did, proceeded merely from Envy and Covetousness; in order to engross the Trade of *Kanton*, in the Hands of the *Portuguese*, exclusive of all other Nations, whose Commerce, probably, might be more advantageous to the Empire. However, *Adam* ventured to speak to the Emperor, who, for his sake, inclined to their Party, which stopped the Mouths of all Gain-sayers. Frier *John Valleat* was very instrumental in spurring-on *Adam*, who, in his Letter to Frier *Visidore* [f], in *February* 1655-6, gives an Account of his Proceedings in the Affair [g].

Dutch Embassy. *The Emperor prejudiced.*

Division of the Presents. THEY divided the Presents into four Parts; the first, for the Emperor; the second, for his Mother; the third, for the Empress; these three had their Superscriptions: The fourth, was a particular Present from the two Ambassadors. This Division was subtilly contrived, to purchase the Favour of all Parties: However, it was not the Contrivance of the *Hollanders*, though they are such Masters of that Art; but of the Vice-Roys of *Kanton*, who also composed new Letters in Place of those which came from the General of *Batavia*: Nor had they missed their Aim, had they been *Catholics*; for then they would have met-with no Opposition. That the Disposition of the Presents was the *Chinese* Invention, appears from hence, that when the Master of the Ceremonies asked the *Hollanders*, How it came to pass that such and such were for the Queens, seeing there was no Mention made thereof in the General's Letter [h]? They returned this ridiculous Answer, That after they had been at Sea for some Time, they found these Goods in the Ship, which they knew not of before, and therefore set them a-part for their Majesties. This was a very unlikely Story: However, it might be true, that they found them in the Ships of some *Portugueze* Merchants, or others, which they met with in their Voyage; for such they plunder without any Scruple.

Those for the Emperor. THE Presents were as follows: Those for the Emperor; a Suit of Armour embossed with Gold; twenty-three Guns, of several Sorts and

[a] Or, *Chang chew*; in *Ogilby*, *Cin Cheu*: These are Cities of *Fo kyen*. [b] This is evidently false, for they even obtained Leave to trade. See the Emperor's Letter, *p.* 429. [c] As if the Deity could assist in Fraud and doing Mischief. [d] Why not *New Rome?* [e] *John Adam Schaal* or *Scaliger*, made a *Mandorin*. See before, *p.* 423. c. [f] An Abstract of the Letter, which is inserted at Length in this Place, will be given afterwards. [g] *Ogil. Chin.* vol. 1. *p.* 300. *& seqq.* [h] If the *Chinese* dressed the Letter, it is much they should commit such an Oversight.

Sizes,

1656. *Jesuits Account.* Sizes, all richly and curiously wrought; six Broad-Swords; six other Swords hatched with Gold; five Chests filled with Cloves; one Chest of Nutmegs; two Pieces of fine Scarlet; two of Broad-Cloth; one Piece of Cloth Carnation Colour; one of green Cloth; two of Sky Colour Cloth; two of Popingee Cloth; a hundred Ells of Holland; three Packs of Flowers of divers Colours; three *ditto* of Cinnamon; twelve Quilts; fifty Pounds of Amber; two of choice Coral; two of Amber Beads; one Branch of polished Coral, b weighing one Pound and a half; ten Parcels of Sandal; three Powder Flasks; a Silver Optic Tube; twelve Plumes; four Looking-Glasses; one great Looking-Glass, eight-square; one Suit of Tapestry Hangings; six Carpets.

For the Empress. FOR the Empress; a large Looking-Glass; a little Image of Tortoise-shell; a Piece of green Cloth; *ditto* of Scarlet; eight Ells of Holland; a Piece of Sky Colour Cloth; *ditto* of green *European* Satin; two Quilts; Tapestry Hang- c ings; four Pieces of Amber; two *Italian* Tables of white Marble, inlaid with Pictures of divers Colours; three Rosaries of Amber Beads; a Crystal Cabinet; a Cabinet of Wood of divers Figures; ten Bottles of *European* sweet Waters; six little Chests of divers Pictures.

For the Empress's Mother. FOR the Empress's Mother; a large Looking-Glass; a Tortoise-shell Cabinet, inlaid with Silver; another little Ebony Cabinet; a great Scrutore wrought with Crystal; four Rosaries of Am- d ber Beads; three *ditto* of Coral Beads; six Pieces of Amber; one Branch of Coral; six *Italian* Tables of white Marble, inlaid with Pictures of divers Colours; three painted Carpets; one Piece of Scarlet; *ditto* of Broad Cloth, not very fine; *ditto* of black *European* Satin; *ditto* of green *European* Satin; *ditto* of blue Satin; two Pieces of black *European* Damask; one of *European* Velvet; Tapestry Hangings; twenty-six Ells of Holland; a Cabinet made after the Fashion of an Eagle; e six Crystal Goblets; twenty-one curious Pinctados of *Metchlajatam*; twelve Bottles of *European* sweet Water; and one Piece of Broad-Cloth, very fine.

Ambassadors Presents. THE Presents from the Ambassadors to the Emperor, were, a Piece of Scarlet; *ditto* of green Cloth; *ditto* green *European* Satin; *ditto* red *European* Satin; *ditto* white Satin; twenty-four Ells of Holland; ten Pieces of Amber; two Rosaries of Amber-Beads; *ditto* of Coral-Beads; a Looking- f Glass; four Looking-Glasses with Painting; four Marble Tables of divers Colours; a Marble Cabinet; two Guns; two Lances; one Sword with a Silver Hilt, and rich Scabbard; three Goblets of *Venice* Glass; two Statues engraven with Flowers; a Sword hatched with Gold, and silvered; a Pair of Knives; a Plume of Feathers; a painted Parrot; twenty Bottles of *European* sweet Water; and twelve Pots of Wine of divers Countries. *Dutch Embassy.*

WITH these Treasures the *Hollanders* intended to purchase the *Chinese* Trade; but though Gifts will do much, says the Friar, yet the devout Prayers of the Servants of God [a] will do more; and our God who suffered them to enter *Japan* so much to the Destruction of Christianity [b], which before flourished on that Island, would not permit the Ingress of these innovating Heretics into *China*, to do the like Damage to Religion there. *Jesuitical Confidence.*

THREE Things there are, which, had the *Hollanders* brought, would have been powerful Advocates for them: The first is a Harpsicord, with a skilful Player on it; the second, a Trum- c peter; the third, some Engineers and Officers to train-up and exercise Soldiers. These Things the Emperor doth much long for; but our God (says the Jesuit) would not suffer our Enemies to bring them, that our Friends hereafter might do a Thing which may redound very much to the Advantage of the Catholic Religion.

As the Entertainment of the *Dutch* at *Pe-king* was very hospitable, so their Dismission thence was with all possible Grace and Favour, as appears d by the Remonstrance of the Court of Request to the Emperor, which was as follows:

Remonstrance of the

" IN the thirteenth Year of the Reign of the " Emperor *Kan chi* [c], on the eighteenth Day of " the sixth Month, there was brought to this " Court the Copy of a Petition from the *Hol-* " *landers*, who came here to tender their Homage " and Vassalage to your Majesty; wherefore, " according to our Duty, we have consulted " thereon: And although the Truth be, that " the Fame of your Majesty's Greatness and " Power be extended unto the utmost Parts of " the habitable Earth; yet, upon our strictest " Examination and Search into the Laws and " ancient Records of this Empire for this Pur- " pose, we cannot find in any Age past, that " the *Hollanders* have ever sent to pay Tribute; " therefore, seeing we have no Precedent or esta- " blished Rule to follow in this Business, the Re- " sult of our present Judgment is, that your f " Majesty may do very well to continue this " following Decree, to wit:

THAT considering the Voyage from the Hollanders *Country hither is both tedious and perilous, your Majesty doth grant them Leave, once every*

[a] So they call themselves; but the *Dutch* and other Protestants say they are the Servants of the Devil.
[b] He should have said Anti-Christianism, or Popery, which is worse than Atheism.
[c] In *du Halde's China*, *Shun chi*.

five

1656. *five Years, to come and pay their Tribute unto this Court, and not oftner; And this your Majesty doth, to shew the whole World your Willingness to receive, into your Bosom, the remotest Strangers. As to the Way they are to take in coming hither, it is fit to be by the Province of* Kanton [a], *and no otherwise: And for what relateth to granting a Licence for their Commerce within your Majesty's Dominions, there is already a clear Declaration published for your Majesty's Dislike thereof, so that more needs not be said of that Matter. Yet notwithstanding, after their Appearance before your Majesty, they may buy and sell some certain Things, provided they have Regard always to such Constitutions as are made concerning all Strangers within this Realm, and exactly conform themselves, in the Manner of buying and selling, to the Laws and Ordinances established in that Behalf; and hereupon let all Vigilancy be had, and all appointed Penalties severely executed upon Default. As often as they shall come to pay their Tribute, their whole Number, both of Masters and Servants, not to exceed an hundred Persons: Of those only twenty shall repair unto the Court, (the rest remaining behind at* Kanton) *and of those twenty let them observe to bring two Chiefs, whereof one may be a Man of Learning, the other a Soldier. Let the* Mandorins *provide strong Guards to accompany them to the Court, and to take Care, at their Return, that they keep together, without straggling out of their Way; and upon their Arrival at* Kanton, *that they immediately repair to their own Country, their Delays about the Coast and Seas of* Kanton *appearing inconvenient.*

Jesuits Account. Court of Request.

"THIS is the Opinion of your Majesty's "Court of Request: But not daring to take upon "it any Determination of what is fit, or not "fit; therefore I, the President thereof, do, in "all humble Reverence, offer this Remonstrance "unto your Majesty, beseeching your Majesty's "royal Decree for a final Determination here-"on. Given in the thirteenth Year of his im-"perial Majesty *Kan chi*, on the seventh Day "of the seventh Moon."

TWO Days after the Date of this Remonstrance, the following Decree of the Emperor was published.

The ultimate Decree *of the* Emperor.

The Emperor's Decree. *TO the Kingdom of* Holland, *Health and Peace, which, out of its cordial Love to Justice, hath a subjected itself to us, and sent Ambassadors through the wide Sea to pay us Tribute: We, nevertheless, weighing in our Mind the Length of the Voyage, with the Dangers incident thereto, do heartily grant them Leave to come once every eight Years to pay their Tribute unto this Court; and this we do to make known to the Universe our Affections to the People of the remotest Parts: In all other Things we give our royal Consent and Approbation to the Remonstrances of our Court of Request.*

Dutch Embassy.

b THUS (you see) neither the Tribunal nor the Emperor have granted them Commerce; which being denied, there is little Reason to think that they will return merely to pay their Tribute: But in case his Majesty had allowed them to come every Year, they might have made-up their Charges by a private Trade, especially being so much in Favour with the Vice-Roys of *Kanton*, and the *Tartars* thereabouts, who would ingross c the Profit thereof: Therefore did God stir-up the Hearts of the *Chinese Mandorins* unanimously to oppose it; and at length, when both *Tartars* and *Chineses* had granted their Return every fifth Year, the Emperor, by special divine Providence, augmented it to the eighth Year. Now, before that Time expires, either the Emperor, the Vice-Roys of *Kanton*, or the rest of their Favourers will be dead, or the *Hollanders* themselves destroyed.

The Friar's Triumph.

d BUT should all these fail, and the *Dutch* be so abject to return at that Period, yet the Lord, says the Jesuit, will minister some Means to us for ruining their Designs. However, there is little Probability of their coming again, considering they went away so highly discontented, as well by reason of the strict Watches set over them, as for that they were never admitted to the Emperor's Presence, any more than the *Muscovites*, because they would not submit to the e Ceremonies of Reverence performed in the Palace [b], as Father *Balion* acquainted me in a Letter which he sent by Post after my Departure to *Nan-king*. On this Account the *Tartars* and *Chinese* reckon both those Nations Barbarians, who, on their Parts, are highly disobliged to be so dismissed: Yet very just it is, that Heretics and Schismatics should depart both hated and disgusted, that by their ill Example they might not give Scandal to the new Christianity [c] here planted, nor cause the Religion of *Europe* to be ill-spoken of [d].

In Scandal and Lies.

[a] It appears, from a Question put to *Van Hoorn*, that they were to come by Way of *Kanton*. See before, *p.* 483. c. [b] But this Account of Father *Balion*, or *Belial*, appears to be false, for the *Dutch* did perform the Reverence, and had an Audience. See before, *p.* 427. [c] Popery is indeed a new Kind of Christianity, though they pretend it is as old as Christ. [d] *Ogil. Chin.* p. 311, *& seqq.*

SECT.

1656. *Jesuits Account.*

SECT. II.

Extract *of the second* Letter [a].

Written by John Adam, *Jesuit and* Mandarin.

Falshood invented, to prejudice the Emperor. Malicious Insinuations to the Li-pû *Court, and to his Majesty, against the* Dutch. *The* Russians *preferred.* Dutch *Interest great; yet guarded. Their Affair opposed by the Jesuit in the Council.*

Falshood invented

THE Author being with the Emperor on the twelfth of *February*, 1655-6, his Majesty, after some familiar Discourse, began to speak of the *Hollanders*, which gave the Jesuit an Occasion to represent them in their proper Colours: And whereas they had boasted of large Dominions, he informed his Majesty, that they were only possessed of a small Part of a Country which they forced by Rebellion from their lawful Sovereign; and thereupon became Pirates [b] at Sea, robbing all they met-with, in order to support their Power on Land.

To prejudice the Emperor.

To this his Majesty expressed his Credit, by telling *Adam*, that two Years before he had denied them Entrance into his Country; and that he knew not how they had now obtained it, unless through Negligence, or Collusion in his Officers. The Jesuit replied, that it was by bribing those of *Kanton:* However, he said, since they had a Licence granted for coming to Court, it would seem light now to revoke it; but that his Majesty should be cautious how he gave them any Liberty to trade in his Country; because whersoever they once get Footing, they so fortified themselves, that there was then no driving them out again, or preventing their Ravages. The Emperor was very well pleased, it seems, at his Information, and said it should be remembred in its proper Season.

Malicious Insinuations

A FEW Days after the Arrival of the *Dutch* at *Pe-king*, Friar *Adam* was summoned by the *Mandarins* to be present in the Tribunal, when their Proposals were to be received and debated, in order to give his Opinion of them. There appeared eighteen Persons besides *de Goyer* and *Keyzer*, the two Chief, whom the *Tartars* called *Kong ping* [c], that is, *Captains*, and shewed much Respect. They saluted the Jesuit very civilly.

Here having opened their Boxes and Packs, they were asked whence each Piece of Goods [d] came; which they freely declared, either for Sake of Truth, or because the Jesuit was present. Hence it appeared, that scarce one Thing in ten was *Dutch:* Nay, the hundred Pieces of Cloth, which they pretended to be made in *Holland*, were really no other than *Indian* Basta's [e]. Demand being made, from whence they came, and what Time the Voyage required? they said, from *Holland*, and that the Voyage took-up sixteen Months; including the Time spent in sailing from Place to Place, where they gathered-up Goods. All the Friends and Servants of the Kings of *Kanton* were continually about the *Dutch*; extolling them, and crying-up the great Benefit which the *Mandarins* would receive from allowing them to trade. In short, they were as zealous in their Business, as if it had been their own.

Dutch Embassy.

To the Li-pû *Court,*

AT length they flocked about the Jesuit, to hear what he would say: He told them in the *Chinese* Language [f], "That indeed the *Hollanders* were *Europeans*; but having cast-off "their King, had only a Prince who command-"ed their Armies, and was then a Child about "six Years old: That by their own Confession "they were not sent by this Prince, but by "their *Mandarins*; and that the Goods they "brought with them were, for the most Part, "the Growth of other Countries, and not their "own." Here a Messenger coming from the Emperor for the Speaker, he was forced to break-off, only adding, "That his native Coun-"try was near theirs, so that he was very well "acquainted with their Manners, and under-"stood their Language; whereby he had dis-"covered a Contradiction between their Answer, "and the Memorials which they delivered to the "*Mandarins* and the Emperor." On this Occasion, the Letter-Writer observes, that though they found one President acting much in their Favour, yet seeing him (the Jesuit) sit near that Officer, they supposed he had some Authority in the Court, and to this imputes their Moderation. He also notes, that when he arose to go-out, they all stood-up, and the two Captains proffered him their utmost Service.

And to his Majesty.

As soon as he came to the Emperor, he took notice of the Contradiction above-mentioned:

[a] This Letter, written to Friar *Visdore*, was inserted in the former Letter, as mentioned before. It was carried to that Jesuit by *Gabriel Magalhanes*, who published an Account of *China*. [b] Or, Rovers. In *Ogilby*, Vagabonds. [c] In *Ogilby*, *Compim*, the *Portugueze m* having the Force *ng*, or, rather, a long *n*. [d] These were the Presents. [e] Yet the Line before he owns they declared truly whence every Piece came. [f] So that the *Dutch* could not understand him; but the Interpreter could.

1656. back to *Holland*, both Sums joined, will make a thirty-two Months: To these add eight since their Arrival at *Kanton*, the Whole will amount to forty Months: Hence, he said, it was evident, that they could not fail from *China* to *Holland*, stay there some Time for a Commission and Presents, and return to *China* in the Space of two Years, as they pretended. From this Lye the Jesuit inferred, that the Emperor might judge what Credit was to be given them in other Matters.

Jesuits Account.

HIS Majesty (if you will believe Friar *Adam*) was somewhat amazed at this Argument: But the Friar approaching near, as if he had some Secret to whisper to him, alledged a second, which much more astonished him; observing to him, that, if those People get Footing in any Place, upon Pretence of Commerce, immediately they raise Fortresses, and plant Guns: That he admired how they came to be led through his Majesty's Country from South to North, and suffered to view all Places in their Way: For that, in Case they had a Design to invade the Kingdom of *Kayo*, and should build a Castle in the Island, called *The Golden Mountain* [a], standing in the Middle of the great River's Mouth, they would be able to command that Passage, and infest the four great Cities in the Neighbourhood: That they might do this with only an hundred Men, while his Majesty would be obliged to keep two or three thousand on Foot to observe their Motions: That it would not be possible to drive them out, since they could be supplied with all Manner of Necessaries by Sea; and, that the like Danger might be apprehended from them in whatever Place they should be allotted to settle in. *Let not the Emperor*, concludes the Jesuit, *take it ill, that I do thus freely speak my Sentiments of the Danger to which his Dominions are exposed: For I stand before my bounteous Lord and Master, to whom I am obliged to declare every Thing that may threaten Mischief to him; the Fear whereof breeds no small Anxiety in my Heart* [b].

Against the Dutch.

THE Emperor, after musing a-while, expressed his clear Apprehension of what the Friar had delivered; and presently asked him, *If the* Muscovites *were of the same Temper?* He answered, That they were the reverse, being a faithful and just People; excepting in one Article, allowed by Law, which they did not so perfectly observe as they ought: That they were governed by a potent Prince, who could have no other Design in his Embassy but to congratulate his Majesty's Conquest and Accession to the Throne: But that,

The Russians preferred.

because they understood not the *Chinese* Language, nor had any Interpreter careful of their Business, they were left as Men forlorn: That it would therefore become the Emperor's wonted Goodness, though there were but two of that Nation, seeing his Majesty had received their Message and Present, to do them some Honour, and, with Gifts, amicably dismiss them. The Emperor having approved of whatever he said, the Jesuit thought it needless to press any thing farther. At length his Majesty commanded a Table to be furnished for him, and the chief Eunuch of the Palace to keep him Company, and so withdrew.

Dutch Embassy.

FRIAR *ADAM* takes it for granted, that three thousand *Taël* would have been sufficient to purchase a Present more acceptable to the Emperor than all the *Dutch* had brought, so as effectually to establish them [c] in his Favour, and keep all the Passages into the Empire shut against those Heretics: But he observes, that the Missioners were at too great a Distance from *Ma-kau* to apply to the *Portugueze* for their Assistance on the Occasion; and doubts, in Case they did, whether their Request would be complied with. However, he assured his Correspondent, he would spare neither Art nor Labour to paint the *Hollanders* in their true and native Colours. He adds, that it would be very difficult then to get any of the *Mandarins* who would do that Work for him; because the Enemy had, by Bribes, gained the Hearts of so many over to their Party, that a thousand Pounds would scarce do what an hundred would formerly have done [d].

Dutch Interest great.

THE first of *August*, the *Mandarin* of *Kanton*, and a great *Mandarin* of another Province, (who had accompanied the *Dutch* to Court) being brought to the Jesuits College, among other Things, told *John Adam:* That the Fraternity, called *Sin a vang* [e], had resolved to invite the *Dutch* to a Feast; but they were not permitted to stir out of Doors: That this made them despair of effecting their Design, insomuch, that they had declared against seeking Trade here; and having saluted the Emperor, were desirous to depart: That they had intended a very choice Present for him *(Adam)*; but not being allowed to stir abroad, they could not bring it; yet hoped he would do them no Injury with his Majesty.

Yet guarded.

THE sixth, the Emperor sent for him to come to Court, to co-operate with the *Ko li* in the *Hollanders* Business. As soon as he came, they shewed him a Copy of a Decree drawn up, but not confirmed by the Emperor, who (they said)

Their Affairs opposed

[a] The *Chinese* Name must be *Kin shan*. [b] Our Jesuit says this, to shew his Art in Dissembling; for, it is plain, he was persuaded, or, perhaps, bribed, to speak to the Emperor, by the Importunity of others. [c] Meaning, either the Missioners, or *Portugueze*. [d] Hence it appears, that they had nothing but their own Calumny to depend on. [e] In *Ogilby*, *Cin a vam*.

would

1656. *Jesuits account.* would have him consulted in it. It ran much in Favour of the *Dutch*, praising their Grandeur, and extolling their Merit, in coming from so remote a Country, to visit and congratulate his Imperial Majesty: Upon these Considerations, this Tribunal being to deliver their Opinions to the Emperor, concerning the Commerce which the *Hollanders* desired with his Dominions, they declared an unanimous Propensity to grant their Request. The President having asked the Jesuit, if it was to his Satisfaction? he answered in the Negative, and gave his Reasons for so doing, *viz.* that as such a Privilege had never been granted to any Foreigners before, it was evident, that it had been always deemed unsafe and dangerous; and that greater Mischiefs were to be feared from the *Hollanders*, upon such a Licence, than from any other Nation under the Sun. *But, probably, said* Adam, *the* Hollanders *may be your Relations, and so come hither wholly for your Benefit; yet, if their Motives be well scanned, they will appear to be grounded upon their own Profit: They boast what great Merchants they are; and, I suppose, it is their Nature, as well as Trade, to enrich themselves with the Goods of others.*

By the Jesuit, THE *Tartar* President was both amazed and incensed at this Answer. He was Son-in-law to one of the Vice-Roys of *Kanton*, and durst not act contrary to his Desire; therefore, to make Trial whether the Jesuit would change his Sentiment, he appointed three *Chinese Ko-li* to debate the Business more privately with him: But, they, instead of aiming to change his Opinion, expressed a great deal of Joy, that he had spoken so frankly; which they not daring to do, were resolved to absent themselves from Court. Hereupon the Missioner urged boldly, that the Decree might be altered; and, that the Suffrage of the Court being taken, a definitive Sentence might be drawn up to this Purpose: *That seeing the Emperor had received Presents from the* Hollanders, *he should be desired to remunerate them; but that Contracts with, and Access, to this Court, was not according to the ancient Custom of this Empire.* To this Motion they were all silent. However, two Days after, a Decree being issued out, with some small Alterations only, our Jesuit went to enquire the Reason of the most ancient *Chinese* of the *Ko-li*; who, seeing his Firmness, desired him to be satisfied: Saying, that Commerce should be denied the *Dutch*; only, he would have it confirmed by a general Suffrage, to avoid Reflections on particular Persons.

THE same Day, the President [a] coming to consult Friar *Adam* about the Affair of the *Hollanders*, the Jesuit advised him to be very careful what he did in it: For that he had spoken in private with the Emperor, and that his Majesty had commanded the *Ko-li* to consult him about it; with an Intention, that they should strictly conform themselves to his Opinion. The President replied, that he would persuade them to be content; that the Emperor should reward the *Dutch*, but not grant them any Liberty of Trade. *The* Dutch, says the Jesuit, *despaired of the Emperor's Approbation in their Favour, without my Consent; and of that, they despaired much more. In a few Days the Decree will be published.* Dutch *Embassy.* *In the Council.*

THE Letter from the General of *Batavia* to the Emperor, and the Vice-Roys of *Kanton*, came at first unsealed, and without any Mark of Distinction, as if it had been written to one of his familiar Friends and Equals; but the *Kanton Chinese* did so dress and adorn it, that it appeared, at *Pe-king*, with great Reverence and Humility: Quite different, says the Jesuit, were the Letters formerly written to the Emperors of *China*, when we came thither, by *Maximilian*, Duke of *Bavaria*, and *Ranutius Fernelius*, Duke of *Parma*; as well for the Paper, Style, and Superscription, as for the magnificent Titles and Encomiums which they gave him. But what Comparison between these Princes and a few Merchants in *Java?* At length, the World will be undeceived [b].

THE Jesuit has inserted the above-mentioned Letter, which he translated out of *Dutch* into *Chinese*, for the Emperor, and into *Portuguese*, for, we presume, his own and Friar *Visidore*'s Satisfaction: It is dated from *Batavia*, *July* the twentieth, 1655; and signed, *Governor General* John Maetzuiker. The Purport of this Letter is, to congratulate the Emperor on his Conquest of *China*, and desire Admittance into his Ports to trade. The Whole is introduced by a long Preamble on the Wisdom of Providence, in so distributing the Gifts of Nature, both for Use and Ornament, that every Country shall have some, and none all; in order to bring-about a Correspondence among them: But there is nothing offered towards establishing *a firm League with the Emperor*, (a Thing, which the Ambassadors are said to have had in Charge [c]) although Mention is made of the *Dutch* having entered into Friendship and Alliance with most of the Potentates neighbouring on *China*.

[a] This must be the *Tartar* President, before-mentioned. [b] *Ogil. Chin.* vol. 1. *p.* 306, *& seqq.* [c] See before, *p.* 404. a.

1622. Van Rechteren.

Dutch *Proceedings.*

CHAP. VI.

The first Attempts *of the* Dutch *to trade in* China, *and* Settlement *at* Tay wan.

Now first translated from the French.

Introduction. THAT the Reader may better understand what relates to the Subject of the preceding *Dutch* Embassies, we shall give him a succinct Account of the former Attempts of the *Hollanders* to trade at *Chin chew*, or, *Chang chew*, in *Fo kyen*; and how they came to be possessed of the Island *Tay wan*, and Part of *Formosa*. This we have taken from the Voyage of *Seyger van Rechteren* to the *East Indies*, who was in those Parts from 1628 to 1633, and had it from some *Dutch* Officers on-board him, who had been Prisoners at *Makau*. They were taken in the unfortunate Attempt made by the *Dutch* on that City in 1622; and gave him, in Discourse, an Account of *China*, and the *Dutch* Affairs there; which he has inserted in his Voyage. This Voyage of *Rechteren* was first published at *Zwolle*, in *Overyssel*, in 1639, containing one hundred and eleven Pages, Quarto. It was afterwards translated into *French*, and is inserted in the fifth Volume of the *Dutch* Collection of Voyages to the *East Indies*, Octavo, making one hundred and forty-five Pages; whence we have extracted what follows, which is not in the *Dutch*. There is in both Editions a Chart of the Mouth of the River *Chincheo*, or *Chang chew* [a], with *A mwi Que mwi*, and the adjacent Islands.

SECT. I.

No trading to China. Mandarin *Gravity*. Dutch *Proceedings at the* Piscadores. *Bay of* Chin chew, *or* Chan chew. *Treaty with the* Chinese *broken-off: Renewed by* Van Meldert: *Suspended awhile.* Reyersz *sails to* Hoksyew, *or* Hok chew: *Treats with the* Mandarins. *Junks sent to* Batavia. *The War renewed. The* Chinese *uneasy. Articles agreed on. Attack the* Dutch *Ships. The* Muiden *burnt.* Dutch *Reprisals. The Treaty renewed.* Dutch *retire to* Tay wan. *Peace concluded. Fort* Zeland *built.*

No trading to China. ALTHOUGH the Emperor of *China* neither admits Strangers into his Dominions, nor suffers them to trade therein, yet he allows his Subjects to traffic in foreign Countries; though some have falsly asserted the contrary. Soon as a strange Ship appears on the Coast, she is immediately surrounded by Junks, which prevent her from trading, getting Provisions, or even speaking to any-body; so that she is obliged to retire. In Case any approach the Shore, without being discovered, and land, they are brought before the Governor of the Port or Island; who tells them, he is not allowed to treat with them. If they ask to speak to the Governor of the Province, who resides within Land, he gives them a flat Denial; and tells them, that he would not so much as let him know that there were any b Strangers in the Country. If they desire to see the Emperor, the Answer is, that it would cost the Person his Life, who should carry such a Message; and all the Officers their Places, who were privy to the Affair.

Mandarin *Gravity.* IT is certain, that these are the gravest Gentry in the World; they always appear with a more composed and modest Air than the ancient Stoics. The *Chinese*, who was sent to negotiate Matters with *John Peter Coen* [b], of *Hoorn*, the *Dutch* c General, sat near him patiently all Day long, in a large Hall, without moving, or scarce speaking a Word: This he did to induce the General to speak, that he might sound his Intentions. *Coen*, who was a Person of no less Gravity than himself, sat in the same Posture and Silence, watching to make the like Discoveries. The *Chinese* finding he could get nothing out of him, went away without speaking; and the General let him go as he came.

Dutch *Proceedings.* d THE Orders for the Expedition to *Ma-kau* (in *July* 1622) were given by *Coen*; and the Conduct it committed to *Cornelius Reyersz*, who was killed in the Action. The Fleet consisted of fourteen Ships, besides two *English* Vessels; and in the Bay of *Panderan*, near *Ma-kau*, two others, called the *Fidelity* and *Hope*; which last perished there. The Attempt having miscarried, the *Fidelity* continued her Voyage to *Japan*; and the rest of the Fleet sailed to the *Piscadores* [c]. e There the *Dutch* built a Fort with four Bastions, and mounted twenty Pieces of Cannon; which, being eighteen Leagues [d] from *Ma-kau*, much obstructed the Commerce of the *Spaniards*. While it was building, they took several *Chinese* Junks; whose Hands, to the Number of one thousand five hundred, they obliged to work: But they all died, except two hundred, before it was

[a] The Chart we have given, is from *Montanus*'s Relation of *Bort*'s Expedition; which seems to be *Rechteren*'s, somewhat corrected. [b] He was Governor-General of *Batavia*, and died the twenty-first of *September*, 1629. [c] Isles of *Pong hû*. See before, *p.* 111. a. [d] It is rather one hundred and forty Leagues.

finished,

1622. Van Rechteren. finiſhed, through want of Victuals to keep up a their Strength; having had often not above half a Pound of Rice a Day. The *Chineſe* refuſed to exchange Priſoners, though the *Dutch* offered them eighteen for one, either of their own Nation, or of *Japan*; ſaying, if they would give one thouſand for one, they ſhould not take them: So that they all died at length, except eleven.

At the Piſcadores. THE *Dutch* treated the *Chineſe* in the ſame Manner by Way of Repriſal, and to ſee if they could by that Means make them alter their Meaſures. They did not indeed put them to death; but they uſed them with ſo much Rigour, impriſoned them ſo cloſely, beat them ſo unmercifully, tortured them ſo cruelly, gave them ſuch bad Diet, and ſo little of it, that it was impoſſible they could long ſubſiſt. When the *Hollanders*, whom they call *Statiſes*, from the Name of the *States*, arrived at the *Piſcadores*, they found there twenty armed Junks, which ſerved to convoy the fiſhing Boats, and fled as ſoon as they diſcovered the *Statiſes*: But ſending *Van Meldert* with a Yatch after them, which hung out the Flag of Peace, two of them ſtopped till he came up. Having acquainted them with his Deſign, they told him, that he muſt go into the Bay and make his Requeſt to their Commandant, who had the Care of ſuch Matters, and would ſend Advice thereof to the Emperor and his Council. Their Directions were followed, and *Van Meldert* was diſpatched with three Yatchs to the River of *Chin chew* (or *Chang chew*).

Bay of Chin chew. THIS River is the moſt conſiderable in the whole Empire of *China*, as well on Account of the great Commerce that is driven there, as it being the largeſt [a]. Many Junks, richly loaden, ſail from thence to *Batavia*, *Tay wan*, and other Places.

ALL the Iſlands which appear at the Entrance of this River are full of little Towns and Villages, well peopled, and carry on Trade. The City of *A mwi* [b], in the Iſland of the ſame Name (which lies juſt before the River) is the moſt remarkable Place among them. There the *Hay tok*, or *Mandarin*, of this Province reſides; it abounds with rich Merchants, and is continually reſorted to by Ships. The great City of *An hay*, ſix or ſeven Leagues from *A mwi*, is alſo full of Merchants. It ſtands on an Arm of the Sea; over which is a Bridge of very hard Stone, built on Arches, three hundred and fifty Paces long. The Iſland *Que mwi* is alſo very populous, and has a great Fiſhery. At the Iſle of *Liſſin* the *Dutch* Ships commonly lie at Anchor, and traffic with the Merchants who come from the River *Chin chew*; in ſailing into which, or to *A mwi*, they uſually leave the Iſlands of *Taotta* on the right Hand, and are directed by the Mountain *Tay-bo*. Their Veſſels alſo anchor behind the Iſle of *Gauſſin*, or *Temples*, in order to trade. That of *Kollengſou*, which lies near *A-mwi*, affords a great Number of Fiſhermen. *Dutch Proceedings.*

AT the Sight of the *Dutch* Fleet, the People fled, but *Van Meldert* coming-up with ſome of them, he at length got to ſpeak to a *Mandarin* in a certain Temple. The Commiſſary told him, that all he demanded was Liberty to trade with the Inhabitants; and that they ſhould be prohibited from dealing with the *Spaniards* of the *Manillas*. The *Mandarin* promiſed to return him an Anſwer, but ſaid he muſt firſt conſult his Superiors, who would afterwards go to the City of *Quin ſay* [c], where the Emperor then was, to acquaint him therewith; deſiring him, in the mean-time, to ſail out of the Road. The *Mandarin* accordingly went to *Hok ſyew* [d], a very populous City, a Day's Journey in Compaſs, and ſixty or ſeventy Leagues from *A-mwi*. There it was determined to ſend to the *Piſcadores* two Junks with four Ambaſſadors: The Chief of whom, named *Ong ſo ſi*, told the Council, that they were not averſe to enter into the Negotiation propoſed, but he deſired, in the mean-time, that the *Dutch* might withdraw from that Iſle, which made a Part of the Emperor's Dominions; becauſe his Majeſty never ſuffered his Subjects to traffic with thoſe, who, without his Conſent, took Poſſeſſion of any Place that belonged to him, and kept a Fort there: That if they would quit the *Piſcadores*, they might go and fortify another Iſland not far diſtant, called *Formoſa*: That, in caſe they did ſo, the *Mandarins* would wink at it, and ſend the Requeſts of the *Hollanders* to the Emperor's Council, where they promiſed to back them [e]. *Treaty with the Chineſe.* *Broken-off.*

IT grieved the *Dutch* to refuſe this Envoy, who ſeemed to be a Man of great Parts, Probity, and Knowledge. He preſſed them very earneſtly, but with the greateſt Civility, to grant his Requeſt; intimating, that otherwiſe he ran the Riſk of his Life for not ſucceeding in what he had taken-upon him to perform: But the Council could not be prevailed-on to follow his Advice, becauſe the General's Orders were very expreſs, and the Bay, belonging to that other Iſland, had not Depth enough. As ſoon as he was gone, the Veſſels were ſent-out with Orders to plunder and burn every thing they met-with. Among the Priſoners whom they took, there was a Fiſherman, who had been formerly a Merchant, and promiſed to obtain them Liberty to

[a] But this is a great Miſtake. [b] In the *French*, *Aimoi*. [c] By this muſt be underſtood *Pe king*.
[d] In the *French*, *Hoxio*; and elſewhere, *Hoxieu*, the ſame as *Hok ſieu*, *Hok ſyew*, *Hok chew*, and *Fû chew fû*.
[e] *Van Rechteren in Recueil des voy de Comp. des Ind. Orient.* vol. 5. *p.* 138, *& ſeq.*

trade,

1622. Van Rechteren. trade, provided that was all they wanted. Resolving to try what he could do, they let him go to *Amwi*; where the *To tok*, or Colonel of the Soldiers, was come to prepare Fireſhips, and drive away the *Hollander* on Pain of Death.

Renewed by Van Meldert. THE Fiſher having obtained Audience, and made known the Intentions of the *Dutch*, he adviſed him to go to the *To ya*, *Kommen*, or *Komon*, who was one of the Grandees of *Hok ſyew*. Before he ſet-out, *Van Meldert* was conducted in Quality of an Ambaſſador from the Temple to the City of *Amwi*. There was carried before him a Board, whereon was inſcribed the Reaſons why this Stranger, whom the Laws prohibited to ſet Foot in the Country, was yet brought to the City. Mean-time he prevailed on the *To tok*, that the *Chineſe* ſhould ſend two Junks that Year to trade to *Batavia*, but none to the *Manillas*, which alſo was written on the Board. *Van Meldert* was received at *Amwi* in an open Place, ſurrounded with Trees. In the Middle ſtood a Sort of Shed, with ſeven Tables underneath, covered with Carpets hanging to the Ground, and at each of them ſat a Counſellor.

Suſpended a while. AT his Approach, being deſired to fall-down and knock his Forehead againſt the Ground, ſo as to be heard by all preſent, he refuſed; ſaying it was not the Cuſtom with Chriſtians to pay ſuch Honour to any Man. Hereupon they left it to him to ſalute them in his own Manner, which he did; and then, with his Hat off, told them, that the Reaſon of his coming there, was, becauſe the Envoy, who had been at the *Piſcadores*, had not full Power to treat: That he came to deſire they would grant his Nation the Favour, which they had ſolicited for twenty-three Years paſt; and which had been often promiſed them, but never yet performed, *viz.* That the Subjects of the High and Mighty Lords, the States General of the United Provinces, that is to ſay, the *Eaſt India* Company, might be permitted to trade in *China*: That it was true they had often ſent Junks to traffic with the *Dutch*, but that they were laden with nothing but the Refuſe of Goods that were not fit to uſe. He therefore deſired, that the *Chineſe* might perform their Promiſe, and ſend good Commodities, which he ſaid ſhould be paid for in Silver or other Merchandizes.

Reyerſz *ſails to* Hok ſyew. THEY promiſed once more to gratify the *Dutch*, provided they would quit the *Piſcadores*, and retire to ſome other Iſland. *Van Meldert* having told them, he had no Commiſſion to agree to that Propoſal, but would go and ſpeak to his Superiors, he was thereupon conducted back to the River with much Pomp. When he had gotten to the *Piſcadores*, and made his Report to the Council, the Commandant, *Cornelius Reyerſz* [a], thought fit to go and treat himſelf with the *Chineſe*. He ſet-out with *Meldert*, and paſſing-by *Amwi*, arrived at *Hok ſyew*, the Capital of the Province of *Chin chew* [b], ſituate along the River. Every ſix Leagues they were brought to a Houſe of the Emperor's, where they were magnificently regaled. The Villages were not more than one or two Cannon-Shot aſunder. The People laboured every-where like Ants, and there was not an Inch of Land uncultivated. The Croud gathered upon the Road to ſee theſe Strangers was ſo great, that they could ſcarce get through them; being often forced to ſtop and give them an Opportunity of gratifying their Curioſity.

Dutch *Proceedings.*

Treats with the Mandarins. THE *Chineſe*, who ſtudied to ſpin-out the Time, kept them a whole Month on the Journey. Being come to the Suburbs of *Hok ſyew*, they were lodged in one of the King's Palaces, (of which he had ſixteen, built for ſo many of his Wives) a League and an half diſtant from that in the City. They were not ſuffered to ſtir abroad, only when they appeared before the Council of Seven; by whom they were told, that before they could be allowed to demand Liberty to trade, they muſt evacuate the *Piſcadores*: That if they did not conſent to this, they were to expect nothing in *China* either then or thereafter; but that, in caſe they retired to *Formoſa*, they would ſend thither and to *Batavia* as many Commodities as they could deſire. This Declaration was made them by the *To ya*, by Order firſt of the Council of Three, and then of the Council of Seven.

Junks ſent to Batavia. THE Commandant anſwered, that it was not in his Power to conſent to what they propoſed, but ſaid he would ſend Advice of it to *Batavia*. The *Chineſe*, to ſhew they were ſincere, offered to diſpatch two Junks thither at the ſame Time, provided the *Statiſes* would give them a Convoy. This being agreed upon, they were conducted back to their Veſſels through crouded Roads, having a Board carried before them, with an Account of the Affair, as it ſtood, written upon it. Being come to the River of *Chin chew*, two Junks loaden with Silks were ſent to *Batavia* with one of the *Dutch* Ships, to ſhew the Anſwer they had received, which was written on a Board in *Chineſe* Characters: But they were ſo long before they returned, detained by contrary Winds, that the *Chineſe*, concluding from the Delay that the *Statiſes* did not intend to keep the Treaty with them, ſent Junks again to the *Manillas*; which having been taken by the *Statiſes*, the War was renewed.

[a] Before he is ſaid to have been killed at *Ma-kau*.

[b] Rather, *Fo kyen*, of which *Hok chew*, or *Fu chew fu*, is the Capital.

SOME

1623. Van Rechteren.

SOME Years before, Leave had been given the Company to trade in *China*; but the *Portugueze* hindered the Effect of that Conceſſion. This Breach of Agreement produced a War, wherein much Blood was ſhed on both Sides; and this War, which had been renewed ſeveral Times, was now broken-out again. *Reyerſz*, whoſe Orders were very expreſs, had the Eſtabliſhment of Commerce ſo much at Heart, and was ſo bent on compelling the *Chineſe* to keep their Engagement, that he ſent four of the Company's Ships to the River of *Chin chew*, *viz.* the *Groningen*, the *Samſon*, the *Muiden*, and the *Eraſmus*.

The War renewed.

THESE Veſſels anchored in the River behind the Iſland *Vogoda*, in order to ſpeak to the Inhabitants, and take-in Water, which is there very good. Having been there ſeveral Days without ſeeing any-body, at length, the third of *November*, (1623) a *Chineſe* Merchant, named *Qui pſum*, came to viſit them. This Perſon, who had been taken by the *Dutch* at the *Manillas*, and in the preceding Voyage was ſet at Liberty by *Reyerſz*, run this Hazard out of Gratitude; for had the Thing been known, it would have coſt him his Life [a].

The Chineſe uneaſy.

HE brought them Word, that as Matters then ſtood, there was a fair Proſpect of obtaining what they came about: For that the common People had applied to a Hermit, who was reputed a Saint by the Grandees; complaining, that their River being ſhut-up, and Trade ſtopped by the War with the *Dutch*, they were not able to ſubſiſt. He added, that the Hermit had promiſed to bring about an Agreement between the two Nations; and to confirm what he ſaid, offered to fetch the Hermit himſelf on-board: Alſo, that the Merchants of *A mwi* had reſolved to preſent the *Kon bon* of *Hok ſyew* (who was there at that Time) a Requeſt for Leave to trade with the *Statiſes*. Five Days after, the Hermit came aboard and ſaid, that the Grandees were perſuaded, that the Ships were arrived in the River to act as Pirates, and take the ſmall Craft: That he was come to know the Truth of the Matter, and whether their Buſineſs was to demand a Liberty to trade. At the ſame Time he ſhewed them a Letter of Credit from the Grandees of the Province, who deſired the *Statiſes* to let him know their real Intentions. In the Evening he went away, promiſing to do his utmoſt to accommodate the Difference; and in Fact wrought ſo far, that the *Dutch* were permitted to aſcend the River with their two lighteſt Veſſels, in order to treat with the *Chineſe* Officers.

Articles agreed on.

THIS Advice being brought them, on the fourteenth, by the above-mentioned Merchant, the two Yatchs advanced to *Swangans*; and anchoring between that Iſland and the Main, the ſame Perſon came again to deſire, that two or three Captains might land, in order to treat with the Grandees: But this they refuſed, under Pretence, that their Interpreters were none of the beſt, ſaying, it would be better for two or three *Mandarins* to come to them. In ſhort, there repaired aboard three with Letters of Credit from the *To tok*, importing, that whatever they agreed to, ſhould be punctually obſerved. Accordingly, a Treaty was concluded for one Year, whereby it was ſtipulated, that the *Chineſe* ſhould carry to the *Statiſes* at *Tay wan* as much Silks as they ſhould require: That, during the North Monſoon, which then reigned, four or five Junks, loaden with Silks and other Goods, ſhould be ſent to *Batavia* under a Convoy; with a *Mandarin* on-board to ſettle a perpetual League with the *Dutch* General: That the Commandant, *Reyerſz*, ſhould, by Letter, ſet-forth the Neceſſity of abandoning the *Piſcadores*, which the *Chineſe* name *Pe kou*, or *Pe hou* [b], in order to obtain a Treaty: That, during the Year of Truce, the *Chineſe* ſhould ſend no Junks either to the *Manillas*, *Cochinchina*, *Kamboya*, *Siam*, *Jambi*, or *Andriegery*; and that, in caſe any were ſent, the *Statiſes* might be allowed to make Prize of them.

Dutch Proceedings.

THESE Articles being ſettled, the *Chineſe* required, that two or three Captains ſhould go and take an Oath before the *To tok*, to obſerve them; offering to leave three *Mandarins* in Pledge. The ſeventeenth, three *Mandarins* came aboard with all their Train, and two blue Standards wrought with White, which was the *To tok*'s Livery. They brought alſo three Arrows, which they called the *Enſigns of Fidelity*. Having told the Commandant, *Reyerſz*, that the *To tok* and other *Mandarins* were ready, he and the two Captains went aſhore, and were conducted in great Pomp to the Palace of the *To tok*. Near the Shallop they ſet four Tables, with Oranges, Cakes, *China* Beer, and Fruit. As ſoon as they had regaled themſelves, the Commandant, who was for going aboard again immediately, was deſired to ſtay till another *Mandarin* came to eat along with him: But having been informed, that this *Mandarin* was attended by Soldiers, he made the more Haſte away. In the Evening there were ſent aboard Baſkets full of Cakes, *China* Beer, Confections, and other Refreſhments, with an Arrow to ſignify, that they were deſigned for the Sailors: But thoſe who eat of them were taken very ill, and, in ſhort, threw-up viſible Poiſon.

Chineſe Treachery.

MEAN-TIME the *Mandarins* continued in Hoſtage, and the Deputies remained in the Shallop. As they ſeemed to be very buſy aboard, the

Attack the Dutch Ships.

[a] *Van Rechteren*, as before, *p.* 145, *& ſeqq.*

[b] Rather, *Pong hû*. See before, *p.* 111. a.

Chineſe

1624. Van Rechteren. *Chineſe* ſaid, that they were celebrating the Day, on account of the Agreement being ratified; and that each of the *Mandarins* obliged the Deputies to give him ſome Mark of Gratification, and to eat with him. Towards Night they ſaw about fifty Junks on Fire, deſcending towards the Yatchs. The *Eraſmus* was touched by two Junks; one of which catching-hold of the Main-Yard, ſet it on Fire, and the Flames mounted to the Top-Gallant Maſt. There were little *Piroguas* alſo on each Side of the Veſſel, that grappled her by Means of Hooks faſtened to their Sails; which were wetted with Oil, and ſtuck with Powder and Wildfire, that fell into the Yatch, while thoſe on-board them threw-in more. A great deal of Miſchief was done to her, but being at length diſengaged, and the Fire extinguiſhed, they cut Cable, and ſet-ſail: However, as forty Junks were coming-down upon them, they could not poſſibly have eſcaped, if a freſh Gale had not ſprung-up. This gave them Time to prepare their Guns; and as ſoon as they began to diſcharge them, the *Chineſe* durſt not approach with their Fireſhips nearer than half Ship's Length, and then ſetting Fire to them, retired: But the Yatch's Crew turned them off [a].

The Muiden *burnt.* THE *Muiden* was alſo under Sail, but the Flames catched her Main and Fore-Top Sails; and being, at the ſame Time, boarded by two or three Fireſhips, ſhe drove towards the Iſland *Glan ſau*, and there was conſumed: But moſt of the Crew, and the three *Mandarins*, who were in her, were ſaved. When it was Day, the *Eraſmus* looked-out for the Shallop, with the Deputies, but could only ſee thirty or forty Sail, which diſplayed Signs of Triumph. After this ſhe rejoined the *Groningen* and *Samſon*, which remained under the Temple. Next Day they met with three Junks of War, which they ſet on Fire with their Cannon, and then Orders were given to ſail for the *Piſcadores*.

Dutch Repriſals. THE nineteenth of *January*, 1624, coming to the Mouth of the River, they met-with ſixty Junks; which running ſwiftly in, eighty Muſketeers were landed before a Town, where there were three Retrenchments, and about two hundred Men in Arms, who fired at the *Dutch* as ſoon as they began to advance, killing three, and wounding nine. They loaded and diſcharged their ſmall Cannon as quick as the *Statiſes* did their Muſkets, ſo that the Victory was a long Time doubtful: However, at length, the *Dutch* forced their Retrenchment, killed ninety-nine, and burnt their Town. Afterwards the Ships entered the Bay of *Hau ten ſau*, where they took ſome Fiſhermen, ſailing along the Shore as far as the Bay of the *Victory*, where they again landed a great Number of Men, and carried-off fifty Oxen. They ſeized likewiſe, in the Bay of *La mwa*, ſome *Chineſe* and Cattle; beſides fifty Cows in the Bay of *Harlem*. The firſt of *March* they went and cruized on the Iſles of *Makana*, but the Weather being ſo foggy, they could ſcarce diſcern them. The *Engliſh* Ships ſeparating from the reſt, brought back an hundred and ſixty-two *Chineſe*, and one thouſand Pots of Oil. They had Orders alſo to cruize on the Ships coming from *Japan*, but were forty-ſix Days on the Look-out without diſcovering one. The twelfth of *April*, the Ships returned all to the *Piſcadores*. In their Way they took a Junk with thirty-eight *Chineſe* on-board. They found at the principal Iſland four thouſand *Chineſe*, and an hundred and fifty Junks of War, who had raiſed a Fort two Leagues from that of the *Dutch*; beſides, there daily arrived new Troops.

Dutch Proceedings.

The Treaty renewed. A FEW Days after, Captain *China* came from *Tay wan* and brought a Letter from the *Mandarins*, who deſired to conclude a Treaty, which took Effect by Means of the ſaid Captain. After this the *Dutch* found a Pot full of Poiſon in the Well whence they fetched their Water. The *Chineſe* declared they neither put it there themſelves, nor knew who had done it. As to the Treaty, they returned to their firſt Propoſal, that if the *Dutch* would quit the *Piſcadores*, and retire to *Tay wan*, which is ten Leagues thence, in the Iſland of *Formoſa*, they would traffic with them, otherwiſe they were reſolved to continue the War. The firſt of *Auguſt*, the *Zeland* arrived at the *Piſcadores* with Doctor *Martin Sonck*, ſent to redeem the Commandant, *Reyerſz*, and take the Government of the Fort. As ſoon as he landed, the Ship continued her Rout to *Japan* to load with Rice, becauſe the *Mataram* would not ſuffer the *Dutch* to buy any in his Territories; and the *Groningen* accompanied her in order to get Proviſions for the *Piſcadores*.

Dutch *retire to Tay wan.* MEAN-WHILE, the Negotiation continuing, the *Dutch*, at length, conſented to quit thoſe Iſlands. In effect, the *Chineſe* had actually aſſembled fifteen thouſand Veſſels, as well armed Junks as Fireſhips, and Barks, filled with Stones, to ſtop-up the Paſſage to the Iſland. The *Dutch* Fort was deſtroyed; the *Chineſe* themſelves helping to demoliſh it. Moſt of the Materials and Effects were tranſported to *Tay wan*: So that it is in this Iſland only where they can expect to be admitted; the Laws of the Empire not ſuffering any Strangers to ſettle within its Bounds. The *Dutch* having thus withdrawn, *Reyerſz*, who was releaſed, ſailed to *Java* with ſix thouſand Weight of raw Silk, and a Cheſt of Stuffs. Afterwards Captain *China* arrived; having ſtaid

[a] *Van Rechteren*, as before, *p.* 151, *&* *ſiqq.*

behind

1624. Van Rechteren. behind a long Time to settle Matters with the *To tok*, the *Kom bon*, and the other *Mandarins*. He likewise brought some raw Silk with him; and said, Commerce went on very well, agreeable to a Letter which the *To tok* of *A mwi* had written to the Commandant *Sonck*, as follows:

Peace concluded.

"THIS may serve for an Answer to the Demand which your Lordship made to us. Captain *China* has often remonstrated to us, that "*Pe kou* was evacuated and restored; which b "convinces us, that your Lordship acts with "Sincerity; and, that we may assure ourselves "of your Friendship. The Emperor has been "informed, that the *Hollanders* are come from "remote Regions to demand Liberty to trade "with us at *Ka-lap-pa* [a], to the South of the "Line, and the Island of *Pak-kan-da* [b], on this "Side of it. Hereupon we have resolved to go "to *Hok chew*, to consult with the *Kom bon* and "Council of that City, in order to confirm the c "Amity between us. The Sieur Commandant "may therefore repair to *Ka-lap-pa*, with all the "Assurance imaginable, to give an Account of "the Whole to the Governor; and tell him, "that Trade is certainly granted you." Written in the fourth Year, eighth Month, and twentieth Day of the Emperor's Reign.

Signed, *To tok Foa.*

AFTER this, the *Dutch* began to raise their d Fort on the Western Coast. It was, at first, built with Planks, and the Bastions filled with Sand, till such Time as Stone could be brought from *China* to rebuild the Whole. They were furnished with these Materials by abundance of Junks; whose Service was paid in Cloth. Ever since Tranquillity has taken Place; and the Peace so strictly observed on both Sides, that, in all Appearance, (says the Author) we shall have a flourishing Trade with the *Chinese*.

Fort Zeland built.

THE Island where the Company have established the Seat and Staple of their Commerce with these People, is named *Formosa* by *Europeans*, and *Pakkanda* in *China*. The Place which the *Dutch* fortified, and was called *Tay wan* [c], is by them denominated *The Fort of Zeland*: It lies South-East of the River of *Chin chew*, or Isle of *A mwi*, about thirty-two Leagues; between which Places, Ships may run in all Seasons of the Year; so that no Port can lie more convenient for a Trade with *China*. The Fort a stands on a Mountain. The four Bastions were finished in 1634, and faced with grey Stone. The Entrance of the Channel is narrow; and, at high Water, is but thirteen or fourteen Fathom deep. It is about Cannon-shot from the Fort; before which there is a Redout, faced also with Stone, sixteen Foot high, with two Guns, and twenty-five or twenty-eight Men, which are sufficient to secure the Channel. When Ships are once entered, they are sheltered from all b Sorts of Winds [d].

Dutch Proceedings.

THE Siege of *Ma kau* being but slightly touched-on in the preceding Narrative, we have added a brief Account thereof from *de Faria y Sousa*.

Ma kau besieged.

ON the nineteenth of *July*, 1622, seventeen (some say twenty-three) Sail of *Hollanders* came before this City, in Hopes to seize the Fleet that was there ready to sail to *Japan*; having al- c ready taken several *Chinese* and *Portugueze* Vessels about the *Philippine* Islands. They had aboard two thousand fighting Men. Their Admiral, *Cornelius Regers* [e], intending to gain the City, battered the Fort of *St. Francis* for five Days. The twenty-fourth, he landed eight hundred, and without much Opposition made himself Master of an Intrenchment.

THEY then marched towards the City, thinking to meet with no Resistance; but *Juan Suarez Uivas* seeing them advance to take a consi- d derable Post, prevented them with an hundred and sixty Men. After a Discharge of their Fire-Arms, they fell to the Sword, and put the *Hollanders* to a precipitate Flight, leaving three hundred dead on the Shore. Seven with their Colours were taken, besides one Cannon and all their Arms, which they flung-away that they might swim to their Vessels. Meantime, the Ships battered the Fort, which, in Return, sunk e some and killed sixty Men. This Victory cost but six *Portugueze* and some few Slaves. A Female *Kafr* had a Share in the Honour; for fighting in Man's Cloaths with a Halbert, she killed three *Dutchmen*.

The Dutch defeated.

THE seventeenth of *June*, 1624 [f], four *Dutch* Ships came before the Port, designing to fall upon the Fleet ready to sail for *Japan*. The King's Revenue being so low that the Commandant could not act against them, some rich f Men undertook their Defence in Merchant-Ships. They fitted-out five, and boarding the

Baffled a second Time.

[a] *Kalappa*, or *Ka la pa*, is the *Chinese* Name for *Jakkatra*, or *Batavia*. [b] It is in the *French*, *Formosa*; but that Name is not known to the *Chinese*. [c] In the *French*, *Taïovang*. [d] *Van Rechteren* in the *Recueil des voy. de Comp. des Ind. Orient.* vol. 5. *p.* 155, *& seqq.* [e] A Mistake for *Reyersz*. [f] It is not very certain from the Author, whether it was this Year or one of the three following, the Dates not being always exactly marked in the Original any more than in the *English* Translation.

1658. Navarette. Enemy's Admiral burnt her, killing thirty-seven Men, on which the other three fled. They also took fifty twenty-four Pounders, a Quantity of Ball, some Money, and much Provision [a]. This is the *Portugueze* Account of these two Enterprizes. *Missioners Travels.*

CHAP. VII.

The TRAVELS *of* Navarette *through* China, *in* 1658.

Translated from the Spanish.

INTRODUCTION.

Account of the Author. THIS Journal is extracted from the sixth Book of the Author's Account of the Empire of *China* [b]. *Navarette* was a *Spanish* Dominican Friar, sent by his Order to the *Philippine* Islands, in 1646; but, finding no great Encouragement to continue there, he ventured over to *China*, where he spent several Years in the Mission. There, having learned the Language, he read the Histories of that Country, and informed himself concerning the Manners and Customs of the Inhabitants. He spent twenty-six Years in his Travels in *Asia* and *America*. On his Arrival in *Europe*, in 1673, he repaired to the Court of *Rome*, on Occasion of the Controversy which then subsisted among the Missioners; where he was treated with the Regard due to a Person of Learning and Merit. Afterwards returning to his native Country, *Spain*, he was, in a short Time, promoted to an Archbishopric in *Hispaniola*.

His Description THE Account of *China*, above-mentioned, was published at *Madrid*, in 1676. Towards the Beginning of the present Century, it was translated into *English*, and inserted in the first Volume of one of our great Collections of Voyages and Travels; where it takes up three hundred and eighty Folio Pages. This Work is divided into seven Books. The first, in twenty Chapters, treats of the Name and Antiquity. Extent and Provinces of *China*. The several Races of the Emperors. Some Account of the Government. Councils and Courts of Justice. Grandeur of the Emperor and his Court. His Revenue, Expences, *&c.* Remarkable Things in *China*. Trees, Fruits, Flowers, Animals, Birds, Fowl. Pools, Rivers, Lakes. Other notable Things. The second Book, containing twenty Chapters also, describes the several Classes of People in *China*. The Coin and Government. *Chinese* Ceremonies: Their Manners, Marriages, Funerals. Religious Sects, Temples, and Fasts. Sect of *Foe* explained. Passages out of the *Chinese* History, relating to the Emperors and great Men: Their Actions and Sayings. The third Book, consisting of eleven Chapters, treats of *Kung fu zu*, or *Confusius*: His Sayings and Sentiments: His Doctrines set forth in the *Lun ju* and *Shu king*. The *Chinese* Characters. The fourth Book, in twenty Chapters, recites the *Chinese* Moral Doctrine, as delivered by a *Chinese* Author. Encouragement to Virtue. Of Reason, and the Light of Nature. Of Man relying on Heaven, and not his own Strength. Of Obedience to Parents. The Regulation of one's self. To be content with one's Condition. To preserve the Heart, and curb the Passions. Exhortation to Study. Education of Children. Satisfaction of the Heart. Of Laws and good Instructions. Concerning Government in general, and in Families. Ceremonies and Civilities. *of* China.

[a] *De Faria's Portugueze Asia*, vol. 3. *p.* 312, and 341.

[b] The Title is in *Spanish*, *Tratados de la Monarchia di China. Descripcion breve de aquel Imperio, y exemplos raros de Emperadores y Magistrados del. Con Narracion difusa de Varios Successos, y cosas Singulares de otros Reynos, y differentes Navigationes. Por Domingo Fernandez Navarette*, Folio, *Madrid*, 1676. In the *English* it runs thus, *An Account of the Empire of* China, *Historical, Political, Moral, and Religious. A short Description of that Empire; and notable Examples of its Emperors and Ministers. Also an ample Relation of many remarkable Passages and Things worth observing in other Kingdoms; and several Voyages.* There are added, *The Decrees of Popes, and Propositions defined at* Rome, *for the Mission of* China: *And a Bull of our most Holy Father* Clement X. *in Favour of the Missioners. Written in* Spanish *by the* R. F. F. Dominic Fernandez Navarette, *Divinity Professor in the College and University of St.* Thomas, *at* Manilla, *Apostolic Missioner in* China; *Superior of those of his Mission, and Procurator General at the Court of* Madrid, *for the Province of the* Rosary *in the* Philippine *Islands, of the Order of Preachers.*

Of

1658. Navarette.

Of Fidelity. Words, and the Manner of Speaking. Of Friends and Women. The fifth Book, divided into seventeen Preludes, relates to the Controversy among the Missioners concerning *Shang ti*, and other Matters; the Origin and Progress of them. Classical Books of the *Chinese*, and their Disagreement. Twofold Doctrine of the learned Sect, the apparent and true: Their Method of philosophizing; how the Universe was produced; and how Things are engendred and corrupted. Of the famous Axiom, that all Things are the same. Of Generation and Corruption. How Things are distinguished from one another. No Spiritual Substance distinct from Material. Of the Spirits, or Gods, the *Chinese* adore. That they are all reduced to one. Attributes of the first Principle. Of Life, Death, and Futurity. The Result of the learned Sect, *Atheism*. The sixth Book, in thirty-three Chapters, contains the Author's Travels: 1. Voyage to *New Spain*. 2. Journey to *Mexico* and *Acapulco*. 3. To the *Philippine* Isles. 4. Stay at *Manilla*. 5. Remarks thereon. 6. Mission to *Mindoro*. 7. Voyage to *Makasar*. 8. Stay there. 9. Voyage to *Ma-kau*. 10. Enters *China*. 11. Journey from *Kanton* to *Fo ngan*. 12. Stay there. 13. Journey to *Chekyang*, and Stay there till the Persecution. 14. Journey to *Pe king*. 15. Articles charged on the *Romish* Religion. 16. Departure from *Kanton* to *Ma-kau*. 17. Description of that City. 18. Voyage to *Malakka*. 19. Voyage to *Madrasta patan*. 20. Stay there. 21. Journey to *Golkonda*. 22. Journey to *Masulapatan*, 23. Stay there. 24. Voyage to *Surat*. 25. Departure for *France*. 26. Stay at *Madagaskar*. 27. Voyage to *Lisbon*. 28. Journey to *Rome*. 29. *Tartars* Irruption into *China*. 30. Account of *Nicholas Quon*, and his Son *Kue sing* [or *Koxinga*.] 31. Additions [a]. 32. A Supplement [b]. 33. Notes on the Treatise *de Bello Tartarico*, by the Jesuit *Martin Martinez*. The seventh Book contains, in various Articles, Decrees and Propositions resolved at *Rome*, by Order of the Inquisition.

His Travels.

Remarks on the Work.

NAVARETTE's Relation of *China* is, in many Respects, very curious, and, throughout, sincere. But besides, being intermixed with infinite Matters relating to the Disputes of the Missioners, and Progress of their Conversions, the Whole is very ill digested, and written in a very prolix Manner: For the Author expatiates on almost every-thing; and is continually introducing Quotations and Allusions from other Writers, particularly religious, in Support of his own Sentiments. He seems to do more Justice to the Characters of the Nations he speaks of, than Travellers generally do, and freely censures the Practices of Missioners. To read the advantageous Character he, on all Occasions, gives the *Chinese*, and how infamous he represents the *Portugueze*, and other *Europeans* of his own Religion, one would imagine, that he was a most inveterate Enemy to Papists; and that his whole Drift was to expose the execrable Practices of the one, and extol the Morals of the other. Although he seems zealously attached to all the Superstitions of his Church, yet he every-where appears a Friend to Humanity. He frequently, as he observes in his Preface, undertakes to plead the Cause of the *Indians* in the *Philippine* Isles, as others have done for those in *America*; and elsewhere condemns the Cruelty of his Countrymen in that Part of the World. He likewise argues against the Jesuit *Colins* and others, who would have the Missions propagated by Soldiers: Because, without such Force, they find that few Conversions are to be made any where [c]; and that, if their Faith does take Root, it soon comes to Decay.

Missioners Travels.

NAVARETTE wrote another Volume, which he often refers to in this Work, under the Title *Of Controversies*. In his Preface he says it contains the ancient and modern Controversies that have been in the *Chinese* Mission, from its Commencement till the Year 1669. It seems to be a more compleat and methodical Relation of those Disputes, which are so often occasionally touched-on in his *China*, and (as he observes) much illustrated by those cursory Remarks: For this Reason his Travels were published first. As to the controversal Volume, his Translator was informed it was printed; but that, by the Interest and Artifices of the Jesuits, the Edition was seized by the Inquisition before it was published, so that very few Copies of it got abroad.

Book of Controversies.

SECT. I.

The Author's Travels *from* Kanton *to* Fo ngan hyen.

Arrives at Kanton. *Safe Passage. Sacrifice. Robbed by Christians: Relieved by Infidels.* Chinese *Humanity.* Chang chew fû. *Fear without Danger.* Sven chew fû. *Wonderful Bridge of* Lo jang. *General of* Fo kyen's *State. Civility of Soldiers, owing to Discipline.* Fo chew fû:

[a] These concern the Countries and Islands neighbouring to *China*.

[b] This is, properly, Remarks on *Francis Colins*, the Jesuit's, *History of the Progress, Conversions, and Labours of those of his Order in the* Philippine *Isles*.

[c] *Colins*, in his said History, Chap. 14, *p.* 229, says, that neither in *Brazil*, *Peru*, *Mexico*, nor *Florida*, the *Philippine* nor *Molukko* Islands, there has been any Conversion or propagating of Christianity, without the Assistance of the secular Power. A fair Confession, that all has been done by Persecution or Compulsion.

1658. Navarette.

fû: *The City described. Lofty Mountains.* Fo ngan hyen. *Populous Country. Cruel Slaughter. Brave General. Pride of a Missioner, become a* Mandarin. *His treacherous Advice.* Chinese *Language soon mastered by the Author.*

Arrives at Kanton.

NAVARETTE being at *Ma-kau* in 1658, with a Design to enter *China*, spoke to a Missioner, who was going to *Kanton* to build a Church there, that he might bear him Company. Both he and his Superior promised that he should, and to give him timely Notice, but never performed. However, though these good Catholics broke their Words with him, he met with a *Chinese* Unbeliever, who carried him for a small Matter, and used him with all the Respect in the World; as did likewise three *Tartar* Soldiers, who went in the same Boat. On this Occasion the Author observes, that he was destitute of all human Dependence, and the first who ventured among the *Chinese* openly, and without Caution: For all the Missioners, who had entered *China* till that Time, did it either privately, as the *Franciscans* and *Dominicans*; or else under the Protection of some *Mandarins*; or, as Mathematicians, like the Jesuits.

Safe Passage. Sacrifice.

As soon as they were out of *Ma-kau*, they came to an Idol Temple, where the Sailors offered their Sacrifice for obtaining a good Passage. The *Portugueze* were never able to remove that Eye-sore; and yet they boast they are Lords of that Island. In two Days they arrived at *Kanton*. He was astonished to see that prodigious City. They ran-up the River under the Walls, which extend almost a League and an half from East to West.

Robbed by Christians.

HE left *Kanton* the beginning of *October*, and was assisted by the black Soldiers, who, though Catholics, were very uncivil to him. They stole from him fifty Pieces of Eight, his Church Stuff, and other small Things. *I was upon my Guard against the Infidels*, says he, *but not against Christians* [a], *which was the Cause of this Misfortune.* He sailed up the River nine Days with those *Tartar* Soldiers, and declares it they could not have been civiler, though they had been good Catholics [b]. All that Way he never gave any Man the least Thing, but he returned some little Present; and if he had nothing to return, there was no persuading him to accept of a Morsel of Bread. This is the general Custom throughout the Kingdom. They came to the River of the watering Engines.

Missioners Travels.

Relieved by Infidels.

HE travelled a-foot for want of Money, where there was no River. One Day, being very much tired going-up a vast Hill, which had a good House on the Top, where Soldiers lay to secure the Roads, the Captain on Sight of him came-out to meet him; and very courteously invited him in, leading him by the Hand. He presently ordered *Cha* (or Tea) to be brought, and asked his *Chinese* Companion, how he came to travel after that Manner? He was much concerned to hear his Things had been stolen, and took his Leave with much Civility. He went-on much comforted with that Kindness, but the craggy Descent quite lamed him. Coming to an Infidel's House, (for he met with no Christian till he came to *Fo kyen*) he fell-down and fainted. He was astonished to see with what Care and Diligence his Host attended him. No more could have been done in any Town in *Spain*. He eat some Chicken, and gathered Strength. That Man did Wonders with him that Night, having given him his own Room and Bed, which were very good, and would take nothing for his Lodging. This, he says, is very much among Infidels [c]. He goes-on: *I have said it, and must repeat it a thousand Times, that this Nation out-does all others in the World in this Particular, and some others.*

Chinese Humanity.

NEXT Day, coming to a large River, he was pierced with Cold, wading through it up to the Knees. He and the rest of the Company was likewise scared at the Sight of a Tyger, as big as a large Calf, that lay on a rising Ground close by the Road. That Day they came to a stately and populous Town, seated on a spacious River, on which there were Thousands of Vessels. The People here were in an Uproar, by reason a Gang of Robbers were abroad. The War was very hot against the Sea *Chinese* [d], who would not submit to the *Tartar*. Having slipped away very silently in the Night to a Boat, towards Morning they set-sail down the River, continually seeing great Numbers and Variety of Vessels. At Night they anchored under the Walls of *Chang chew* [e].

Chang chew fû.

THIS City is very famous in *China*. All the *Chinese*, who trade to *Manilla*, come from thence, and are therefore corruptly called *Chincheos* [f] by

[a] Is it not plain that their new Religion, Popery, makes them vicious? Had they continued Infidels, they had continued virtuous. [b] An hundred to one, not so civil. [c] He did not consider, that Infidels generally teach better Morals than most Christian Churches, who destroy the good Principles by establishing others of a quite contrary Nature: Thus the *Romish* has overthrown the Commands against Idolatry, Murder, Robbery, and the like, by their Doctrines of Image-Worship, Invocation of Saints, Adoration of the Host, their Inquisition, and Laws for extirpating Heretics, confiscating their Effects, *&c.* [d] Called elsewhere, the *Chinese* of *Kabello*. These are the *Koxingans*. [e] Or, *Chang chew fû* in *Fo kyen*, so often mentioned before in the *Dutch* Embassies. [f] And the City *Chin cheo* and *Chin chew*.

the

1658. Navarette. the *Spaniards*. It is Part of the Province of *Fo kyen*, and coſt the *Tartar* dear, being a ſtrong Frontier, and well gariſoned. He took it once, but loſt it to the *Chineſes* of *Kabello* [a]; who, the next Time, ſubmitted to ſuperior Force.

AT Day-break, quitting the Boat, they went about a great Part of the City; when on a ſudden they found themſelves in a Street, the longeſt, fineſt, and fulleſt of People that ever he ſaw: But he was aſtoniſhed to hear all People ſay, *This is a Father of* Manilla. And conſidering how ill b the Soldiers at *Manilla* uſe the *Chineſes*, the leaſt he expected was a good Beating. He went-on apace to eſcape the fancied Danger, and thought the Street had no End. It was little leſs than half a League long, and adorned with Stone Arches curiouſly wrought, twenty Paces diſtant one from the other. As Troops of Horſe marched out of the City with much Noiſe and Confuſion, he could not think what would become of him [b]. One Lodging would not entertain them, and the c worſt was, they had a River to paſs in a great common Boat. Our Miſſioner went into it very much concerned, and there were a great many People aboard who never took their Eyes off him: Nay, he was forced to wait two Hours till the Boat was full. They went-down the River three or four Leagues; but when he got aſhore, he thought himſelf in another World.

Fear without Danger.

HAVING travelled about two Leagues, he met-with the talleſt and fierceſt *Chineſe* to look d at that he had ever yet ſeen; however, he proved to him an Angel ſent by God. He comforted him, and by Signs gave him to underſtand, that he ſhould be merry, and fear nothing; *for*, ſaid he, *I will take Care of you*. In the Lodgings he gave him the beſt Room, placed him at Meals on the right Hand, and gave him the beſt Morſel. In ſhort, he took as much Care of him, as if he had been his Tutor or Guardian. *Navarette* never ſaw a better-natured Man. Two Days e after, another, nothing inferior to the firſt, joined them.

BEING come to the City *Sven chew* [c], our Author was amazed to ſee ſuch a vaſt Place; the Whole appeared, from an Eminency, like a little World. When the *Tartar* took it, the Walls were ruined, and he cauſed them to be rebuilt. They were finiſhed in two Years, but he believed it impoſſible for any *European* Prince to compleat ſuch a Work in four or five. They are raiſed f rather paſs through two Armies of *Tartars* than

Sven chew fû.

like the *European*, with Curtains and Baſtions [d]. As they travelled under the Walls, croſſing the narroweſt Part, he counted the Cannon; and finding, after he had reckoned as far as ſeventy, that he was not gotten half Way, left off. About the Year 1663, the Floods ſwelled ſo high, that they overflowed the Walls, and drowned a great Part of the City [e].

Miſſioners Travels.

ABOUT two Leagues beyond *Sven chew*, they came to the renowned Bridge of *Lo jang* [f], ſo called from the Port hard by. *Navarette* ſtood amazed at the Sight of it. It was built by *Kay jang*, a Governor, over a navigable Arm of the Sea, where Abundance of People uſed to be loſt. It is in Length, one thouſand three hundred and forty-five of the Author's Paces, which were large, and ſtands on about three hundred ſquare Piers. The Intervals between are not arched but flat, each covered with fine Stones above eleven Paces in Length. On the Sides there c are graceful Baniſters, with Globes, Lions, and Pyramids upon them at equal Diſtances. The Whole conſiſts of a very deep blue Stone. Though laid very deep in the Sea, and built many Ages ago without Lime, yet it is in no Danger of falling, the Stones being mortiſed one within another. There are on it five ſtately Towers at equal Diſtances, with ſtrong Gates, guarded by Soldiers [g].

Wonderful Bridge.

THREE Days after, they met the General of *Fo-kyen*, who was marching to *Chang chew* with d twenty thouſand Men. *Navarette*, it ſeems, was in great Confuſion and Diſtreſs on this Occaſion, and but for the two *Chineſe* before-mentioned, knew not what had become of him: Not that any Man ſpoke to him, or offered the leaſt Incivility; but becauſe he could not ſpeak, or give the leaſt Account of himſelf, if it had been required. He paſſed in Sight of the General, who was near the Shore, with the greateſt Gravity and e State imaginable. It was prodigious to ſee his Sumptures, Camels, and Horſes.

General of Fo kyen's State.

WHEN they had paſſed the Body of the Army, and thought all was over, they diſcovered another Party, which was no ſmall Trouble to our Miſſioner. They were all Pikemen, and drawn-up on both Sides of the Road: However, his Companions being behind looking for their Saddles and Baggage, he went through the Midſt of them all alone; and declares, he had

Civility of Soldiers.

[a] Theſe were the *Koxingans*, or *Que ſing*, as called elſewhere. [b] Who will imagine theſe Miſſioners are ſo fond of Martyrdom as they pretend, and yet ſtruck with ſuch Terrors on the leaſt Apprehenſion of Danger? [c] Or, *Sivn chew*, the ſame as *Swen chew fû*, a famous Port mentioned before in the *Dutch* Ambaſſadors Travels, *p.* 435. [d] Elſewhere, Book 1. Chap. 13. he ſays, they may compare with the beſt in the World for Strength, Beauty, and Grandeur. [e] *Navarette, Engliſh* Coll. vol. 1. *p.* 238, *& ſeqq.* [f] The *Dutch* Ambaſſadors, who paſſed it, ſpeak of it without Surprize. See before, *p.* 435. b. [g] *Navarette*, as before, *p.* 30.

1658. Navarette. one of *Spaniards*[a]. They saw Country Houses and Villages with their Fruit, and Meat set-out in the Shops to sell, as if no Soldiers had gone that Way. It is never known that Soldiers in this Country wrong the Subjects, and therefore though an Army marches through a City, Town, or Villages, none of the Inhabitants are the least disturbed; no Man dares touch any Thing without paying the usual Rate. The next Year, a Soldier having paid a Half-penny short in a little Rice he had bought, was, on Complaint of the Seller, taken and beheaded. The *Chinese*, and at present the *Tartars* say, Soldiers are to defend the People from the Enemy, and to prevent the Harm he may do them: But if the Soldiers do the same Harm, the People will be exposed to two Enemies; in which Case it is better not to raise Forces, that the People may have but one Enemy, whom they can better deal with than two.

Owing to Discipline.

Fo chew fû. ARRIVING near *Fo chew*, the Metropolis of *Fo kyen*, he sent his *Chinese* into the City to find out the Church, and know if there was a *Padre* at it. Meantime, his Companions carried him to an Inn, as good as any in all *Italy*. They passed through two Courts, and found a Table covered with a thousand Dainties; which gave him Concern that it was the Eve of *St. Simon* and *Jude*. The *Chinese* returning, brought with him a Christian of that City, which fetched him to Life again: But the religious Man, he thinks, hid himself; so that *Navarette* never saw him, nor went to his Church.

The City described. TWO Days after he set forward, having been well treated by a Christian Physician, and received some small Gifts from others. He crossed the City, which is extraordinary beautiful; and though the least Metropolis in *China*, they say it contains one Million of People: The Suburb he came-in at was a League in Length; the Concourse of People, without one Woman among them, was incredible. The Street he went through was exceeding broad, long, well-paved, and clean; Shops on both Sides of all Sorts of Things a Man could wish for. Here meeting three *Mandarins* at a good Distance from one another, he was ordered to get out of his Sedan, or Palankîn, and stood astonished to see with what Gravity, State, and Attendance they went.

Lofty Mountains. LEAVING *Fo chew*, they travelled five Days longer over Hills that reached the Clouds. The last Night they lay in a little Castle, in which were about fifty Soldiers. He says, it is incredible what Civility he met with there, the Commander complimenting him with his own Bed-chamber; and next Day, with others, came to the Door to take Leave of him, begging Pardon for the slender Entertainment. The Author again expresses his Amazement at such Usage from Infidels; but says, among them, *Europeans* are accounted Barbarians[b].

Missioners Travels.

THAT Day, being the second of *November*, he went up and down seven hellish Mountains (as he expresses it:) At the last of them it rained hard. Going-down the Hill, which was very tedious, they met a Company of Horsemen, who all saluted him after their Manner.

COMING late to the Suburbs of *Fo ngan*[c], they got into a House where they were forced to lie-down on Straw in their wet Cloaths, and without eating any Thing, for want of Necessaries. Next Day, he went into the City, and going to the Church, found three Missioners of the Province of *Manilla*. Here the *Dominicans* had their first Church in *China*.

Fo ngan hyen.

TILL the Author met the Army at *Fo kyen*, he travelled with his Beads about his Neck, a Cross of that Sort called of *St. Toribuis*, and a Medal hanging to it. As it was made of Jet, of which there is none in *China*, the Natives looked upon, touched it, admired what it was made of, and there was an End: But when they were going through the Army, his *Chinese* Friend took it off, and made Signs to him to lay it up; which he did, though all Men knew he was a Preacher of the Evangelical Law, and his Interpreter told them as much, without being asked.

Populous Country. DURING this Journey, he saw innumerable Cities, Towns, Villages, and Country-Houses; it rarely happened but they were in Sight of some. The Plenty of Fruit, Flesh, Fish, Cakes of several Sorts, and other Varieties was wonderful. At one Inn he stood a good while to see a Person mince Bacon to mix with the Meat he dressed: Since he was born, he never beheld such Activity, Expedition, Cleanliness, and Neatness, as that *Chinese* expressed. Along the Roads, he observed several Paper-Mills. What he admired in those People as to this, is, that they set up such Engines upon half a Dozen Stakes, and work it with the least Rivulet of Water; among us, says he, we have a thousand Utensils. Forty Days they spent on the Way, and in all that Time never saw any more than three Women, either in Towns, upon the Road, or at the Inns. Among us, says the Author, this will seem incredible; among them it will seem too much that I saw three.

Cruel Slaughter. THE Town, or as others call it, City *Fo-*

[a] *European* Soldiers would be as well bred as *Chinese*, were the social Virtues as well cultivated in the Western Parts of the World as in the Eastern. [b] The *Europeans* will stifly deny the Reflection, although they will not mend their Manners. [c] In the Jesuits Maps, *Fû ngan hyen.*

ngan,

1758. Navarette. *ngan*, is very renowned in the Province of *Fo-kyen*. It ſuffered much from the *Tartars*; twice they took it, and twice the *Chineſe* beat them out; the third Time the latter ſubmitted. The Conquerors, after capitulating to hurt no Man, drew-up, and having ordered all that bore Arms to appear, put fourteen thouſand of them to the Sword.

And Magnanimity. *LYU CHUNG ZAU*, the *Chineſe* General, a Man of great Learning and Bravery, finding himſelf in the laſt Diſtreſs, reſolved to poiſon him- b ſelf: He invited ſome Friends to do the ſame, but they all excuſed themſelves. He died ſitting in his Chair of State, where the *Tartars* found him leaning againſt a Table. They made many Obeiſances to the dead Body, and extolled his Loyalty, ſince he choſe to die rather than deliver up the City to an Enemy.

Pride of a Miſſioner. HERE *Navarette* was told a remarkable Story of eccleſiaſtical Pride. The General above-mentioned going to fight the *Tartars*, a Miſſioner, c who attended him with the Title of *Mandarin of the Powder*, took-up his Quarters at the *Dominican* Church. This Friar being ſo great, and thoſe of the Author's Order ſo poor, the Infidels began to doubt, whether he and the reſt were all *Europeans*. To clear this Doubt it was reſolved, that one of the *Fo ngan* Miſſioners and he ſhould meet in ſome public Place and talk together. For this Purpoſe, *Francis Diaz* travelled a-foot two Leagues, and came ſweating to the Place ap- d pointed, where he faced the other, who ſat in great State in his Sedan, with his Attendants about him. When the reverend *Mandarin* ſaw him in that Garb, and without Servants, he went-on without taking any Notice of him. *Diaz* ſtood like a Man confounded and quite out of Countenance at ſuch a Baulk, given him in the Preſence of a thouſand Lookers-on; ſome of whom being Chriſtians, expected by that Means to have gained Honour to their ſpiritual Guides. e Afterwards, the religious *Mandarin* being aſked, how he came to put ſo groſs an Affront upon his Brother Friar? He anſwered, *Why ſhould I go out of my Chair to pay a Compliment to a Man in that Garb?*

His treacherous Advice. ANOTHER Time, the General ſpoke ill of the *Dominicans*, in the Hearing of that *Mandarin* Miſſioner and a *Chineſe* Catholic; becauſe a Concubine had left him, and was become a Convert. The good Apoſtle, perceiving the Ge- f neral bore them ill Will, ſaid, *Sung ta men ki pa*; which is as much as to ſay, *Turn them out of the Kingdom, and let them be gone.* The Commander ſtared: The Chriſtian amazed, fixed his Eyes on the *Mandarin of the Powder*. Obſerve, ſays *Navarette*, how the Infidels uſed me, and how one Miſſioner a uſes another: In ſhort, *Figulus figulum odit*. Notwithſtanding all this, he afterwards deſired the *Dominicans* to procure him a Chriſtian Servant: Yet at *Rome* (where he made him paſs for an able Phyſician) he forbid him going to the Monaſtery of *Minerva*, of which their General ſent them Word into *China*. *Miſſioner's Travels.*

THE Author was commanded to ſtudy the *Chineſe* Character here, and thought it a difficult Taſk: He began with infinite Reluctancy, but, b in a few Months became exceeding fond of it. In two Years that he continued in *Fo kyen*, he came to hear Confeſſions, preached with ſome Eaſe, read ſome Books, and diſcourſed concerning Matters of Faith [a]. *Chineſe Language ſoon acquired.*

SECT. II.

The Author's Journey *to* Kin wha fû *in* Che kyang, *and thence to* Pe-king. *With the* Baniſhment *of the* Miſſioners.

The Author ſets-out. Conveniences on the Road. Enter Che kyang. *Strong Paſſes.* Kin wha fû. *Miſſioners informed againſt, and impriſoned. The Author kindly uſed. His gentle Confinement. Siege of* Kin wha fû. *Set out from thence.* Hang chew fû. Su chew fû. *Come to* Pe-king. *Falſe Reports and Miracles. Arrive at* Kanton. *The Emperor petitioned: His Order thereon.*

THE Miſſioners here, who were eleven in Number, were in great Want, when News came in *September*, that Relief was arrived for them from *Manilla*: But after it had eſcaped the Sea-Robbers, coming-up a River it was all carried-off by Land-Robbers, except an hundred Pieces of Eight, which a *Chineſe* had hidden. *The Author ſets-out.*

IN *November*, *John Polanko*, a Friar, on the Miſſion in *Che kyang*, going over to *Manilla*, *Navarette* was ordered to ſupply his Place. As he now ſpoke the Language and his Beard was grown, this Journey proved eaſier to him than the firſt: However, he went in ſome Fear, becauſe he carried Wine for the Maſs, and half the Money that had been ſaved. There went with him two Chriſtians and an Infidel, Countrymen of the Inland, and moſt excellent natured Men. The ſecond Day, he came to the higheſt Mountain he ever ſaw in his Life. This and ſeveral others he croſſed in eleven Days.

AT every half League, or League, they found covered reſting Places, extremely neat and commodious. All *China* is furniſhed with theſe Conveniences, as well as good Roads. He ſaw ſeveral Temples of the *Bonzas*; ſome upon very high Mountains, of ſo rough and difficult Aſcent that *Conveniencies on the Road.*

[a] *Navarette*, as before, *p.* 240, *& ſeqq.*

it

1658. Navarette.

it was terrible to look at them: Some were in a deep Valleys, and others close by the Road. At the Doors of these last, there was hot *Cha* (or Tea) for Passengers to drink. At some Places he met with little Houses, where there were *Bonzas* with Images and the same Sort of Liquor, who offered it with much Courtesy and Modesty. If the People gave them any Thing, they took it, making a low Obeisance and returning Thanks; if not, they stood stock-still. *Navarette* confesses he never gave these People any Thing; but refers the Reason to another Place.

Enters Che kyang.

COMING to the Borders of the Province of *Che kyang*, they found a Gate betwixt two vast Rocks; where stood a Guard of Soldiers, whose Quarters were between that and another Gate. These treated them with *Cha*, and very courteously said, *There is no Doubt but this Gentleman has an Order to pass this Burden.* The Infidel *Chinese* answered, *It has all been searched, Sir; here are the Certificates: Enough, enough*, replied the Soldiers; though, to say the Truth, nothing had been searched. We shall see, in its proper Place, says the Author, how Christians have behaved themselves. He observed that and other such Passes, and thinks it is impossible for an Army to force them against a Handful of Men, though they had no Weapons but Staves, being so narrow that two cannot go a-breast.

Strong Passes.

SOON after they came to another narrow Pass like the former, but the Guard was much more numerous. Every-body made Obeisance to our Missioner, but none asked him any Questions. A Woman, who was going to a Temple that stood on a Hill hard-by, coming-up, the Soldiers all rose and very gravely bowed to her, which she modestly returned. *Navarette* was astonished that this should happen among Infidels, when so much Impudence reigns in Christian Countries. We ought, says he, all to be ashamed and confounded at it.

HE was notably made much of in this Journey. In one Inn he saw a Woman, who was the first and last he ever saw in an Inn, though he lay in many. At length he arrived at the City of *Kin-wha* [a], that is, *Flower of Gold*; so called from Abundance of Gold Flowers, or Walwort growing on a Hill near it. Here he met with but few Converts, the Church not having been founded above a Year. In a Dispute which he had at *Kanton*, *Faber*, the Jesuit, asked him, how many Proselytes he had made at this Place. *Navarette* answered, that he was not sent to convert, but to preach; and then retorts, saying, it is well known that there were only three learned Men who were tolerable Christians at *Shang hay* [b]; and that, of two thousand who had been baptized in *Jang-chew*, only seven or eight frequented the Church [c], as *Pacheco*, a (Jesuit) Missioner owned in that City.

Kin wha fû.

Missioners Travels.

NOT long after he went to a Village, where he applied himself, for some Months, to write some useful Books, and then returned to *Kin wha*; where a Catechist he had, who was a good Scholar, helped him to put them into proper Language. Having had some small Relief sent in 1664, he began to print his Catechism; when on a sudden, and altogether unexpectedly, News came from Court, that the Enemy [d] of the Missioners had presented a Memorial against Friar *John Adamus* [e], and the *Romish* Religion [f].

THE Case was this, *Adamus* was President of the College of Mathematicians, who had the Charge of, and every Year set-out, the Almanack. By this the whole Empire is governed, as well in political as religious Matters, and therein lucky and unlucky Days are assigned for every thing that is to be done, though some excused the President as to this Particular. It happened, some Years before, that a Prince dying, this Court was ordered to appoint a proper Time and fortunate Hour for his Funeral. It was appointed, but not liked; or, as others say, it was altered by the President of the Court of Rites, to which the mathematical Tribunal is subordinate. Soon after the Prince's Mother, and next the Emperor himself, died. The *Chinese* (who are all very superstitious in this Article) imputed the Death of these two Persons to the ill Timing of the Prince's Burial. This was in Reality the only Occasion of the Persecution; to which, says the Author, they added Blasphemies against God, and his holy Mother [g].

Missioners informed against.

ON this News, the Christians grew cold, and withdrew both from the Church and the Missioners. They have not the Courage of the *Japanese* and others. One, who, though an Atheist, was an honest Man, told *Navarette*, that forty Days after there would be a fresh Order, and that he had nothing to do but to expect it courageously. Accordingly, the second Advice came and brought Word, that the Cause was depending, *Adamus* in Prison, and the other three Jesuits then at Court were at the Point of going to keep him Company [h]. Forty Days after, the third Advice came, with Orders to carry all the Mis-

And imprisoned.

[a] In the Original, *Kin hoa*, which is the *Portuguese* Orthography. In the Jesuits Maps, *Kin wha fû*. The Latitude twenty-nine Degrees ten Minutes, and forty-eight Seconds; Longitude, three Degrees twenty-two Minutes, and twenty-seven Seconds, both by Observation. [b] In the Original, *Xang hai*. [c] Thus we see what Sort of Converts they make. [d] A *Mandarin*, named, *Jong quang syen*. [e] The same with *John Adam*, or *Schaal*, often before-mentioned. [f] In the Original, it is the Law of God. [g] Which is greater Blasphemy than any Thing the *Chinese* could have spoken on the Occasion. [h] Had God, who, as they boasted, so lately favoured their Intrigues, already forsaken them? or did he punish them for their Villany to the *Dutch*? See before, *p.* 487, *&c.*

sioners

1665. Navarette. sioners up to Court. The civil Magistrate of *Lan-ki*, six Leagues down the River [a], being then in the City, sent to apprehend two *Dominicans* who were there, and put them into Goal; which was done that Night with great Noise and Tumult, fifty Troopers besides Foot Soldiers being at the taking of them. They told *Navarette* they would do the same by him, but he, it seems, was only troubled, that the holy Images and Church-Stuff should be left there.

The Author kindly used. A LITTLE before Day, perceiving there was no Noise of People, he ventured to go and say Mass. The honest Atheist advised him to present himself to the *Corregidor*, or supreme civil Magistrate, and having written his Memorial, went with him to the Court. The *Mandarin* received the Missioner favourably, and presently dismissed him. He bad him keep quiet in his House; and promised to send him away when their new Year was over: He likewise gave him to understand, that the Emperor intended to banish the Missioners out of his Dominions. By Advice of the same Infidel Friend, he presented another Memorial to the above-mentioned Magistrate; setting-forth, that he had no Money to bear his Charges on the Road, and therefore desired he might sell his Household-Goods. The *Mandarin* consenting to it, he sold his Wheat and Rice, but gave away the rest of his Things: As for the Church-Stuff, he sent it all to a Christian who lived in a neighbouring Village.

AFTER the Feast of the new Year, as he was busy one Morning ordering some small Things to send to the *Corregidor*, on a sudden that Magistrate came into his House, attended by Officers, Executioners, and Soldiers. The Missioner going-out with his Present, told him, he was putting that Trifle in Order, to send it to his Lordship. He looked-on every thing, liked it, and ordered it to be kept: The whole Value amounted to two Pieces of Eight; but his Courtesy, both before and after, deserved much more. Though he had often seen the Church, he asked nothing about it. He acquainted *Navarette* with the Emperor's Order, and delivered him to the Head of that Quarter; enquiring first, whether there was any other *European* there besides. The Officers ran-in like so many ravenous Tygers to lay-hold of what they could, but found only the Friar's Breviary, Primmer, *St. Austin*'s Meditations, and other small Matters which he thought they would not take. The Headborough, who was a very honest Man, at Night locked the Prisoner's Door on the Outside, without minding a Backdoor which he had; and would say to him, *Padre, I know you will not run away, I do this only that those who pass-by may see I obey my Orders.* Then they brought him before the superior Judge, who allowed a Boat to carry him to the Metropolis. He believed he escaped the best of any as to the Manner of his Imprisonment; but imputes it to his Sins, that God would not permit him to suffer somewhat for his holy Name, when all others did [b].

His gentle Confinement.

Missioners Travels.

IT cost the *Tartars* dear to take *Kin wha. Ma tye to*, the *Tartar* General, promised to spare the Inhabitants; but when the Place surrendered, he called together all the Citizens, and then giving the Signal to his Men to fall-on, they butchered forty thousand. He was a cruel Man, and some Years after was put to Death at Court. That City was much impaired; however, in the Author's Time, it paid fifty thousand Ducats a Year Taxes. *Li ki* surrendered without drawing Sword, and so escaped untouched. Its Trade is great, the Duties amounting to seventy thousand Ducats a Year. The best Liquor of all *China* is there made of Rice; and is so good, that one does not miss the Wine of *Europe*. Their Gammons of Bacon are the best in the Empire, nothing inferior to the choicest in *Spain*. The Price is fixed: A Pound, containing twenty Ounces, costs a Penny; and so a Pound of the best Wine. If it rises, it is but a small Matter [c].

Siege of Kinwha.

AS soon as a Boat was ordered, the Officer appointed to conduct him began to contrive to get Money of him. This Sort of People is covetous all the World over: But there is a Difference, for in *China* any Officer of the civil Magistrate is satisfied with a little, and thankful for it; while in other Parts a great deal goes but a little Way, and they under-value it. *Navarette* fancying, that this Person was too busy, and would be troublesome on the Way, he sent a Message to the Clerk, with two Rials of Plate [d], desiring him to appoint another who was more courteous and civil. The Clerk received the Fee, saying to the Bearer, *Your Master has a sharp Eye; but since he knows that Man, I will appoint one who shall please him in all Things.* Would they do the like to a *Chinese* in these Parts?

Set-out from thence.

THE first Day he saw the pleasant Fishing with Sea Crows [e]. Three Nights he lay in his little Boat, and every Morning the hoar Frost lay upon them, for it was very frosty Weather.

Hang chew fû.

[a] To the North-West. It is a *hyen*, or City of the third Rank. [b] What Hypocrisy is this! especially since he represents several of those, who did suffer Hardships, as very vile Fellows! [c] *Navarette*, as before, *p.* 245, *& seqq.* [d] Which make a Shilling. [e] The Translator guesses, that these he calls Sea Crows, may be either Cormorants or Barnacles.

1665. Navarette. His two Companions overtaking him, they arrived together at the Metropolis [a] on the twenty-seventh of *February*: Next Day they were put into Priſon. For eight Days the Author lay under a Bed where two repoſed, with one wet Blanket over and another under him, and ſlept comfortably.

APRIL the twenty-firſt, they ſet-out for the imperial City; and though a Boat was allowed them, were made pay to get a good one. A Guard of Soldiers alſo were appointed, who b rode always in Sight, and every now and then were relieved. In their Behaviour they were like very good Chriſtians; they offered not the leaſt Incivility, but ſometimes gave their Aſſiſtance when they ſtood in Need of it.

Su chew fû. THEY reſted five Days at *Sû chew* [b], where five Jeſuits were detained, in order to be ſent along with them. They ſailed as far as the *Red River* [c], the Sight whereof frighted them no leſs than the Violence of its Whirlpools. When c they left it, they met two more of the Society. It was impoſſible to number the Veſſels both great and ſmall. Sometimes they had a great deal of Trouble to get through them; eſpecially at a Cuſtom-Houſe, where they covered all the Water for a large Space. Two *Tartars* were there, who, as their Officers made appear, got five hundred Ducats a Day in Preſents from Paſſengers. They travelled two hundred Leagues along a plain Country with Carts, becauſe the d Water was low in the cut River. The Weather was hot, but every half League there was cool Water, and delicate Apricots. Here they had eight or ten Eggs for an Half-penny; but Friar *Dominic Coronado* ſent Word from *Si ning*, that he bought three Buſhels of Wheat for half a Piece of Eight, and a Pheaſant for an Half-penny. For their Parts they thought a great fat Pullet cheap at three Half-pence, though it might have been had cheaper. It was wonderful to ſee e what Swarms of People they met-with on the Road, either on Mules or Aſſes, in Litters or Sedans. They were known to all Men by their Beards: Some comforted them, ſaying, their Cauſe was accommodated; others ſaid it was in a bad Poſture, which was what they imagined.

Come to Peking. THE twenty-ninth of *June*, they entered *Peking*, and dined at the Jeſuits Church. By Degrees the Miſſioners, who lived in other Provinces, joined, to the Number of twenty-five, f beſides the four reſiding in the imperial City, and five *Dominicans*, who hid themſelves in *Fo kyen*; another, who had lately founded a Church at *Sven chew*, finding no Poſſibility of abſconding, went-over to *Manilla* in a *Dutch* Ship. They continued at *Pe-king* till the thirteenth of *September*, on which Day they ſet-out for *Ma-kau*, whither they were all baniſhed, except the four Jeſuits, who remained there ſtill. *Miſſioners Travels.*

AMONG ſeveral Things publiſhed without any Ground, one was, that the *Bonzes* gathered Thouſands of Ducats to ſuborn the Members of the Court of Rites againſt the Miſſioners. A ſtrong Argument againſt it is, that at the ſame Time they were under Perſecution themſelves; ſo that if they bribed, it was likely to ſave themſelves, not to hurt others. It was given-out too with as little Truth, that while the Warrant to put them to Death was ſigning, a fiery Ball fell upon the Palace [d], and did great Miſchief, *&c.* Beſides, the very Foundation of the Story was falſe, for Sentence of Death never paſſed againſt them: The Judgment, which the Court of Rites gave againſt them, was reverſed by the four Governors, who only approved of that of Baniſhment. *John Adamus* was adjudged to be cut in Pieces, but this was brought-down to quartering of him, and that was rejected above: Nor would they admit of the laſt, which was to baniſh them all into *Tartary*. That a Comet appeared ſeveral Days before the Perſecution, is true, but the ſame appeared in *Europe* alſo. My Opinion, ſays *Navarette*, and that of Friar *Luveli* the Jeſuit, is, that Chriſtianity is not yet ſo far advanced there, that God ſhould work Miracles in Defence of it. *False Reports.* *And Miracles.*

THE Reaſon for detaining the four ſtill at *Pe-king*, was, becauſe they had all eaten the Emperor's Bread. *Adamus* was a Cripple, he ſoon died [e]; the other three were kept cloſe Priſoners almoſt two Years: The reſt were ſix Months and twelve Days going to *Ma-kau*. As it was a terrible Winter, they ſuffered extreme Hardſhips in the Boats. Being brought before the ſupreme Governor of *Kanton*, ſitting in his Chair of State with greater Majeſty, Attendants and Reſpect than any Prince in *Europe*, he told them, the Emperor's Orders were to ſend them over to the People of *Ma-kau*; but that, as they were then at Variance with this City, they ſhould ſtay at *Kanton* till the Affair was adjuſted. From hence they were carried to a Houſe that had been the Jeſuits Church. As it was Night when they came to it, they had much ado to find their Rags, and compoſe themſelves to Reſt; for there was neither Fire nor Candle, not a Morſel to eat, nor a Drop of Water to drink. *Arrive at* Kanton.

THEY ſpent ſome Days very uneaſily. The Governor at twice ſent them two hundred and

[a] Of *Che kyang*, viz. *Hang chew fû*. [b] *Su chew fû* in *Kyang nan*. In the Original, *Zu cheu*. [c] This muſt be the *Yellow River*. [d] For all this, *le Comte* in his Memoirs, *p.* 369, and *du Halde* in his *China*, vol. 1. *p.* 16, *Engliſh* Folio Edition, are not aſhamed to gull their Readers on this Occaſion with Earthquakes, Fire from Heaven, and other Prodigies. What Credit can ſuch Men deſerve in Matters that concern Miracles, and their Religion? [e] He died in 1666, aged 77.

fifty

1669. Navarette. fifty Ducats in Silver [a], which was a noble Alms, and very seasonable. *But who would imagine*, says the Author, *that a Heathen would be so good to us?* With this Supply some little Cells were contrived, in which they lived very contentedly. The Dispute with *Ma-kau* proved very dangerous to that City, for they were about destroying it, and bringing all the Inhabitants into *Kanton*.

The Emperor petitioned. WHILE the Missioners were divided betwixt Hopes and Fears, in *October*, 1669, the Emperor's Order concerning them came-down. Those b at Court having seen his Majesty, found Means to get some *Regulos* and Counsellors to put-in a Memorial in their Behalf; importing, that their Enemy had accused *John Adamus* wrongfully, touching the Mathematics: That the Christians were a good People: That since their first coming, none of them had made any Commotion: That therefore there was no Cause to apprehend a Rebellion; and that those who were banished to *Ma-kau*, might be brought Prisoners to the c imperial City.

THE Drift of this was, that they might stay in the Kingdom; for it was intended, as soon as they came to *Pe-king*, to propose, that since many of them were grown old, and others sickly, they might be suffered to return to their Churches, to die there. The three Jesuits had before written from thence, that all would certainly go in their Favour. *Navarette* and Friar *His Order thereon.* *George* were not of that Opinion. The Words d of the Emperor were, *Jang quang syen deserves Death, but in regard he is very aged, making Use of our Magnanimity and Bounty, we forgive him at present, and also remit the Penalty of Banishment to his Wife and Children* [b]. *It is needless to bring those twenty-five, who were sent to* Ma-kau, *back to the Court. As for the Law of the Lord of Heaven*, Padre Verbiest *and the other two may follow it, as they have done hitherto. Any farther I am apprehensive of allowing them, particularly* e *with regard to rebuilding Churches in this or the other Provinces, or bringing over People to the said Law, in order to propagate it as before. Let it be made known to them, that they are forbidden preaching.* The rest, as it is in the Memorial [c].

SECT. III.

The Author's Escape *to* Ma-kau, *and* Account *of a* Portugueze *Embassy to the* Emperor, *in* 1669. f

1. *The* Author's Escape *to* Ma-kau, *and* Description *of that* City.

The Author leaves Kanton. *Is in great Fear of being discovered. Gets safe to* Ma-kau. Portugueze *settle at* Ma-kau. *Its Situation. Trade much decayed. Abject State of the* Portugueze. *Their wicked Actions. How they obtained* Ma-kau. *Inhabitants and Wealth. Its Strength. Fortifications. Three Forts: Four Bastions. Powder-Mill. First Governor: Out-wits the Jesuits: Seizes* St. Paul. *Trade to* Kanton. *Commodities at* Ma-kau. *Missioners Travels.*

Author leaves Kanton. AFTER this, the banished Missioners consulted whether they should go to *Ma-kau*, or stay at *Kanton*. Most were for going, for they were at Liberty to go: Others thought it convenient to stay, that they might be nearer at Hand, in case they should be restored [d] to their Churches: But the Author was resolved to go. On the twelfth of *December*, the Time fixed for his Departure, he went-out slily, under Pretence of visiting the *Portugueze* Ambassador, and repaired to the House of a *Chinese* Merchant, who was a Christian, but not very rich. Next Morning, before Day, they got into a Passage-Boat, and by Noon stopped at a Village ten Leagues from *Kanton*. Here they lay that Night very uneasily, for the Weather was very cold, and they could see the Stars through their Room in seventeen Places. All the Country is cut across with Rivers and Lakes, so that there seldom want Boats. They met-with a very great one, d but full of People, which our Missioner did not like at that Time. The Commander came-out immediately to receive him, put him into his own Cabin, and made very much of him.

Is in great Fear AFTER some Impediments, they came to the Town of *Hyang shan ngan*, the Capital of the Island in which *Ma-kau* stands. Abundance of Soldiers were about there, whom he passed-through with much Dread, for they all looked at him till he got into an Inn. Next Day, by e good Luck, he did not travel for want of a Sedan: If he had, he must of Necessity have met-with the *Mandarin*, who had Charge of *Ma-kau*, and came thither that Day with an hundred Sedans, and some Horses. The Day following they set-out by Land; but as he was easily to be known in that Country, he was not a little afraid, especially because all Intercourse with *Ma-kau* was cut-off. The Merchant was a bold Man, and attempted any thing, though never so f rash. In the Midway there was a Company of Soldiers in a House, and just opposite to them he took-up his resting Place. The Chairmen, who carried *Navarette*, following his Example, did the same. This put the Missioner in a great

[a] According to *du Halde*, vol. 2. *p.* 16, *English* Folio Edition, those sent to *Kanton*, were three *Dominicans*, one *Franciscan*, and twenty-one Jesuits.

[b] When a Man is put to Death, his Wife and Children are banished.

[c] *Navarette*, as before, *p.* 248, *& seqq.*

[d] They were restored in 1671.

1669. Navarette. Fright; but no-body came to look into the Chair. They eat at another Place, where there were Houſes of Entertainment; but he came not out of the Sedan, becauſe the Year before Friar *Intorcetta* was known there, and he feared the ſame might happen to himſelf.

Of being diſcovered. THENCE they went away to a Village, where he waited two Days, expecting how to get over to *Ma-kau*; during which Time he ſcarce eat or ſlept. They put him into a Straw-Loft to ſecure him againſt the Soldiers, where he lay in great Fear and Conſternation. Being impatient to be gone, they travelled two Leagues by Night to another Village, to ſeek ſome Conveniency there: They found the Gates ſhut, and a Guard within. Here they waited two Hours to have them opened. Seeing a Light in a little Houſe without the Gate, *Navarette*, who was hot and weary with walking, aſked for ſome Water, and drank near a Pint, which he wonders did not kill him; beſides, they were in no ſmall Fear of the Tygers. Having gotten into the Village, they hired a cloſe Sedan, and went-down By-Ways to the Shore; from whence it was not above half a League by Sea to *Ma-kau*, of which he could hear the Bells: But in regard all about was full of Soldiers, he abſolutely deſpaired of getting over, and returned to the Straw-Loft.

Gets ſafe to Ma-kau. THE *Chineſe* Merchant had beſpoken a Veſſel the Day before, but as the Boatmen had outſtaid their Time half a Day, the Author thought the Infidels would not keep their Words, and ſo had taken that Journey contrary to the Advice of the Merchant, who all this while was no Way diſcouraged. That Afternoon the Veſſel coming, they went aboard at Night-fall, and rowing as ſtill as might be, paſſed-by the Guards, who were placed along the Shore. The Wind chopping about, put them in ſome Fear; beſides, the little Boat took-in Water ſo faſt, that they could not keep it under: However, they landed at nine o'Clock the ſame Night at the Captain-General's Door. Becauſe he would not diſturb the Monaſtery, he went to a Friend's Houſe, where they were amazed to ſee him. This was the eighteenth of *December*, on which Day died Brother *Reyes*, the famous Procurator of a Monaſtery in that City, who had been the Cauſe of great Troubles and Diſorders there [a].

Portugueze ſettle at Ma-kau. ALTHOUGH the *Mandarins* of the Coaſt, for Sake of Intereſt, have latterly connived at the *Chineſe* ſailing to foreign Parts with a View of Commerce, yet by the ancient Laws they are prohibited from either admitting Strangers into their Ports, or trading with them. Hence it was, that when the *Portugueze* began to frequent thoſe Seas, they had no ſafe Port, nor any Way to ſecure one. They were ſome Years in the Iſland *Shan chwang* [b], where *S. Francis Xaverius* died; ſome Years they went to the Province of *Fokyen* [c]; another while to the City *Ning-po*, in the Province of *Che-kyang*, whence they were twice expelled, and the ſecond Time ill treated. They attempted the Place where *Ma-kau* now ſtands, but without Succeſs: They returned, and the *Mandarins* of *Kanton* ſending Advice to the Emperor, he ordered they ſhould remain there undiſturbed, paying Tribute and Cuſtoms for their Merchandize. *Miſſioners Travels.*

Its Situation. THE Place is a Peninſula, or little Spot of Land running-off from the Iſland [d], not a League in Circumference. In this ſmall Compaſs there are Aſcents and Deſcents, Hills and Dales, all Rocks and Sand. The City contains five Monaſteries, three Pariſh-Churches, the Houſe and Church of the *Miſericordia*, or *Mercy*; the Hoſpital of *St. Lazarus*, and Seminary of the Jeſuits; one great Fort, and ſeven little ones: The Plan is very bad, becauſe it was built by Piecemeal. It was afterwards made a Biſhop's See.

Trade much decayed. THAT City throve ſo much with the Trade of *Japan* and *Manilla*, that it grew vaſtly rich; yet is no more to be compared to the latter, than *Vallecas* is to *Madrid* [e]: Beſides, the People of *Manilla* are free, and thoſe of *Ma-kau*, Slaves. But the Trade of *Japan* failing, *Ma-kau* began to decay; and that of *Manilla* ceaſing, it almoſt fell to the Ground. This was viſible in the Wants they endured. The Monaſteries, which ſome Years before maintained twenty-four religious Men, in the Author's Time with much Difficulty maintained three.

MA-KAU ever paid Ground-Rent for the Houſes and Churches to the *Chineſe*, and Anchorage for Shipping. When the City has any Buſineſs with the *Mandarin*, who reſides a League from thence, they go in a Body, with Rods in their Hands, and petition him on their Knees: That Magiſtrate in his Anſwer writes thus: *This barbarous and brutal People deſire ſuch a Thing, let it be granted or refuſed them.*

Abject State. EVER ſince the *Tartars* made the People retire from the Sea-Coaſts up the Inland, to avoid the Attempts of the *Chineſes* of *Kabello* [f], they began to uſe Rigor with *Ma-kau*. Many Years ago they built a Wall a Quarter of a League diſtant from that City, acroſs the Neck of Land that joins the Peninſula to the Iſland. In the

[a] *Navarette*, as before, *p.* 252, *& ſeqq.* [b] In the Original, *Xan choang*. [c] To the River of *Chincheo*, or *Chang chew*. [d] See *Nieuhof*'s Deſcription before, *p.* 404. [e] Between which there is much the ſame as between *London* and *Hammerſmith*. [f] Theſe, he ſays, elſewhere, Book 1. Chap. 11. are vulgarly called *Que ſing*; and at *Manilla*, *Marotos*. See before, *p.* 433, 439, and 501. a.

Middle

1669. Navarette. Middle of it is a Gate, with a Tower over it, where there is always a Guard to prevent any Communication between the People of *Ma kau* and the *Chineſe*. Theſe latter have ſometimes had their Liberty, but the *Portugueze* were never permitted to go up the Country. Of late Years the Gate was ſhut. At firſt they opened it every five Days: Then the *Portugueze* bought Proviſions. Afterwards it was opened only twice a Month: Then the Rich, who were but very few, could buy a Fort-night's Store, while the Poor often periſhed for want of Food. Orders came again that it ſhould be opened every five Days; and the *Chineſes* ſell them Proviſions at what Rate they pleaſe.

Of the Portugueze. THE two Councils of Rites and War put in a Memorial, adviſing, it was convenient that the People of *Ma kau* ſhould return to their own Country. The Government anſwered, in the Emperor's Name, that ſince they had lived there ſo many Years, it was not convenient to ſend them away; but that they ſhould be brought into the Metropolis, in regard their own Subjects had been drawn from the Sea-Coaſts to the Inland. This occaſioned much Debate and Confuſion: The *Mandarins*, who make great Advantage of the Inhabitants of *Ma kau*, were not willing that they ſhould change their Habitation: At Court they inſiſted upon having the Order executed, and commanded that a Place ſhould be aſſigned them to live in. One was accordingly appointed near the River of *Kanton*, the worſt that could poſſibly be found. Notice hereof being given at *Ma kau*, the City divided into two Factions. The Natives and *Mangrels* were for removing, the *Portugueze* againſt it. Hereupon the ſupreme Governor beſet them by Sea, and having ordered their Ships to be fired, ten were burnt before their Faces, and the Goods of ſeven ſeized.

THE City promiſed that Officer twenty thouſand Ducats, if he could procure them Liberty to remain there. He obtained that Permiſſion for them, but they were prohibted from trading at Sea. The Governor demanding the promiſed Money, the *Portugueze* anſwered, that they would pay it, if he got them Leave to trade. The *Mandarin* enraged ſhut-up the Gate in the Wall, allowing it to be opened only twice a Month. He would have done them farther Miſchief; but having been at Variance with the *Regulo* (of *Kanton*) he hanged himſelf in *January*, 1667, which proved a great Relief to *Ma kau*.

Miſſioners Travels. *NAVARETTE*, who every where paints the *Portugueze* in very black Colours, obſerves, that many baſe Murders have been committed at *Ma kau*. Some Years before he was there, many *Portugueze* aſſaulted the Captain-General's Houſe, and having found him hidden under the Stairs, ſtuck him in ſeveral Places. After this, an ordinary Fellow with a Black, murdered the Town-Mayor. Another Time, a Man having fled into a Church from his Enemy, the latter purſued and killed him between the Altar and the Prieſt, who was ſinging Maſs. In the Author's Time, they aſſaſſinated the Miniſter of the great Church, as ſeven Years before they had treated another at *Siam*. Here, to give a Sample of their Clergy, he takes Notice, that the Prieſt at *Makaſſar*, who was very familiar with the *Dutch*, told them, that he had two Daughters at home, and the Governor one [a].

Their wicked Actions.

How they obtained Ma kau. It may not be amiſs to add to *Navarette*'s Account of *Ma kau*, what *de Faria*, a *Portugueze* Hiſtorian, relates of it. The *Portugueze*, ſays that Author, who, in the Years 1542 and 1545, had eſcaped the Deſtruction [b] of the Cities *Liampo* (or *Ning po*) and *Chin cheo* (or *Chang chew*) lived in the Iſland *Lampazau* till the Year 1557, when they built the City *Ma kau*, the greateſt they have in *Aſia* next to *Goa*. The Manner was thus: They frequented the Iſland *San chwan* in order to trade, where they lived in Huts made of the Boughs of Trees, and covered with Sails. Eighteen Leagues thence was another, called *Gau ſhan* [c], lying cloſer-in upon the Coaſt. This Iſland being intricate and mountainous, was the Refuge of Robbers, who infeſted the Continent. The *Chineſe*, who had twice expelled the *Portugueze*, thinking them a more tolerable Evil than theſe Out-laws, offered them the Iſland [d], if they could root-out that Generation of Thieves, which they performed without loſing a Man. The Iſland being cleared, every one began to build where he liked beſt [e], there being no Proprietor then to ſell the Land, which afterwards was held at a great Rate [f]. As the Trade and Fame of this City increaſed, the *Hollanders* always had an Eye upon it.

Inhabitants and Wealth. IT contains about a thouſand *Portugueze* Inhabitants, all rich [g], and of the beſt in *India*; becauſe the Portions being there very conſiderable,

[a] *Navarette*, as before, *p.* 260, *& ſeqq.* [b] Of this Deſtruction brought on thoſe Places by the *Portugueze* themſelves, *de Faria* gives an Account in his *Portugueze Aſia*, vol. 3. *p.* 37, *& ſeqq.* and *p.* 138. [c] In the Original, *Guaxama*. *Gau ſhan* ſignifies the Iſland *Gau*. [d] *Navarette* ſays, the Inhabitants affirm as much; but that both the *Chineſe* and *Tartars* deny it. [e] Hence the Plan came to be ſo irregular, as *Navarette* obſerves. [f] The ſame Author ſays, that at beſt they are like the *Chineſe*, among whom no Man is abſolute Maſter of a Foot of Land. [g] *Navarette*, who wrote about the ſame Time with *de Faria*, ſays, there were very few rich People in it.

1669. Navarette. many Persons of Quality resort thither for Wives. There is likewise a considerable Number of Christian *Chineses*, who are cloathed and live after the Manner of *Portugal*; and of Infidels, being Artificers, Shop-keepers, and Merchants, about six thousand. They have a Bishop and a Judge. The Duties of the Ships trading thence to *Japan*, at ten *per Cent.* amount to three hundred thousand *Xeraphins* [a]. The yearly Expence of the City, to maintain their Fortifications and Garison, is about forty thousand Ducats. At the Fair of *Quang chew*, or *Kanton*, is paid the like Sum for Duties, at six and seven *per Cent.* The Voyage of *Japan*, with Embassies and Presents for the King and *Tonos*, costs twenty-five thousand Ducats: The House, called *la Misericordia*, spends eight or nine thousand in Works of Charity. The City maintains two Hospitals, three Parish Churches, five Monasteries; besides the continual Alms it sends to the necessitous Christians in *China*, *Aynam*, *Japan*, *Tong king*, *Kochin china*, *Kamboja*, and *Siam*.

Its Strength. AFTER the Attempts of the *Dutch*, in 1622, the Citizens seeing themselves exposed to such Dangers, built a Wall round the Town with six Bastions. On that of *St. Paul*, which over-tops the City, they planted six large Cannons; on that of the Bar fourteen, some fifty Pounders; eight on that of *Our Lady of good Deliverance*; five on that of *St. Peter*; eight on that of *St. Francis*, that looks towards the Sea; and three on that of *St. John*: And because the Mountain of *Our Lady of the Guide* over-tops the Bastion of *St. Paul*, they fortified it, placing thereon ten large Pieces [b].

Fortification. Three Forts. *DE AVALO* [c] writes, that there are in the Peninsula, where *Ma kau* is built, three Hills, situate in a Triangle, and a Fort upon each. The most considerable is that of *St. Paul*, mounted with thirty-four Pieces of Cannon, the least a twenty-four Pounder; the second, *Nostra Seignora de la Penna de Francia*, named from a Hermitage within it, is defended by six small Cannon, and six eight Pounders; the third, named *Nostra Seignora de Guyl*, has four or five Pieces of Cannon, and incloses a Hermit's Cell: It stands without the Town-Wall, and gives Notice when Ships appear on the Coast.

Four Bastions. THE City is fortified also with four Bastions, three facing the Sea, and the fourth towards the Land. The first, which lies to the South, is called *St. Jago de la Barra*, (or, *of the Bar*) because it commands the Port; and is so full of Buildings and Caserns for Soldiers, that it looks like a little Town. It has a Redout above it, and is furnished with sixteen twenty-four Pounders. There is also a very high Redout within the Bastion mounted with six great Guns, which carry a vast Way. All Vessels that pass this Bar must sail within three or four Pikes Length of the Fort. The second Bastion, named *Nostra Seignora del bon Patto*, is to the South-West. It joins the Hill *la Penna de Francia*, and mounts eight Guns. Half a Musket-shot distant is a Powder-Mill, where a Half-Moon begins, which serves for a Dike, and extends to the third, or *St. Francisco*'s Bastion. The Shore between both is ranged with handsome Buildings, and there the Market is held. *St. Francesco*'s Bastion is larger than the other two. It is furnished with twelve Pieces of Cannon, and one of its Angles advances into the Sea. In 1632, they planted a forty-eight Pounder there, which carried to the Island *Ka kean*, half a League distant. The fourth Bastion, which faces the Coast, is called *St. Juan*'s. It has three Guns fronting the Gate of *St. Lazarus*; whence the Wall runs to *St. Paul*'s Fort, and on to the Jesuits Convent.

Missioners Travels.

Powder Mill.

THERE are in the City four Monasteries and a Nunnery; three Parish Churches, one of them the Cathedral; and a Church without the Walls. Here is also a Foundery for Cannon, which are cast every Year.

AT first the Government had the Form of a Commonwealth, consisting of the most antient Counsellors, without a General, as it was no conquered Place.

First Governor THE first Time the *Dutch* appeared before this City [d] to observe the Island, it was not walled. For fear of another Visit, they sent to *Goa* to demand a Governor and a Garison of three hundred Men. The Vice-Roy sent them Don *Francisco da Mascarennas*. When he arrived, they lodged him in a House instead of the Fortress, and paid what Obedience they thought fit to the King's Command. This bred great Disputes, and caused him to retire to *St. Austin*'s Convent, into which the *Portugueze* shot three Bullets at him from that of *St. Paul's*. The Governor seeing no Good was to be done with them by Compulsion, began to flatter them, and direct Affairs according to their Minds. This Change of Conduct made them believe he was become their Friend, and banished all Jealousy.

Outwits the Jesuits. ONE Day visiting the Jesuits in their College, he told them, he should be glad to view the City from Fort *St. Paul*; a Fortification which they had raised at their own Expence, under Pretence

[a] A *Xeraphin*, or rather *Sharafin*, is almost a Piece of Eight. [b] *De Faria*'s *Portugueze Asia*, vol. 3. *p.* 310, *&c seqq.* [c] This Description of *Ma kau*, by *Marco de Avalo*, an *Italian*, is inserted in the *French Amsterdam* Edition of *Van Rechteren*'s Voyage, (from whence an Extract has been already given, *p.* 492.) and takes-up twelve Pages and an half. [d] That was, in 1607, under *Matelief*.

1669. Navarette. of building a ſolitary Retreat. The good Friars readily conſenting, the Governor a few Days after gave Orders to fifty Soldiers to follow him, ſome as his Retinue: Others were to come after, two or three at a Time, as out of Curioſity, to ſee that delightful Place. Theſe Men ſo poſted themſelves as to be Maſters of the Gate, without the Jeſuit's perceiving it. *Maſcarennas* having ſtaid till Evening without any Sign of moving, the Friars gave him Notice, that the Hour for ſhutting the Gates drew near: *You may retire yourſelves, Fathers*, replied he, *for the Gates are ſhut already, and ſhall be opened To-morrow in the King's Name.*

Seizes St. Paul. b

THESE Gentlemen, enraged to find themſelves duped, having vented their Paſſion on the Governor, were ſuffered to withdraw by a little Path which led to their Convent, and was the ſame Night rendered impaſſable. Next Morning he brought in a ſtrong Gariſon, and afterwards built Lodgings for the Soldiers. He likewiſe caused a large Ciſtern to be made; and Steps from the Bottom of the Town to the Fort, eaſy enough for a Horſe to aſcend. c

Trade to Kanton.

THE Inhabitants trade to all the neighbouring Countries and *Japan*. As they have no Silk Manufactures at *Ma kau*, they beſpeak the Goods of that Sort at *Kanton*, where certain Commiſſioners are allowed to come: But to avoid the Inſults of the *Chineſe*, the *Portugueze* never lodge aſhore. They repair thither at the Time of two great Fairs, and often ſtay ſeveral Months. As ſoon as they arrive, they wait on the Vice-Roy, or, in his Abſence, the Governor, with a Preſent of four thouſand Reals of Eight, which procures them a Liberty to trade; the Merchants bringing their Goods to the Place where their Barks are, which are commonly two of ſix or eight hundred Ton each. When they come to take Leave of the Vice-Roy (for they cannot depart without his Order) there is no getting at him, being always indiſpoſed or out of Town, till another Preſent is made, which is commonly double the firſt. After this, they muſt pay Cuſtom at *An ſa on*; and be at the Expence of a Convoy of ten or twelve *Ka yas* [a], with two Men to each Oar, and a Guard of twenty Soldiers. d e

Chineſe troubleſome.

MANY *Chineſe* at *Ma kau* go through the Streets, and to People's Houſes, to ſell their Goods; and when they hear of a Stranger being arrived, flock in ſuch Crowds, and are ſo troubleſome, that ſometimes he is obliged to drive them out of his Lodgings. f

THE Author, who had been at all the Places which the *Portugueze* poſſeſs in the *Indies*, thinks *Ma kau* the beſt, the ſtrongeſt, and moſt enriched by Trade. Their Traffic conſiſts in Gold and Silver; Silks, raw and wrought; Brocades, Pearls, Rubies, Muſk, fine *China*-Ware, *China*-Root, Rhubarb; and a fat Earth that comes from the Northern Countries, whence they extract the Tincture [b].

Portugueze *Embaſſy.*

Commodities at Ma kau.

2. *The* Portugueze Embaſſy *to the Emperor of* China.

His Reception at Kanton. Portugueze *Fictions. His Pride mortified: After long Delay ſent for to Court.* Chineſe *Sneers.* Dutch *denied Trade at* Kanton.

Reception at Kanton.

A YEAR and an half after the Miſſioners had been baniſhed to *Ma-kau* [c], an Ambaſſador arrived there from *Goa*, as from the King of *Portugal*. He was brought ſick into *Kanton*, meanly treated, and looked upon as a ſham Ambaſſador, upon which Account there was ſome Buſtle. His Secretary, one Companion and a Chaplain had an Audience of the Governor, who commanded them, on both Knees, to touch the Ground with their Foreheads, which was a great Affront: Then enquiring after the Ambaſſador's Quality, the Chaplain thinking it a great Honour, ſaid, he had been a Captain of Horſe. The Governor laughed and anſwered, that his Servants were Captains of Horſe, and ſome of them great Officers. He diſpatched Advice of this to the Emperor, and ſent them to the Metropolis [d] with Orders, that they ſhould be received within the Walls, and taken Care of; but they had a mean Houſe aſſigned them. Though this was publickly known, yet the Year following the *Portugueze* wrote to *Goa*, that the Ambaſſador had been received with the greateſt Honour in the World: That the *Regulo* came out himſelf to meet him with Galleys full of Muſic, adorned with Flags and Streamers: That he had received his Excellency into them; and that afterwards they lodged him in a ſumptuous Palace: With much more to the ſame Effect. The Miſſioners ſtood amazed when they heard this Account, although the Author of the Report was ſhrewdly gueſſed at. He who has ſeen ſuch Things (ſays the Author) will not be ſurprized, in caſe they ſhould write that there was no ſuch Place as *China* in the Univerſe.

Portugueze *Fictions.*

[a] In the Original, *Choas*, a Kind of *Chineſe* Shallop with ten Oars. [b] See *Recueil des Voy. de la Comp. des Ind. Orient.* Tome 5. p. 217, *& ſeqq.* [c] This muſt have been in the Year 1665 or 1666. [d] *Quang chew fu*, or *Kanton*.

THE

1667. Navarette. *His Pride mortified*

THE Ambaſſador intending to viſit the *Regulo*, took into Conſideration what Reſpect he was to pay him. He ſent a Meſſage to the Miſſioners about it. Opinions varied: The Author's was, that he ſhould not contend about it, but ſubmit to what the Vice-Roy thought fit; taking for granted, that he would rather exceed than fall ſhort in Civility, the *Chineſes* being very obliging in this Particular. After all, the *Portugueze* followed his own Head, articling, that he was to carry Colours, Trumpets, and many other Things: But ſo many Punctilios were enough to ſpoil all. Next Day he and his Family dreſſed themſelves very gay; and when they were ready to ſet-out, a Meſſage came from the petty King, to tell him he was buſy, and could receive no Viſits. This was a great Mortification, and the Cauſe that no *Mandarin* viſited him.

After long Delay,

THE Author profeſſed himſelf his Friend in a particular Manner, and gave him good Advice; yet he endured ſome Trouble and Affronts. While the Diſpute before-mentioned between the ſupreme Governor, or Governor-General, of *Kanton*, and the *Portugueze* laſted, (which was till his Death, in *January*, 1667) the Ambaſſador's Buſineſs was at a Stand. He was detained at *Kanton* two Years, during which Time he was expenſive to *Ma-kau*, that City being at the Charge of the Embaſſy. The Ambaſſador was full of Trouble, eſpecially becauſe he had brought but two thouſand eight hundred Pieces of Eight with him, and had above ninety Perſons to maintain with it. *Ma-kau* could aſſiſt him but little, and afterwards excuſed herſelf. All complained of the Society [a], which had adviſed that Embaſſy.

Called up to Court.

AT length Orders came from the Emperor for him to repair to Court: But the Preſent which he carried, by the Particulars that had been ſent-up, appeared very mean to his Majeſty; and yet, to ſay the Truth, it was worth above thirty thouſand Ducats: But a little before he had received a great one from the *Dutch* [b], which perhaps made this ſeem the leſs. Not long before the Ambaſſador ſet-out for *Pe-king*, a pleaſant Paſſage happened: The King of *Portugal*'s Letter being read before the new ſupreme Governor and the Vice-Roy, they took Notice, that before ſigning, he did not ſubſcribe himſelf, *Your Majeſty's faithful Subject*, and aſked how thoſe Words came to be omitted. The *Portugueze* anſwered, that it was not the Cuſtom of *Europe* to do in that Manner. They ſent Word of it to the Emperor, who ordered, that in regard the Ambaſſador had been ſo long waiting at *Kanton*, he might have Leave to come to Court, where the Omiſſion in the Letters ſhould be examined into: But the Author never heard what the Iſſue was.

Portugueze *Embaſſy.*

ONE of the greateſt Troubles the *Portugueze* had, was to ſee and hear how the *Chineſe* uſed their Ambaſſador. They called him a *Mandarin*, who was going to do Homage, and pay an Acknowledgment from the petty King of *Portugal*. When he went-up to the imperial City, there was a Flag or Banner upon his Boat, with two large Characters on it, importing, *This Man comes to do Homage*. All Ambaſſadors, who go to *China*, muſt bear with this, or they will not be admitted.

Chineſe *Sneer.*

EXCEPTING *Goa*, and the Northern Parts, which is as much as comes to nothing, the *Portugueze* have not one Foot of Ground in all *India*, but are every-where ſubject to Gentiles, *Mahometans*, or Heretics, and by them cruſhed, condemned, and deſpiſed.

ABOUT the Time that the *Portugueze* Ambaſſador was ſetting-out for *Pe-king*, two *Dutch* Ships arrived at *Kanton*; whereof Advice being ſent to Court, immediately a ſtrict Order was returned for them to be gone directly, without buying or ſelling any thing. All Trade with Strangers was abſolutely prohibited. The Captain, whoſe Name was *Conſtantine Noble*, viſited the Miſſioners, and deſigned to return to *Europe* the following Year; *but I heard afterwards at* Muſulapatan, ſays the good, religious Friar, *that he was dead, and had taken a Journey* [c] *to Hell* [d].

Dutch *denied Trade.*

[a] That is, of Jeſus, or the Jeſuits. [b] This was in 1667, when the Lord *Van Hoorn* went Ambaſſador. See before, *p.* 475. [c] The Reader muſt not be ſurprized at ſuch diabolical Expreſſions in the Mouth of a Popiſh Prieſt, eſpecially a *Dominican*, who is of a more helliſh Order, if poſſible, than the reſt: Witneſs, the *Inquiſition*, or Hell in Miniature, of which they are the Managers; and their Founder *Dominic*, (he ſhould have been called *Demoniac*, for he was a Limb of the Devil) who contrived the Inquiſition, is boaſted by the Popiſh Hiſtorians to have converted (that is, murdered) ſeveral thouſand Heretics in one Day, half by the Sword, and half by the Flames. *Noble* is the ſame Perſon who was employed in the preceding *Dutch* Embaſſies. [d] *Navarette*, as before, *p.* 250, & *ſeq.* and *p.* 264.

CHAP.

CHAP. VIII.

The TRAVELS *of five* French *Jesuits from* Ning po fû *to* Pe-king, *in* 1687.

INTRODUCTION.

Du Halde's China.

THESE Travels are extracted from *du Halde's Description of the Empire of* China, Eastern Tartary, Korea, *and* Tibet. This Work was published at *Paris*, 1735, in four large Volumes, Folio, adorned with a great Number of Cuts and Maps, general and particular of those Countries. An Edition of it came-out afterwards in *Holland*, in four Volumes, Quarto; and in 1738, a Translation of it was printed at *London*, in two Volumes, Folio. All the first Volume, containing six hundred and seventy-eight Pages, and more than half the second, of three hundred and eighty-eight Pages, relates to *China*. The Whole, for the most Part, is a Collection of Pieces on several Subjects, transmitted by the Jesuits residing in that Empire [a] to those of their Order in *France*, and reduced into one Body by *du Halde*; who has added what he thought fit from the Relations of the Jesuits and others, before published.

Jesuits Accounts superficial.

ALTHOUGH these several Memoirs are certainly very curious, and many of them highly to be prized, particularly such as concern *Tartary* and *Korea*, of which we had scarce any tolerable Account before; yet they fall short of that Completeness which might have been expected from Men who aspire to a Reputation for Learning and Genius like the Jesuits. If we may judge of them by their Performances to be met-with here, they are far from deserving that Character; the Translator having pointed-out several remarkable Blunders and Errors, (not to mention other great Imperfections) which they could never have committed, had they been but tolerably versed in the Geography and History of those Parts of the World. And indeed the Accounts of foreign Countries and their Inhabitants, to be found in their Letters published in the several Collections of their Missions, are generally very superficial, and full of gross Mistakes: As if the chief Merit of their Abilities lay in setting-forth, to the best Advantage, their own Address and Labours in propagating the *Romish* Faith amongst the Infidels.

Their Maps valuable.

BUT to do them Justice, however they may have failed in their Relations, they have laid Geography under a lasting Obligation for the Maps and Plans, as well as Tables of Longitude and Latitude, which are published in this Work. The Maps, thirty-eight in Number, were taken from large Draughts made on the Spot, many of them fifteen or twenty Foot long. The whole Empire was surveyed at the Emperor's Expence. It cost his Majesty immense Sums, and eight Missioners [b] nine Years Labour in the Performance. They travelled over the Provinces, and observed the Latitudes of all the principal Cities, or remarkable Places; but the Longitudes were determined geometrically.

THE *English* Translator has improved the Description with Notes, and the Maps, by inserting the Tables of Latitude and Longitude, on which they are grounded; with other Remarks proper to illustrate their Authority and Accuracy. He has likewise reduced the Names of Persons, Places and Things from the *French* to the *English* Orthography.

Contents relating to China.

THE Contents of this Work, (which is divided into Articles, without the Form of Books and Chapters) so far as relates to *China*, are as follows:

A GENERAL View of the Empire. Of the great Wall. Of the People named *Si fan*, or *Tu fan*. *Tartars* of *Koko Nor*. The *Lo la*. The *Myau tse*. Travels of several Missioners through *China*: Journey of *Fontaney* from *Pe-king* to *Kyang chew*, and *Nan king*: *Bouvet's* Journey from *Pe-king* to *Kanton*, in 1693. Road from *Siam* to *China*. Description of the Provinces. Annals of the *Chinese* Monarchs. Antiquity and Extent of the *Chinese* Monarchy. Authority of the Emperor. Form of civil Government. Military Government and Forces. Polity of the *Chinese*. Nobility. Fertility of the Lands. Ingenuity of Mechanics, and Industry of the common People. Genius and Character of the *Chinese*. Their Persons and Fashions. Magnificence in their Journeys and public Works. Their Ceremonies,

[a] The Authors Names are prefixed to several of them; and the rest appear, from several Circumstances, to be written by the Missioners, as the Translator has shewn in his Preface to the first Volume. [b] From *July*, 1708, to *January*, 1717.

Du Halde's China.

Feasts, Marriages, and Funerals. Prisons and Punishments. Plenty in *China*. Lakes, Canals, and Rivers. Money and Trade. *Chinese* Varnish. *China*-Ware. Silk Manufactury. Rearing of Silk-Worms. Of the *Chinese* Language. Their Paper, Ink, Pencils, Printing, and Book-binding. Method of studying. Of public Schools. Examination of Students. Plan of an Academy. Of the *Chinese* Literature and canonical Books. Collection of Edicts, Declarations, Memorials, *&c.* Political Treatise. Of illustrious Women. Religion of the *Chinese*. Sect of *Tau tse*. Sect of *Fo*. Sect of modern Literati [a]. Establishment and Progress of Christianity in *China*. *Chinese* moral Philosophy. Collection of Maxims, Reflections and Examples of Morality. Skill of the *Chinese* in the Sciences. Pronunciation of the *Chinese* Words. *Chinese* Grammar. Their Taste for Poetry, History, and Plays, with three Novels and a Tragedy. Art of Medicine among them. Secret of the Pulse. *Chinese* Herbal. Collection of Recipes. Art of procuring Health and long Life.

b

c

The Maps, Plans, *and* Cuts.

Maps, Plans, and Cuts.

MAPS. General Map of *China*, *Tartary*, and *Tibet*. Map of *China*. Sheet Map of each of the fifteen Provinces. Chart of the River of *Kanton*. PLANS. Plan of *Kanton* in the said Chart. Plans of Cities in the several Provinces, in seven Plates. Plans of two Temples. CUTS. Pompous Attendance of a Vice-Roy. Habits of the *Chinese*. Procession of a Wedding. A Funeral. Trees, Roots, *&c.* Barks, Fishing, *&c.* Coins. Silk Manufacture. *Confusius* [b]. Effigies of *P. Ricci*, and Figure of the Cross buried with the *Chinese* Christians. Effigies of *Verbiest*, *Schaal*, a Convert *Mandarin*, and his Daughter. *Chinese* Airs set to Music. Observatory at *Pe-king*.

d

THE following Travels, which we have extracted from the above-mentioned Work, were performed by the Jesuits *Bouvet*, *Fontaney*, *Gerbillon*, *le Comte*, and *Visdelou*, who were those sent by the *French* King, as his Mathematicians, to the Emperor of *China*. The Voyage as far as *Siam* was written by *Tachard*, who was one of the Number, but returned from thence to *Europe* with an Ambassador: The Course from *Siam* to *Ning po*, and what passed at that City, is related by *le Comte*, from whom we have inserted it as a proper Introduction to their Travels thence to *Pe-king*; and the rather, because he is reputed the Author of the Journal, though some ascribe it to *Fontaney*.

e

f

Le Comte's Memoirs.

LOUIS LE COMTE published his Remarks on *China* in *French* [c]. There are several Editions of them: One at *Amsterdam*, in two Volumes, Octavo, in 1698; another at *Paris*, in three Volumes, 1701. They have been translated into *English*, under the Title of, *Memoirs and Observations, Topographical, Natural, Civil and Ecclesiastical.* There have been two Editions of these Memoirs in Octavo, the last published in 1737, besides an Abridgement of them in *Harris*'s Collection. The Author has divided his Work into fourteen Letters, inscribed to several of the *French* Nobility; being, as he says, an Abridgement of the Conversations they had honoured him with: So that he does not publish them as a regular, complete Account of that vast Empire; but only as Memoirs and Heads that might be of Use to others disposed to write a general History thereof. The Subjects of the Letters are, 1. The Voyage from *Siam* to *Peking*. 2. Their Reception by the Emperor, and Remarks, there. 3. Of the Cities, Houses, and chief Buildings in *China*. 4. The Climate, Soil, Canals, Rivers, and Fruits. 5. Antiquity, Nobility, Manners and Qualities of the *Chinese*. 6. Their Œconomy and Magnificence. 7. Language, Characters, Books and Morality. 8. Wit and Temper of the *Chinese*. 9. Polity and Government. 10. Religion, ancient and modern. 11. Rise and Progress of the *Romish* Persuasion. 12. How the Missioners propagate the Faith. 13. Edict in Favour thereof. 14. General Idea of the Observations, mathematical and natural, made in the *Indies* and *China*.

Missioners Travels.

SECT. I.

The VOYAGE *from* Siam *to* Ning po fû *in* China.

Arrive at Siam. *Depart from thence. Forced back again. Conspiracy at* Siam. *Set-sail for* China. *Superstitious Practices. Their Offerings. Danger of a Typhon. Alarm of Pirates. Come to* Ning po. *Brought before the* Mandarin. *Suffered to land. The Vice-Roy displeased.* Verbiest *applied to. Sent for to Court. Great Drought. Jesuitical Presumptions.*

THE *French* King, *Louis* the Fourteenth, having ordered six Jesuits for *China*, with the Character of his Mathematicians, that by teaching those Sciences they might have an Opportunity of propagating the *Romish* Faith, they set-sail in the Beginning of the Year 1685, aboard the same Ship in which M. *Chaumont* went as Ambassador to the Court of *Siam*. Their Voyage thither was fortunate, but they were detained in that Country near a Twelve-month,

Arrive at Siam.

[a] Here the first Volume ends. [b] The Cuts that follow are in the second Volume. [c] Under the Title of, *Nouveaux Memoires sur l'Estat present de la China.*

1687. Le Comte. waiting for the proper Time of the Year for a Conſpiracy of the *Malais* and *Makaſſars*, which happened at that Juncture, gave *Conſtance* ſo much Trouble, that he had no Leiſure to think of the Miſſioner. The King and his Miniſter, who was a Catholic [b], with all thoſe who profeſſed the *Romiſh* Faith, were in Danger of being maſſacred in one Night: But the Plot was ſeaſonably diſcovered, and the Criminals puniſhed. *Miſſioners Travels.*

purſuing their Deſign.

THE King of *Siam* was preſent while they made their aſtronomical Obſervations near his Capital; but above all, admiring their Exactneſs in foretelling an Eclipſe of the Moon, he entertained Thoughts of keeping them at his Court: However, on being informed what their Orders were, he conſented, that four of them ſhould depart for *China*, on Condition, that *Tachard* ſhould return to *France*, to requeſt the King for more Mathematicians, and one ſhould remain with him in the Interim. Accordingly he went to *Europe*, and *le Comte* continued at *Siam*, while *Fontaney*, *Gerbillon*, *de Viſdelou* and *Bouvet* took Ship for *Ma-kau*.

THE Time drawing near, that *Tachard* was to return with a Recruit of Miſſioners and Mathematicians, the other Jeſuits perſuaded *le Comte* to embark with them for *China*. The ſeventeenth of *June*, 1687, they all ſet-ſail for *Ningpo*, a conſiderable City and Haven in *Che kyang*; thinking it improper to go to *Ma-kau*, (as was deſigned at firſt) being informed, that the *Portugueze* would not afford them a welcome Reception. The Author here waves inſerting a Journal of their Voyage, (promiſing the Lord *Pontchartrain*, to whom the Letter is inſcribed, ſome geographical Memoirs [c] at another Opportunity) to ſpeak of Matters which concerned themſelves [d]. *Set-ſail for China.*

Depart from thence. TACHARD arrived ſafe at *Paris* with the *Siamite* Ambaſſadors; but they who ſailed for *China*, were in a few Days ſurprized by a Tempeſt, which put a Stop to their Voyage. The Ship, which became leaky in the Storm, with much Difficulty got to Leeward of an Iſland near *Kaſſomet*, a Province of *Siam*, bordering on *Kamboja*. Here the Miſſioners going aſhore, reſolved to travel by Land to the Capital; deſigning there to go aboard an *Engliſh* Veſſel bound for *Kanton*, which was to ſail about the Beginning of *Auguſt*. They entered the Woods in Hopes of meeting with ſome Town and Guides, but ſoon loſt their Way. The great Rains having cauſed a Landflood, they walked barefoot through the overflowed Fields, tormented by innumerable Leeches and Muſketos; being at the ſame Time in continual Apprehenſions of Serpents, Tygers, Buffalos, and Elephants, of which the Foreſts are full.

THEY were on-board a ſmall *Chineſe* Veſſel, called a *Somme* by the *Portugueze*, without any Shelter againſt the Weather; and ſo ſtraitened for want of Room, that they could not lie at Length. Near them ſtood an Idol, black [e] with the Smoke of a Lamp continually burning in its Honour, which was worſhipped daily with a diabolical Superſtition [f]. This offended them no leſs than the Heat of the Sun, which ſhone directly over their Heads: They had ſcarce any Water to ſquench their Thirſt; and three Meals of Rice a Day was their ordinary Allowance. The Captain indeed often invited them to eat with him, but they excuſed themſelves, the Victuals being firſt offered to the Idol. As they could not ſpeak the Language, they ſometimes endeavoured to convince them of the Abſurdity of their Worſhip by an Interpreter. At length the Diſpute grew hot, and the Seamen taking Offence at what the Miſſioners ſaid of their Image, advanced towards them with threatning Aſpects, and armed with Half-Pikes; but it was to prepare for a Proceſſion in Favour of their Idol, not to hurt their Paſſengers. *Superſtitious Practices.*

Forced back again. AFTER all, their greateſt Miſery was want of Food; and they muſt have been infallibly ſtarved, if they had not at laſt met-with a ſmall Village, whoſe Inhabitants conducted them back to their Ship. There they arrived after a Fortnight's Wandering, half dead with Wearineſs and Hunger; and going aboard again, returned by Sea to *Siam*. During their Abſence, *le Comte* had prevailed on M. *Conſtance*, the prime Miniſter, to place him in a Convent of *Talapoins*, (ſo their Prieſts are called) in order to endeavour at converting them. With this View he put-on their Habit, converſed freely with them, and conformed to their auſtere Way of Life; a Method which was found effectual at *Madura* [a]: But the *Conſpiracy at Siam.*

THE Author ſcarce believes any Nation ſo ſuperſtitious as the *Chineſe* [g], who worſhip the very Compaſs they ſteer by, continually cenſing it, and often offering it Meat as a Sacrifice. Twice

[a] Near *Cape Komorin* in the hither Peninſula of *India*. [b] This *Conſtance* afterwards was put to Death, and the Jeſuits accuſed of prompting him to uſurp the Throne, in order to introduce Popery. [c] Poſſibly, the following Journal is meant thereby. [d] *Le Comte*'s Memoirs of *China*, p. 3, *&c ſeqq.* [e] He did not, ſure, conſider, that the Lady of *Loretta* is black from the ſame Cauſe. [f] Juſt ſuch as the Jeſuits paid to their own Idols, or Images. [g] This muſt be underſtood not of the *Chineſe* in general, nor of the Sect of *Confuſius*, but of the Followers of the Religion of *Fo*, which is the counter Part of the Author's own, and conſequently not more ſuperſtitious.

1687. Le Comte. a Day they threw little Pieces of gilt Paper like a Money into the Sea, as it were, to keep it at their Devotion. Sometimes they would present it with little Boats made of the same Stuff; that the Waves being employed in tossing and ruining them, might have no Leisure to annoy their Vessel. But when nothing would please the Element, and it became unruly, they burnt some Feathers; whose noisome Smoke and pestiferous Scent were more than enough to send the Demon a-packing, whom they suppose to be the Cause b of such violent Agitations.

Their Offerings. PASSING once near a Hill, on which one of their Temples was built, besides the usual Ceremonies, consisting of Meat-Offerings, burning of Candles and Perfumes, throwing gilt Paper into the Sea, and infinite other Fopperies [a], all Hands were at Work for five or six Hours together in making a little Vessel like their own, four Foot in Length. It was very artificially wrought, wanting neither Masts, Tackling, Sails, c nor Flags: It had Compass, Rudder, and Shallop; its Arms, Kitchen Stuff, Victuals, Cargo, and Book of Accounts. They had likewise daubed as many small Pieces of Paper as there were Men in the Ship, and disposed of them in their respective Places. This Machine being placed on two Staves, was, at the Noise of a Tabor, and a brazen Bason, raised-up in View of all the Crew. A Seaman in a *Bonza*'s Habit was the principal Person among them, playing several d apish Tricks with a Quarter-Staff, and now and then shouting loud Huzzas. At length the mysterious Toy was committed to the Waves, and eyed till quite out of Sight, accompanied with the *Bonza*'s Acclamations. This ridiculous Entertainment (says the Jesuit) diverted the Sailors, while we were stricken with Grief to behold their blind Error [b].

Alarm of Pirates. SOON after the Mariners imagined they saw a Ship in a Part of the Sea much infested with Pi- e rates. They had excellent Spy-Glasses, through which they could perceive the Masts and Sails: Nay, some saw the very Tackling; and from the Manner of her sailing, it was plain she designed them a Visit. All were very diligent to put the Ship in the best Posture of Defence, but appeared in a vast Consternation. As they had no Cannon, the Missioners were in no less Fear than the *Chinese*. After all, it proved to be a Tree torn from the Coast. The Earth and Pebbles about its Root occasioned it to swim upright, so that its tall Trunk and spreading Branches resembled a Ship, with its Masts, Yards, and Shrouds. *Missioners Travels.*

COMING in Sight of the Island *Emouis* [c] on the Coast of *China*, famous for the Commodiousness of its Harbour, the sudden veering of the Wind, followed by a Calm and black Clouds which covered the Horizon, caused the Pilots to fear the Approach of a Typhon, than which nothing is more terrible in the Seas of *China* or *Japan*: For unless the Captain be skilful, the Crew numerous, and the Vessel stout, their Ruin is inevitable. This Typhon is a furious Wind, or rather a blowing of all the Winds at once, so that the Waves be-set a Ship on all Sides, and toss it in the most furious Manner. As they often continue more than three Days, the Sailors are at length quite tired-out; when the Ship, being left to the Mercy of the Winds, is torn to Pieces, or dashed against a Rock. They spent four Days in Expectation of the like Fate, when it came into the Heads of the Missioners to address *St. Francis Xavier*, to divert the Tempest, and inforced their Prayers by a Vow. They were scarce off their Knees, but, whether (says the Author) by Miracle, or the Course of Nature, there blew a favourable Wind, which carried them into Port. *Danger of a Typhon.*

LE COMTE never saw any thing so frightful as that infinite Number of Rocks and desert Islands, through which they were obliged to pass. The Channels in some Parts were scarce ten Paces wide. They also steered through a pretty wide Bay, in which the *Chinese* observe a profound Silence, for fear, it seems, of disturbing a neighbouring Dragon. Hence the Missioners called it, *The dumb Man's Bay*. Having spent some Time among these horrid Rocks, they at last had Sight of a little City, called *Tim hay* [d], that is, *Sea's Limit*, situate at the Mouth of the River, up which they tided, and dropped Anchor three Miles [e] higher, near the City *Ning po*, after thirty-six Days Voyage. But though they were so near the Place they wished for, it was not so easy to enter it; *China* being a very cere- *Come to Ning po.*

[a] Observe, *Romanist*, how this Jesuit calls these Marks of your Devotion, Fopperies! For can you think them Fopperies in their Worship of Images, and not in your own? They call them Idols to blind your Eyes, although they know, that the *Chinese* do not consider them as Gods, or in a worse Light than you consider your Images: So that if theirs be Idols, yours must be Idols; and if they commit Idolatry, you commit Idolatry.
[b] Yet they would not be grieved to see the *Portugueze* dress-up a *St. Antony*, whip him, and throw him into the Sea in a Storm; although that is not only a more blind Error than this, but also a wicked Error in them.
[c] Or, *Emwis*: Doubtless, *A mwi*, often mentioned in the *Dutch* Embassies.
[d] Or, *Ting hay*, according to the *French* and *English* Orthography: A Mistake, perhaps, for *Chin hay*, which City lies at the Entrance of the River on the North Side; whereas, *Ting hay* is in the Island of *Chew shan*.
[e] *Ning po* is ten Miles from the Mouth of the River.

monious

1687. Le Comte. monious Country. As the Captain thought-fit to conceal them, they were let-down into the Hold, where the Heat and other Inconveniences rendered their Condition almoſt inſupportable: But in Spite of all Precaution, they were diſcovered by an Officer of the Cuſtoms; who having taken an Account of the Ship's Cargo, ſet a Man in her, and withdrew to inform his Maſter.

Brought before the Mandarin. THIS *Mandarin* ordered them to be brought before him. They were attended by a Multitude of People. As ſoon as they entered the Hall where he ſat, they were ordered to kneel and bow their Heads nine Times to the Ground; which is the Obeiſance paid to the prime *Mandarin*, who in that Quality repreſents the Emperor's Perſon. His Countenance was very grave and ſevere, and about him ſtood his Executioners, like the *Roman* Lictors, with Chains and great Sticks, ready to bind and baſtonade ſuch as the Magiſtrate delivered over to them. The Jeſuits having paid him their Duty, he aſked them, who they were, and what they came about? They anſwered, that having heard that ſeveral of their Brethren, and particularly *Padre Verbieſt* propagated their Religion with Succeſs, they were come thither with the ſame Deſign: And as they underſtood the Emperor had been very kind to them, they hoped his *Mandarins* would be favourable to their Deſign.

Suffered to land. THE *Mandarin*, though, queſtionleſs, ſurprized at this bold Declaration, ſeemed to approve of their Zeal; and ſaid he was deſirous to ſerve them, but that he muſt firſt conſult the Governor. Meantime he ordered them to return to their Ship, which ſeemed to them a ſevere Priſon. Some Days after, the General of the Militia, conſiſting of fifteen or twenty thouſand in and about the City, was willing to ſee them, and entertained them in a moſt obliging Manner: Likewiſe when they left him to wait on the Governor, he ſent an Officer to deſire, that he would uſe them kindly, which he did. Eight Days being ſpent in Conſultations, the *Mandarin* of the Cuſtoms ſent for them and their Goods, being ſeveral Bales of Books, Images [a], and mathematical Inſtruments. They opened but three of their Trunks without demanding any Cuſtom; and his Lordſhip told them they might lodge in the Suburbs till they heard from the Vice-Roy of the Province [b].

The Vice-Roy diſpleaſed. THEY began to enjoy ſome Reſt in their new Habitation, when they received Intelligence, that the Vice-Roy was much offended that they had been ſuffered to land, and reſolved to ſend them back to the *Indies*. It ſeems, he had repreſented them as five *Europeans*, who for ſome private Ends deſigned to ſettle at *Ning po*: So that the *Li-pû* Tribunal at *Pe-king* decreed, that they ſhould be baniſhed; and according to Cuſtom preſented an Order to that Effect, deſiring the Emperor to ſign it. Had this Order been confirmed, they had been undone, and probably the *Mandarins*, for treating them ſo favourably. The Vice-Roy, after confiſcating the Merchandize in the Ship, would have ordered the Captain to carry the Miſſioners back, and he in Revenge would have thrown them overboard: But they had taken care to write to *Intorcetta*, an *Italian* Miſſionary, and General of the Jeſuits in thoſe Parts, as well as to *Verbieſt*, deſiring to be inſtructed how to proceed. *Miſſioners Travels.*

THIS laſt had received Letters both from the Vice-Roy of *Goa* and Governor of *Ma-kau* againſt the *French* Miſſioners, yet he ventured to aſſiſt them. The Emperor being then in *Tartary*, he wrote to a Friend at Court to inform his Majeſty of their Arrival. The Letter, by a wilful Miſtake, being put into the Emperor's Packet, his Majeſty read it; ſo that when the Order of the Tribunal was delivered to him, he ſaid he would conſider of it when he returned to *Pe-king*, which was a Fortnight after. The Court was ſurprized at this Delay, it being uſual for the Prince, in three Days Time, either to ſign or cancel theſe Kinds of Writs. *Intorcetta*, their Superior, put-up public Prayers for them at *Hang chew*; and believing that the Cry of innocent Babes is very prevalent with the Deity, gathered all the Chriſtian Children into the Church; where, lying proſtrate on the Ground, they offered-up their Petition. *Verbieſt applied to.*

As ſoon as the Emperor was returned to *Pe-king*, *Verbieſt* informed him, that the new Miſſioners were his Brethren; who, by their Skill in Mathematics, might be uſeful to his Majeſty: To which he anſwered, if it was ſo, he ſaw no Cauſe why he ſhould expel them out of his Dominions. He ſummoned his Privy-Council, to which the Princes of the Blood are admitted; and with their Advice, decreed, that they ſhould be all honourably ſent-for to Court. Accordingly an Order to that Effect was ſent to the *Li-pû* Tribunal, and by them tranſmitted to the Vice-Roy of *Che kyang*: Who thus, from intending to turn them out of *China*, was obliged to introduce them; and ran the Riſk of incurring the Emperor's Diſpleaſure by his falſe Informations. It was a Fortnight before he would acquaint them with their good Fortune. *Sent for to Court.*

DURING their Stay at *Ning po*, they improved their Acquaintance with the *Mandarins*, who *Great Drought.*

[a] A pretty Sort of Goods fit for Idol-Temples, with which *China* abounded too much before.

[b] *Le Comte*'s Memoirs of *China*, p. 7, & *ſeqq.*

made

1687. made them Presents, and invited them to their a
Le Comte. Houses. They endeavoured to convert them, but to no Purpose: Only the Governor seemed to make one Step towards the Faith. Having been afflicted for five Months with a continual Drought, the Rivers and Canals being dried-up for want of Rain, the Priests and *Mandarins* had Recourse to Sacrifices in vain. They asked the Missioners what Methods they used in *Europe* in such Cases; and being told, that by Humiliation, Penitence and Prayer they moved Heaven, they b by the like Means hoped to move their Idols Pity, but they called upon Gods [a] that have Ears, and cannot hear. At last the Governor sent to know, if the Missioners would permit him to come in State to their Chapel, and join his Prayers to God with theirs. They not only granted his Request, but assured him, that if he begged with Faith and Sincerity, he should undoubtedly obtain what he desired.

Political Presumption. BUT while they were putting Things in Or- c der to receive him, his Secretary came to tell them, that his Lord would be with them early next Day; being obliged to meet, at eight the same Morning, at a neighbouring Hill, where, with some *Mandarins*, he was to offer Sacrifice to a Dragon. In Answer to this, they ordered their Secretary to wait-on and inform him, that the Christians God was a jealous God, who would not allow of his paying to any others the Honours due to himself alone [b]: That his Gods d were Images or Creatures, who had no Power to help themselves nor him, and therefore to be despised. *Le Comte* really believes he was persuaded, but for some wordly Interest durst not forsake his Errors [c]. The Missioners, it seems, were going to imitate their *St. Francis Xavier* on some like Occasion, by erecting a Cross in the City under two Conditions: *First*, That they would prevail with Heaven to grant the Rain they stood in Need of. *Secondly*, That if they did, e the Natives should pull-down their Idols, and acknowledge God [d]: But some of them were of Opinion, that nothing was to be hazarded, which failing [e] might expose their Religion.

SECT. II.

Missioners Travels.

Their Journey *from* Ning po fû *to* Ching hyen fû.

They leave Ning po. *The Tallow-Tree. Fine Canal.* Shau-hing fû. Syau-shan hyen. Hang chew fû. *Lake* Si hû. *Imperial Bark described. The Canal. Leave* Hang chew. *Village* Tan-tsi. She men hyen. Kya-hing-fû. *Province of* Kyang-nan. *Populous Country.* U-kyang. Sû-chew fû. *Polygonal Towers. Barks and Canal.* Vû-tsye-hyen. Chang-chew-fû. *Quit the Canal. Town of* Tan-yang. *Great Village* Molin. *City* Ching-kyen fû. *Agreeable Prospect.*

THEY departed from *Ning-po* the twenty- *They leave* Ning-po.
sixth of *November*, 1687, in the Evening, in Barks, with a *Mandarin* appointed them by the Governor; and the twenty-seventh, in the Morning, passed-by *Yu-yau-hyen* [f], a City of the third Order, depending on *Shau-hing*: Its Wall incloses a pretty high Mountain, on which there is not a House to be seen, except towards the Foot. A little River separates the Part wherein is the Palace, built by *Li Ko-lau*, by Means of a Bridge of three Arches, pretty well built; and over-against it are erected seven or eight triumphal Arches, which almost touch one another. In the Evening they passed two Dikes, and arrived at a Passage where they hoist-up the Barks, on a Slope paved with great Stones; and when at the Top, let them slide down another into a Canal, which is nine or ten Feet higher than the Level of the River. Several People wait here to be hired for this Work, which they finish in about a Quarter of an Hour, by Means of two Capstans.

ALL the Country consists of large, well cul- *The Tallow-Tree.*
tivated Plains, bounded with frightful, barren Mountains; though some are covered with Pines and Cypresses, which are the most common Trees to be seen between *Ning-po* and *Hang-chew*. The Tree which produces the Tallow, is almost as common, especially towards *Ning-po*, where scarce any other Trees are to be seen. They were at that Time stripped of their Leaves,

[a] This is false, they pray not to the Idols, (as many Papists do, and many of their Doctors direct) but before them. [b] Had the Governor known, that by the Council of *Trent*, Images are set-up, *ut colantur, that they may be worshipped* or *adored*, and that it allows of incensing, kissing and kneeling to them, which are the highest external Marks of Worship, he might have reproached them with their Assurance. [c] The Reader may see on what weak Grounds these People judge those of other Religions inclined to theirs. [d] Here *le Comte* would falsly insinuate, that they do not acknowledge the true God: Besides, the Proposal was very unfair, since the *Chinese* were obliged to renounce their Idolatry in case Rain fell, but the Jesuits were under no Penalty in case it did not fall. [e] This shews they were not sure themselves of Success, although they would have undertaken it; nor does the Author tell us, that they prayed for Rain: So that those who were not for running such a Risk, were certainly in the Right of it. *La Roque*, a bigotted *Romanist*, at the Beginning of his Voyage to *Syria*, relates, that the Missioners made several Processions at *Sidon* to obtain Rain, without Success; and yet the Day after the *Mohammedans* had performed one, it rained plentifully. Will they allow this to be a Proof, that the *Mohammedan* Religion is better than theirs? [f] In the Jesuits Maps, *Whi hau hyen.*

and

1687. and loaded with their Fruits, whose Husks being fallen-off, they appeared at a Distance as if covered with white Flowers.

Le Comte. Fontaney.

THE twenty-eighth, in the Morning, they crossed a Sort of Lake, or rather an Arm of the Sea, called *Tsau-hû*, having hired new Barks at their own Expence; for the *Mandarin* declared, that having no Order from the Emperor, he could not oblige the Officers to furnish them with Necessaries beyond the District of *Ning-po*.

Fine Canal.

THE Canal, on which they sailed, is near twenty Leagues in Length, lined on one Side with large flat Stones, five or six Feet long, two in Breadth, and two or three Inches thick: Its Water is pure and very clear, and its Breadth is generally twenty or thirty geometrical Paces, sometimes forty or more. In divers Places it runs above a League, sometimes two, in a strait Line; and from Beginning to End, at certain Distances, one meets with fine Canals on both Sides, which extend along the Champain, and divide into several others. These form a great Number of Islands, that make it look like a great Labyrinth as far as the Mountains, bounding these beautiful Plains, which are level and smooth as Glass.

Shau-hing fû.

IN this agreeable Country is the City of *Shau-hing*, which is crossed by a great Number of Canals, covered with Bridges, that are very numerous, and generally of a single Arch, very high: But not being of any Thickness towards the Top, Carts never pass over them, all Burdens being carried by Porters. These Bridges are passed by Means of Stairs, of very easy Ascent, the Steps commonly not being above three Inches high. Some, instead of Arches, have three or four great Stones, several from ten to eighteen Foot in Length, laid on Piles in Form of a Floor. There are many of this Sort over the great Canal, very neatly built. The Country, which is watered by it, is very pleasant and fertile; offering to the View large Plains covered with Rue and Pulse, which afford Sustenance to an immense Number of People. It is also diversified with infinite Thickets of Cypress-Trees, here and there shading the Tombs.

ABOUT *Shau-hing*, and from thence almost as far as *Hang-chew*, one sees a continual Series of Houses and Hamlets, which makes the Whole look like one great City. The Houses likewise being better built than those of the common Sort in some Towns, the Villages of this Country are prettier and more pleasant than those of *Europe* generally are.

Syau-shan hyen.

THE twenty-ninth, they passed-by a City of the third Rank, called *Syau shan*, on account of a little Mountain, which is in one of its Suburbs. This City also is watered with many Canals, and its Gates, as well as those of *Shau-hing*, are covered with Plates of Iron.

Missioners Travels.

THE thirtieth, they went in Chairs within half a League of the *Tsyen-tang* [a], which they passed in less than an Hour and an half. The River there was about four thousand geometrical Paces in Breadth, but Ships cannot enter because of its Shallows. It has an extraordinary high Tide every Year, about the full Moon in *October*. Having passed it, they found very neat Calashes ready at the Water-Side, brought by the Christians of *Hang-chew*; who accompanied them, as it were, in Triumph to the Church, where they found *Intorcetta*, who was grown hoary with Age.

Hang chew fû.

AS they were going to Court, they were obliged both to make and receive several Visits. In the Way to the Vice-Roy's Palace, they passed through a very strait Street, twenty-five or thirty Feet broad, and in Length, from their own House to the Gate of the *Tartars* City, about a League. The Middle of it was paved with great, flat Stones, and the rest like the Streets of the *European* Cities, but without any Descent. All the Houses were of one Story high over the Shops, which were open towards the Street: On the back Side is the Canal. This Street was as much crouded as the most populous Streets of *Paris* [b], yet not one Woman to be seen. It is adorned with several triumphal Arches, at certain Distances, which have a very beautiful Effect. The other Streets, especially those where the Soldiers and the *Tartars* live, have quite different Aspects; for the Houses look like those of the poorest Cottagers, and are but thinly peopled, compared with the others.

Lake Si hû.

ALL that Quarter, which is full of Mountains, is scattered over with Tombs for near two Leagues. The Lake *Si-hû* [c], which they viewed in a Bark, is a League and an half in Compass. Its Waters are very clear; and on its Side, in some Places, there are good agreeable Houses. Without Doubt the *Tartars*, who sacked this great City two or three Times, demolished most of the Palaces *Martini* speaks of.

THE nineteenth of *December*, they left *Hang-chew*, passing Eastwards through a Street, belonging to one of the Suburbs, for above a Mile. It was narrower than that before spoken of, but as straight, and near as full of People, without a Woman. The Houses were two Story high, and very close together.

Imperial Bark described.

THEIR Bark, though it was only of the third Rate, was very large, neat, and commodious,

[a] In the *French*, *Cien tang*: In the Jesuits Map, *Tsyen tang*.

[b] *Du Halde's China*, vol. 1. *p.* 34, & *seq. English* Folio Edition.

[c] It is on the West-Side of the City, as the Name imports.

being

1687. being more than sixteen Foot in Breadth, between sixty and eighty in Length, and its Sides ten or twelve Feet high. It was accommodated with a Hall and four very convenient Chambers, besides the Kitchen, and Places for their Domestics, all on the same Deck. The Hall and Chambers where adorned on the Inside with carved Work, painted and gilded; the rest were beautifully varnished, and the Cieling consisted of several Pannels, painted after the *Chinese* Manner. Not only the Emperor but the Merchants themselves have great Numbers of this Sort of Barks for trading to the several Provinces, by Means of the Rivers and Canals.

Le Comte. Fontaney.

The Canal. THEY saw some which might hold two hundred Ton, where whole Families lived more conveniently than in their Houses, which are not so neat. There were above four hundred in the Canal they sailed on. This Canal, which is to the North-West of the City, runs more than a League in a strait Line, and is in Breadth above fifteen Fathom. The Banks, which are lined with Freestone, were set with Rows of Houses like the Streets, and as full of People: So were the Barks which lay on each Side of the Canal. They stopped in their Bark till the twentieth, being obliged to wait for the Vice-Roy, who designed to visit them, and give them the *Kang-ho*, or Order of the *Ping-pû*, (which is, the foreign Tribunal for the Militia.) This Order imported [a], that they should be furnished with all Sorts of Necessaries till they arrived at Court.

Leave Hang chew. THE twenty-first, in the Morning, they left *Hang-chew*. The Canal was every-where about twenty or twenty-five Fathom broad, and set thick with great Barks, whereof they reckoned above five hundred. The Banks were ranged with Houses for a Mile and a Quarter. Beyond the Suburbs the Canal is lined with Stone only on one Side, along which there is a paved Way for the Conveniency of those who haul the Barks. They found lesser Canals every now and then; and in those Places, where the Banks are low and overflowed, there were flat Bridges, with great Stones, each seven or eight Foot long, placed three and three together, which form a Sort of Causeway.

Village Tan-tsi. ABOUT four Leagues from *Hang-chew*, they passed through the Village *Tan-tsi*, built on both Sides of the Canal; which to this Place is ordinarily fifteen, twenty-five, and fifty Paces broad. The two Sides here are very well lined with Freestone, and form two Quays, each between four and five hundred geometrical Paces long, adorned with double Stairs, fronting the Door of every House, for the Conveniency of Water. The Houses, which extend along the Quays, are better built than those in the City, and more uniform; so that each Row seems one continued Pile of the same Building. In the Midst of the Village is a handsome Bridge, with seven large Arches, whereof the middlemost is forty-five Feet wide: The rest are also very large, diminishing in Proportion to the two Descents of the Bridge. They found also two or three great Bridges of one Arch only, and several Canals with Houses on each Side. Two Leagues beyond, they saw an Island in the Middle of the Canal, with a very neat Temple on it.

Missioners Travels.

THE twenty-second, after they had passed several Bridges, the Canal grew narrower, and they arrived at the City *She-men-hyen*, ten Leagues from *Hang-chew*. Thus far the Country was very level, full of Houses and Hamlets, and planted with dwarf Mulberry-Trees, much like Vineyards.

She men hyen.

THE twenty-third, they arrived at *Kya-hing-fû*, and in their Way passed-by a beautiful Temple, called *San-ko-ta*; because of three *Ta*, or Towers, several Stories high, which form the Entrance. They saw another that was bigger in one of the Suburbs, on the East Side. This City is large, well peopled, and has a very good Trade; its Suburbs are of great Extent. They compare it to *Ning-po* for Bigness, but it is much handsomer and richer.

Kya-hing-fû.

THE twenty-fourth, they entered a fine Canal, twenty-five or thirty Paces broad; and crossed a large Village, named *Wan-kyang-king*. They passed from one Side to the other over a very beautiful Bridge of three Arches, the middlemost seventy-five Feet wide, and above twenty high. This Work appears very bold, the Stones being more than five Feet long.

THE Country continued flat, without Mountains, and being sufficiently covered with Wood, made a beautiful Landskip. Not an Inch of Ground lies useless, but Mulberry-Trees here

Province of Kyang-nan.

[a] This would insinuate, that the Vice-Roy made them a Visit; but *le Comte*, in his Memoirs, says expressly, that he sent to tell them, he could not find Leisure to wait on them. The same Author adds, that he sent Chairs to carry them to the imperial Barge, with Trumpets and Heautboys to attend them, presented them with ten Pistoles, and gave them a *Kang-ho*, or special Order. By Virtue thereof all Places, through which they passed, were obliged to find them Boats well manned, while they went by Water; and with sixty-two or more Porters, in case the Forest obliged them to go by Land. Each City likewise was to give them about half a Pistole, the same being allowed to the chief *Mandarins*, who are reputed to have their Charges borne by the Emperor, though this will not amount to the tenth Part of their Expence.

begin

1687. Le Comte. Fontaney.

begin to be ſcarce. Between *Kya-hing* and this Village, at a Point where the Canal divides into three Branches, they ſaw three Fortreſſes, or ſquare Towers, built in the Water, and ſituated in Form of a Triangle, which ſerved heretofore as Boundaries between the Provinces of *Kyang-nan* and *Che-kyang*. Twenty *Li* [a] from the ſame Village they paſſed-by another on the Left, called *Whan-kya-kyun-chin*, in *Kyang-nan*, ſo large, that they took it at firſt Sight for a City. It is interſected and ſurrounded with very broad Canals, quite covered with Barks. The Multitude of broad Canals, and Evenneſs of the Ground, without the leaſt Eminence, gives Room to believe, that this Country had been formerly intirely under Water. Here they counted no fewer than a dozen Villages, the fartheſt not above a Mile off, beſides thoſe which appeared at a Diſtance; yet they were told, that this Country, as populous as it is, was a Deſart in Compariſon of *Song-kyang*, *Nan-king*, and the Southern Part of this Province. If *China* was every-where as well peopled as it is between *Shau-hing* and *Sû-chew*, the Author would make no Difficulty to believe, that it contained more Inhabitants than all *Europe*; but they were aſſured, that the Northern Provinces are not near ſo populous as the Southern.

Populous Country.

HAVING ran ten *Li*, they arrived at *Pin-vang*, which ſignifies, *An even Proſpect*. It is a great Village, like a City, on account of the Multitude of its Houſes and Inhabitants, Canals, well-built Bridges, and Barks. Theſe Canals derive their Waters from a great Lake on the Weſt Side, through which the leſſer Barks paſs to ſhorten their Way in going to *Sû-chew*, without touching at *Kya-hing*.

U-kyang.

FROM this Village the Canal extends Northwards out of Sight, in a ſtrait Line, ranged on the Left by a Cauſeway, lined towards the Water with very fair Freeſtone. On the Eaſt appears another great Lake, and theſe two Lakes extend as far as the City *U-kyang*, which they paſſed-by in the Night; having, before they arrived, ſailed under the Arch of a Bridge forty-eight Feet broad, and twenty-five high. A League beyond *U-kyang*, they obſerved, that the Cauſeway was ſeven Feet high, and made a Kind of ſolid Bridge; having Arches at certain Diſtances for the Water to paſs into the Plain, which was ſown with Rice, and all overflowed.

Sû-chew-fû.

THE twenty-fifth, in the Morning, being *Chriſtmas-Day*, they arrived at the Foot of the Walls of *Sû-chew*, in a great Canal thirty-five or forty Feet broad, which runs North and South along the Side of a Wall for about a League, almoſt in a ſtrait Line. Their Bark ſtopped oppoſite to a great Arch of a magnificent Bridge over another great Canal, which runs Weſtward, and loſes itſelf in a very long Suburb. On the Edge of the Plain they ſaw a Kind of great Pavilion, or ſquare Building, with a double Roof curling up, covered with yellow Tiles, and encompaſſed with a Wall, pierced towards the Top, and adorned with Variety of Figures. This is a Monument erected by the *Mandarins* in Memory of the Honour which the Emperor *Kang-hi* did their City, when he came thither, without that Pride and Pomp which ordinarily accompanies the *Chineſe* Emperors. There are engraven on a Stone, belonging to this Edifice, the Inſtructions which his Majeſty gave the Vice-Roy for governing the People.

Miſſioners Travels.

THEY entered the City through the Weſt Gate, and ran the Space of five or ſix *Li* on different Canals to their Church, where they found *Simon Rodriguez*, who preſided over a numerous Congregation. Near the Door they ſaw a polygonal Tower, ſix or ſeven Stories high; and another of the ſame Height above a League without the Walls, in one of the Suburbs. That Day they received a Viſit from *Hyu lau-ya*, who was a Convert as well as his Grandfather, the *Ko lau Paul ſyu*; and maugre all their Oppoſition, fell-on his Knees to ſalute them, and knocked his Forehead againſt the Ground. On the twenty-ſixth, they viſited the Vice-Roy of the Province, who reſided in the City; he received them with much Politeneſs, and after a long Converſation, reconducted them as far as his Court [b]. From what the Author had ſeen of the Walls of *Sû-chew* on one Side, from the Largeneſs of its Suburbs, and Multitude of Barks, where whole Families dwell, he made no Difficulty to conclude, that it is more than four Leagues in Compaſs, as it is affirmed to be, and that it contains ſeveral Millions of Inhabitants.

Polygonal Towers.

THE twenty-eighth, leaving *Sû-chew*, they firſt ſailed about two Miles Northward on a great Canal, partly along the Walls of the City, and partly along a large Suburb, which is cut with Canals, and very thick-ſet with Houſes. They ſaw, for near three Quarters of a Mile together, a double and treble Row of Barks, ſo cloſe, that they touched one another. Afterwards they paſſed-out of the great Canal into one which was narrower, and croſſed a Suburb for the Space of a great League.

Barks and Canal.

AT the End of this Suburb the Canal grows conſiderably wider, and extends in a direct Line, beyond the Reach of Eye, to a great Village, divided by Streets and Canals, where is the Cuſtom-

[a] Or, two Leagues. Ten *Li* make a common League.

[b] *Du Halde's China*, p. 36, *&c. ſeq.*

1688. Houſe of *Sû-chew*. From hence, as far as *Vû-tſye-hyen*, it runs in a ſtrait Line to the North-Weſt, the Space of an hundred *Li*, which make ten Leagues. Nothing is to be ſeen but Barks paſſing, ſometimes fifty at a Time. A League from the Cuſtom-Houſe they found a Bridge of one Arch, fifty Feet wide.

Le Comte. Fontaney.

Vû-tſye-hyen.

VU-TSYE-HYEN is a City of the third Rank, depending on *Chang-chew*. They paſſed through the South Suburb, which is half a League long. As they went cloſe by Part of the Walls of the City, they judged it was two Miles and an half in Compaſs. The Walls were more than twenty-five Feet in Height, not ſtrong, but very neat. They are ſurrounded with a great Ditch, which is a Sort of Canal. The Space between the Ditch and the Walls makes a moſt agreeable level Walk. The Soil produces excellent Tea, which is ſent even to *Pe-king* and all over *China*.

NEXT Day they continued their Voyage on the Canal, ſtill in a ſtrait Line towards the North-Weſt, with a Cauſeway on the Eaſt as before, through a continued Series of Hamlets and Villages in Plains as even as Glaſs, where the View is bounded by ſome large City.

Chang-chew-fû.

THE twenty-ninth, in the Evening, they arrived at *Chang-chew-fû*, a famous City, and of great Trade. In croſſing one of the Suburbs, the Canal was ſo covered with Barks, that they could ſcarce ſee the Water. Here they ſeized two Thieves, who in the Night had crept into their Bark. One of them found Means to eſcape, and the other being let-go, made what Haſte he could to a little Bark, where there were ſeveral of his Accomplices, with whom he diſappeared in an Inſtant. They affirm, that theſe Robbers burn a Kind of Paſtil, whoſe Fumes throw People into a Sleep.

THE thirtieth, leaving *Chang-chew*, they found the Canal ſcarce twelve Feet in Breadth; the Banks were ſeventeen or eighteen Feet high, but perpendicular. Forty-nine *Li* from thence, beyond the half-ruined Towns of *Ping-nyu* and *Lu-ſhan*, it runs in a ſtrait Line quite out of Sight; and is lined on both Sides to the Height of ten or twelve Feet, with fine ſquare Pieces of Marble, the Colour of Slate.

Quit the Canal.

ABOUT two Leagues on this Side *Tan-yang* they were obliged, like others, to quit the Canal, and continue their Journey by Land, becauſe they were making the Canal deeper for the Tribute Barks. Although this Paſſage had been ſhut-up but for one Day, yet an infinite Number of Barks were ſtopped, and the People obliged to travel two Leagues and an half by Land to *Ching-kyang fû*. The *Mandarin* of *Tan-yang*, who had Notice of the Miſſioners coming the Day before, ſent them Chairs, Horſes and Porters for the Purpoſe. Thoſe who carried them and their Baggage performed that little Journey in leſs than two Hours.

Miſſioners Travels.

AT the End of the Canal, before they arrived at *Tan-yang*, they paſſed near a Tower, ſeven Stories high; and over three large Marble Bridges of a ſingle Arch. The Suburbs of this Town are alſo paved with Marble. In three Quarters of an Hour they went round the Walls, which are of Brick, twenty-five Feet in Height, and raiſed on a Marble Foundation. On the North Side is a Lake, five or ſix Leagues in Compaſs, along which they travelled about a League, and came to *Ma-lin*, two Leagues beyond *Tan-yang*. Though this Village [a] has but one Street, yet they aſſured the Miſſioners, that it contained above two hundred thouſand Inhabitants. It was paved with Marble like the reſt of the Villages they ſaw, till they came to *Ching-kyang-fû*. In one Part of the Road they met with Stones of white Marble, ſix Feet in Height, with ſeveral coarſe Figures in Relief cut on them.

Town of Tan-yang.

Great Village Ma-lin.

THE ſecond of *January*, arriving at *Ching-kyang-fû*, they went firſt through a Suburb thirteen thouſand geometrical Paces in Length. The Pieces of Marble, wherewith the Middle of the Street is paved, are three Feet long, and near two broad. They paſſed above a League along the Walls, which are above thirty Feet high; and then croſſed over a Marble Bridge into another Suburb, where they could ſcarce proceed for the Throng of People.

City Ching-kyang-fû.

CHING-KYANG, though but a League in Circumference, is yet one of the moſt conſiderable Cities for Trade, and, as it were, a Key of the Empire towards the Sea, from whence it is two ſhort Days Journey. It is alſo a fortified Place, and has a large Gariſon. They ſaw eighteen Iron Cannon, which formed a Battery even with the Water. In this ſecond Suburb there is a little Mountain, from whoſe Top they had one of the moſt agreeable Proſpects imaginable: On one Side they beheld the City of *Ching-kyang*, and its Suburbs; on the other, the beautiful *Kyang*, which looked like a vaſt Sea. Beyond the River there appeared *Qua-chew*, conſidered only as a Place of Trade, though meriting the Name of a City. At the Foot of this Hill lies the Port, where there is a continual Concourſe of People [b].

Agreeable Proſpect.

[a] This is rather a Town than a Village, as it is ſo large and walled.

[b] *Du Halde's China*, p. 38, & *ſeq.*

SECT.

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SECT. III.

Continuation *of the* Journey *from* Ching kyang fû *to* Tay-ngan chew.

Croſs the Kyang. *A* Cha, *or Sluice.* Yang chew fû. Kau yew chew. Whay-ngan-fû. Chin kyang pû. Whang-ho, *or* Yellow River. *Fine Country. Cattle and Inhabitants. Cauſeways, or high Roads.* Su-tſyen-hyen. *Province of* Shan-tong. *City of* I-chew. *Centry Boxes. Silk-Worms.* Mong in hyen. Sin-tay-hyen. Tay-ngan-chew.

Croſs the Kyang.

AT *Ching kyang fû* they croſſed the River in Barks prepared for them, which were ſmall, but extremely handſome. The *Kyang* there is above a League in Breadth, and yet was reckoned narrow to what it is both higher-up and lower-down. About ſeven hundred Paces from the Bank-Side they paſſed-by an Iſland, which looked like a Place inchanted; whence it is called, *Kin-ſhan*, or *The Mountain of Gold* [a]. It is about ſix hundred Feet in Compaſs, and covered with fair Stones: On the Top ſtands a Tower, ſeveral Stories high, ſurrounded with Temples and Houſes of the *Bonzas*.

A Cha, *or Sluice.*

ON the other Side of the River they entered a Canal, where they were obliged to paſs a *Cha*, which is a Kind of Sluice. In this Place they have contracted the Canal between two Dikes lined with Freeſtone, which approach one another towards the Middle, where the Water runs with great Rapidity; in all Probability, to make its Channel deep enough to carry Barks: But the People, who are there ready to draw them, muſt be very careful not to let them hurry down with the Stream, for in that Caſe they would infallibly be broken to Pieces. The *Chineſe*, whom the Author talked to, had not the leaſt Notion of the *European* Sluices. They paſſed through one of the Suburbs of *Qua-chew*, but could not ſee the City, becauſe it was Night; and next Morning arrived betimes at *Yang-chew-fû*, which is a fair City of great Trade, and very populous. They aſſured the Author it was two Leagues in Compaſs, and that, including the Suburbs, it contained two Millions of Souls [b].

Miſſioners Travels.

Yang chew fû.

THEY departed thence in Litters, the tenth of *January*, at ſix in the Evening, and lay four Leagues and an half off at a great Borough, named *Shau-pe*. They travelled a good Part of this Way by the Side of the Canal, and a fair Cauſeway, cut-through in three Places to let the Water into the Fields.

THE eleventh, they advanced through a flat Country, almoſt all under Water, along a great Cauſeway about thirty Feet broad, and ten or twelve high, lined in ſome Places with ſquare Pieces of Marble, leaving the Canal on the right Hand. Beyond this they diſcovered a great Lake, which lies parallel to the Canal, and above a League in Breadth. On the right Hand ſeveral Eminences, where Rice is ſown, appeared out of the Water, beſides many Hamlets, whoſe Houſes are made of Reeds, done over with Clay. The vaſt Number of Barks ſailing and rowing over theſe Fields, as on a large Sea, afforded a pretty diverting Spectacle. Their Stage was ſeven Leagues to *Kau-yew-chew*.

KAU-YEW-CHEW is a great City, as they were informed, for they only paſſed the Space of one thouſand two hundred Paces [c] by the Side of the Walls, which are about thirty Feet high. In their Way to it, through one of its Suburbs, they ſaw a Tower ſeven Stories high; and in the City itſelf another ſquare Building of ſix or ſeven Stories, which went tapering-up like a Pyramid, terminated by a little ſquare Roof of a different Make from that of the Towers. The Suburbs are large, and pretty well built.

Kau yew chew.

THE twelfth, in the Morning, they travelled ſix Leagues on the Cauſeway which runs along

[a] See before, *p.* 490. c.

[b] The Way of their travelling by Water, according to *le Comte*, was this: As ſoon as Anchor was weighed, the Trumpets and Hautboys ſounded a March: Then they took their Leave by firing three Iron Barrels, placed in a Kind of Cheſt, which made a greater Report than ſo many Muſkets. They were diſcharged one after another, and between each the Muſic ſounded, continuing to play for ſome Time. Whenever they came to any Town, or met a *Mandarin*'s Barge, this Ceremony was repeated: As alſo when Night, or any contrary Wind obliged them to come to an Anchor. They had beſides a Watch every Night to guard them. About eight o'Clock ten or twelve Inhabitants of the neareſt Town appeared in a Row on the Shore: Then the Maſter came upon Deck, and made them a fair Speech concerning the Obligations they lay under of preſerving all that belonged to the Emperor, and watching the Safety of the *Mandarins*, as theſe did that of the State. Then he recounted the Accidents they were liable to from Fire, Thieves, and Storms, exhorting them to be vigilant, and telling them, they were reſponſible for all the Miſchief that might happen. The Men aſhore anſwered each Paragraph with a Shout, and then retired to their Watch-houſe, leaving one Centry behind, who continually ſtruck two Sticks one againſt the other, that thoſe in the Bark might know they were not aſleep, and were relieved every Hour. *Le Comte* confeſſes he never met-with any Way of travelling leſs tireſome than this; for, *January* the third, after thirteen Days Voyage, they arrived at *Yang-chew* as freſh as if they had not ſtirred-out of their Houſe.

[c] The Paces in this Journal are geometrical.

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the Canal and Lake. This Lake extends out of Sight like a vaſt Sea, where an infinite Number of Barks were under Sail. Between the Canal and Lake is another Cauſeway, lined very neatly with ſquare Stones in ſeveral Places. It was full of wild Fowl, and from Time to Time they ſaw Clouds of ſmall Birds, which covered Part of the Sky. The Crows they had met-with from *Ning-po* hither had a Kind of white Collar about the Neck. In the Afternoon they went ſix Leagues farther along the Canal, which advances continually between two great Cauſeways, with the Lake on the left Hand, and came to *Pay hing hyen*. The Country on the Right is flat, and very well cultivated near that City, but one half of it lies under Water.

Whay-ngan-fû.

THE fourteenth, they advanced eight Leagues to *Whay-ngan-fû*, a conſiderable City, which ſeemed to them more populous and of greater Trade than *Yang-chew*. The grand Maſter of the Waters, Canals and Rivers reſides there. He then lived in a public Inn, where thoſe are lodged who are ſent for by the Emperor [a], or diſpatched from Court into the Provinces: So that they were obliged to take-up with a wretched Inn, made of Mats and Reeds, ſo much out of Repair, that the Snow fell even into the Place where they lay. Three *Mandarins* lodged there alſo, who were greatly pleaſed with the Sight of ſome of their Books, and the Paper Figures they found in them.

MARBLE is common in theſe Parts; but the *Chineſe* do not ſeem to ſet any great Value on it: They employ it only for lining Canals, and in ſome other public Works. Here, as well as at *Ching-kyang*, they ſaw Marble Rowlers, reſembling Pieces of Pillars, which they draw over the cultivated Lands to make them level.

Chin kyang pû.

ON the fifteenth, in the Afternoon, they went three Leagues farther to *Chin-kyang-pû*. In the Way they paſſed another Town, not far from the Suburbs of *Whay-ngan*. In the Relation of the *Dutch* Ambaſſadors, theſe two Boroughs are taken for a Continuation of thoſe Suburbs, which it makes above three *German* Leagues long. Indeed the Miſſioners paſſed one running parallel to the Walls of the City, which is a League and an half in Length. The Country is flat, well cultivated, and in ſome Places half under Water. *Chin-kyang-pû* lies on the South Bank of the *Whang ho* [b], or *Yellow River*, and Side of the Canal. Here they ſaw Abundance of Geeſe, wild Ducks, Pheaſants, *&c.*

Whang ho, or Yellow River.

THEY left this Town the ſeventeenth, which was almoſt ſpent in paſſing that River, the Paſſage being obſtructed by the broken Pieces of Ice. The Stream is not more than four hundred and fifty Fathom broad at this Place, which is twenty-five Leagues diſtant from its Mouth. Its Channel is pretty ſtrait, the Banks conſiſt of a yellowiſh Clay; which, mixing with the Waters in their Courſe, makes them yellow, whence it derives its Name: But at this Time there was ſcarce any Appearance of that Colour in the Water when taken-up, becauſe the Current was not ſtrong enough to waſh-off much Earth. If this River was not reſtrained by Dikes, which are continually repairing, it would make ſtrange Ravages. *Miſſioners Travels.*

THEY went and lodged in a Village [c]: The Road is the moſt even and handſome that can be ſeen, as well as the Country, which is flat and open like *Beauce*; but more beautiful, better cultivated, and full of Hamlets, which are not above fifty, an hundred or two hundred Paces aſunder. One League from the *Whang-ho* they found a great Cauſeway, with a Kind of wooden Bridge, in one Place ſupported by Piles of Stones eight or ten Feet high. It is three hundred Paces in Length, and paved very neatly with ſquare Stones. Afterwards they croſſed a Canal, which runs in a ſtrait Line, parallel to the *Yellow River*, whereinto it diſcharges itſelf. They took Notice alſo of three other large Cauſeways in the Plain, which are the Roads to different Cities. *Fine Country.*

HITHERTO they had not met-with any Flocks of Sheep in their Journey: Yet they ſaw Abundance of white Goats and black Hogs, ſome Cows and Buffalos, a great many little Mules, Aſſes, and ſorry Horſes, which are commonly uſed for travelling; but not ſo much as one tolerably handſome among them. The People are ſo numerous, that the Land, though very fertile, does not yield Suſtenance ſufficient for Men and Beaſts. The Houſes and Inns for lodging the *Mandarins*, after one leaves *Whay-ngan*, are made of Reeds and Earth, covered with Straw. From the *Whang-ho* the Land riſes till you come to *Peking*, as is evident from the Courſe of the Rivers. *Cattle and Inhabitants.*

THE eighteenth, they travelled eleven Leagues to *Sû-tſyen-hyen* over a flat, cultivated Country, furniſhed with ſeveral large Cauſeways, which are commonly raiſed ten or twelve Feet, being twenty or thirty broad at Top, and the Slopes making ten or fifteen Feet more. All this Day they travelled by a ſmall but very deep and rapid River. It is ſeven or eight geometrical Paces broad, and bears pretty large Barks. It ſeems to run parallel to the *Whang-ho*, three or four hundred Paces diſtant; and is probably the ſame which they took for an artificial Canal the Evening before. The Land *Cauſeways, or high Roads.*

[a] Theſe Inns are called *Kong quan.*

[b] It ſhould be on the Left, for in the Jeſuits Maps, that City lies on the right Hand or Eaſt of the River,

[c] Or, Country Town.

hereabouts

1688. Le Comte. Fontaney. hereabouts is all marſhy, yet bears Abundance of a little Trees reſembling the Birch [a].

Missioners Travels.

Su-tſyen-hyen. *SU-TSYEN-HYEN* ſtands on the Right of the *Whang-ho* [b], on a riſing Ground. It has two Suburbs, either of which is preferable to the Town. Near the Walls, which are in Ruins, they ſaw a Kind of Palace newly built in Honour of the Emperor *Kang-hi*, who paſſed through the City in his Way to *Sû-chew*. The principal Part of this Edifice is a Sort of oblong ſquare Salon, open on all Sides, with a double Roof, b covered with yellow varniſhed Tiles.

THE Cauſeway reaches no farther than *Sû-tſyen*, which they left the nineteenth. Half a League beyond, they found ſeven flat Bridges, one after another; each about an hundred Foot long, ſupported by Piers or little Walls of Brick, with great Rails on both Sides, and triumphal Arches, made of Wood, at each End. Theſe Bridges lie in a Line, and croſs divers Canals, which form a Kind of Labyrinth. Beyond them c there is a ninth, ſtill larger, but not ſo neatly built as the reſt. The Land is blackiſh, hard, and barren, and the Houſes built only with Earth and Straw.

Province of Shan-tong. THE twentieth, they travelled but ſix Leagues to *Hong-wa-pû*, a large Village. They ſaid it was in *Shan-tong*, though others affirmed, that Province began two or three Leagues farther-off. They paſſed three Bridges, over the Torrents, of three or four Arches each, and met with a Sort d of Centry-Boxes, built in the Plains at proper Diſtances. Here they firſt beheld a Flock of Sheep and Meadows; and next Day began to ſee ſeveral Orchards, planted with Fruit-Trees, in the open Fields. The Road from *Yang-chew* hither is extremely good and commodious; although it was the Depth of Winter, they did not meet with ſo much as one bad Step: It is free from Dirt and Stones, and all on a Level; ſo that it looks like a Garden-Walk. After e Dinner, they went five or ſix *Li* farther, through Fields of Corn and Rice. They had this Day, on the Right, or Eaſt, a little Hill, which extends from North to South in a ſtrait Line. They lay at *Li-kya-ſhwang*. As far as this Town, they had ſeen in the Plain great Numbers of thoſe Stone-Rowlers before-mentioned; ſome channelled, others plain, for levelling the Ground and the Floors whereon they thraſh the Corn. This Borough lies beſide a little River, which is f broad and deep.

City of I-chew. THE twenty-ſecond, croſſing the River, they came, at the End of four Leagues, to the City of *I-chew*, which did not appear to be above half a League in Compaſs. The Walls are of Brick, and in very good Repair: They obſerved ſeveral ſaliant Angles, and a Sort of Baſtions, ſome polygonal, others in Form of a Horſe-ſhoe. The Governor came to viſit them at their Inn, and ſent a Meſſenger before to give Notice of their being on the Road; which was of great Service to them: For otherwiſe, it might have been difficult to get a ſufficient Number of Porters, to carry their Baggage, in the Towns of *Shan tong*, which are, for the moſt Part, but ſmall. They paſſed into one of the Suburbs over a Marble Bridge of five ſmall Arches, with Rails adorned with Lions, very clumſily carved. Without the Suburbs are a great many Tombs made of Earth in Form of Pyramids, with Inſcriptions engraven on Marble Tables. They lodged, four Leagues beyond *I-chew*, at a pitiful Town. The Country being ſandy, the Roads are troubleſome to Travellers on account of the Duſt.

Centry-Boxes. BEYOND *I-chew* the Country is not ſo open; for one begins to ſee quickſet Hedges of a very ſtrong and rugged Kind of Thorns. At the Diſtance of every half League they commonly met with Centry-Boxes; where Signals were made in the Night by Fires on the Top, and in the Day-time by hanging-out a Piece of Cloth. Theſe Centry-Boxes, which are only made of Sods or Earth, are ſquare, raiſed with a Slope, and twelve Feet high.

THE twenty-third, they travelled nine or ten Leagues. In the Morning, they now and then met with Ups and Downs: The Soil too was barren in many Places; but in the Evening they came into a fertile Plain between two Ridges of Mountains. Thoſe to the Weſt were high, ſteep, and craggy, covered with Snow, and frightful to the Eye, by reaſon of the Rocks. The Houſes of the Villages were built with Stone, in a very coarſe Manner; and the Inhabitants employed in ſpinning or weaving Silk. It was there they ſaw Silk-Worms. the wild Silk-Worms, which feed indifferently on all Sorts of Leaves, and ſpin a greyiſh Silk; whereof is made the Stuff called *Kyen-chew*, which waſhes well and is ſold all over the Empire. Although it is not beautiful to the Eye, yet it is commonly worn by Perſons of Quality in their Houſes.

Mong-in-hyen. THE twenty-fourth, they travelled all Day between barren Mountains; but the Valleys are generally well cultivated, and ſtored with Towns and Villages. They dined at *Mong-in-hyen*, a little City, whoſe Walls are but twelve Feet high and in bad Repair.

Sin-tay-hyen. THE twenty-fifth, they went about eight

[a] *Du Halde*'s *China*, p. 39, *& ſeqq.*

[b] The Journal ſays, the *Whang-ho* appeared to the Right, as they approached; but the Maps place it on the Left or Weſt.

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Leagues, passing through one of the Suburbs of the small City *Sin-tay-hyen*. The Country was plain and well cultivated, very populous, and covered with Fruit-Trees. The Road, all the Way, like the Day before, was up Hill and down Hill, very good and dry, but dusty. At the Distance of about a League, in some Places, the Mountains sunk into low Hills, beyond which were large Plains.

Tay-ngan-chew.

THE twenty-sixth, having travelled about three Hours between frightful and desart Hills, they came into a well-cultivated Plain, full of Fruit-Trees, reaching as far as *Tay-ngan-chew*, which is at the Foot of a hideous Mountain that covers it from the North Winds. This City has a very agreeable Situation: Its Walls are above twenty-five Feet high, but the Houses very despicable within. About a Mile from the Town of *Yan-lew-tyen*, where they dined, they crossed a River that was almost dry. There the Mountains opened into a great Plain, very fertile and populous; but soon after, taking a Sweep, drew near again about *Tay-ngan* [a].

SECT. IV.

Journey *from* Tay-ngan-chew *to* Pe-king.

Hideous Mountains. City Chang-tsin-hyen. *Temples and Tombs.* Pin-ywen-hyen. Ta-chew. *Magazine Towers.* King-chew. Fu-ching-hyen. Chinese *new Year.* Hyen-hyen. Ho-kyen-fû. Iin-kyew-hyen. Hyong-hyen. Sin-chin-hyen. Tso-chew. *Handsome Bridges. Another fine Bridge.* Lyang-kyang-hyen. Lû-kew-kyan. *Arrive at* Pe-king. *Wall of the* Tartar *City.*

Hideous Mountains.

THE twenty-eighth, leaving *Tay-ngan-chew*, they travelled nine or ten Leagues among frightful Mountains, and saw very little cultivated Lands, although the Towns were pretty numerous and well peopled. One Third of the Inhabitants of this Country have Wens, or Swellings, in their Throats, supposed to proceed from the Well-Water they are obliged to make-use of. The Inns are very inconvenient: The Beds are only little Brick Forms, the Length of a Man. The Entertainment is very bad, although one may buy Pheasants cheaper than other Poultry; they sometimes have had four for ten Sols. The Mountains above-mentioned are not very high, but generally without any Trees. Some of them are covered with Earth, and had formerly been cultivated. The Remains of the Terrasses are still visible from Bottom to Top; but all the Way hither from *Ning-po*, the Author could not perceive the least Sign of the Ravages made by the War in this vast Empire; nor an Inch of Ground untilled, excepting on these Mountains. *Missioners Travels.*

THE twenty-ninth, they proceeded, travelling, about nine Leagues, between Mountains as hideous as the former. They passed near one shaped like a Cone, on the Top whereof is a small Temple; to which they ascend by very narrow and steep Stairs, consisting of about two hundred Steps. Soon after they entered a vast Plain, well cultivated. Two Leagues short of their Lodging, they passed near the Walls of a little City named *Chang-tsin-hyen*. Before the Gate they crossed a Brook, which was then dry, over a Bridge of nine Arches, sustained by square Piers of Stone, very high and large; so that the Arches are but small: It begins by a great Arch, and ends with a long Sloping, supported by seven small Arches, separated from the rest by a very thick stone-Pier. The Heads of the Posts, which support the Stones, that serve for Rails, are rudely-carved Figures of Animals. The Whole is built with a Sort of blackish Marble, rough and unpolished: The Pavement is great square Flags of the same. They found a large Quantity of it in the two Provinces which they passed through, especially that of *Shan-tong*; and it is likely that the Mountains which they saw, almost entirely destitute of Trees, are full of it: Because, in Places where the Rain had washed-away the Earth, there appeared blackish Stones, much resembling this Marble. *City* Chang-tsyn-hyen.

THE thirtieth, they travelled ten Leagues in a very even Country, well improved and full of great Hamlets or Villages, which might be taken for Country Towns. In every Village they saw several Temples; which are the only Brick Buildings, all the rest being of Earth and Straw. The Roofs and Slopings, set-off with Birds, Dragons, and Foliage, are covered with Tiles, varnished or japanned with Red and Blue. They found, from Time to Time, in the Plains, pyramidical Tombs of Earth. There are usually, in such Places, small Groves of Cypresses, with flat Leaves, which appear very pretty. Before Noon they passed-by *Yu-ching-hyen*, a square City, the Walls whereof are made of tempered Earth, mixed with Straw; and in many Places with Bricks baked in the Sun and rough-cast with Potter's Clay. The Inns were the most pitiful they had till then seen. Besides great Numbers of Boroughs, which the great Road passes through, they frequently found Inns by the Way-Side. These are Sheds made of Reeds, or at best sorry Cottages of Earth, where the meaner Sort of *Temples and Tombs.*

[a] *Du Halde's China*, p. 41, *& seqq.*

1688. People lodge. On moſt of the Towers here, a
Le Comte. they ſaw Iron Bells, caſt with very little Art.
Fontaney. THE thirty-firſt, their Stage was twelve
Pin-ywen-hyen. Leagues. Two Leagues from the Town where
Ta-chew. they lodged, they had on their Left the City of *Pin-ywen-hyen*, which ſeemed to be about two Leagues in Compaſs. In one of its Suburbs, through which they paſſed, they ſaw infinite Numbers of People, with many Timber-Yards full of Wood, for which there appeared to be a great Trade.

EIGHT Leagues from hence they found *Ta-chew*, a large City, ſituate on the great Canal of the Court and incloſed with fair Brick-Walls. One of its Suburbs, through which they paſſed, appeared like a City, by its Extent and Number of People.

FROM *Ta-chew*, the Road which was before a little hollow, became even with the Plain; and, making Allowances for the Duſt, is one of the fineſt imaginable. The Plain is level as a Garden, full of Villages ſurrounded with Fruit-Trees, and diverſified with Cypreſs-Groves, planted about the Sepulchres. The Ground is a Sort of Potters-Clay. The Carts are drawn by Oxen, one of which, ſerving for a Thiller, carries a ſmall Saddle. The Houſes and Inns are moſtly Earth and very low. The Roof, which is compoſed of Reeds, rounds by Degrees, in ſuch a Manner, that it appears flat. They moſtly uſe Pit-Coal for firing, having no Wood; but Reeds and Chaff are very plenty.

Magazine Towers. IN the royal Canal, which lies to the North of this City, and was frozen-up, they ſaw a Row of Barks for half a League together. In the Way from *Hang-wha-pû*, they often met with a Sort of oblong, ſquare Towers, or ſmall Brick Platforms of two Stories, about forty-five Foot high, fifty or ſixty long, and eighteen or twenty broad, with ſeven Pinnacles on one Side, and three on the other. They are found in moſt of the Villages, whoſe Inhabitants make uſe of them for ſecuring their Effects in troubleſome Times, or when they fear an Irruption from Robbers. Theſe Villages are, for the moſt Part, incloſed with Mud-Walls, and have two Gates, like thoſe of Cities, one at each End of the Street, with little Idol Temples over them. The Houſes are of Earth mixed with Straw, and the Roofs almoſt flat: Several of them have a Platform. Generally ſpeaking, in all the Road from *Ning-po*, they ſaw no Buildings worth taking Notice of, except the public ones, ſuch as Cauſeways, Dikes, Bridges, Walls of Cities, Triumphal Arches, *&c.*

Miſſioners Travels. THE firſt of *February*, four Leagues from the Place where they lodged, they entered the Province of *Pe-che-li*, paſſing through one End of King-chew. the Suburbs of *King-chew*. The Walls of this Fu-ching-City ſeemed to be of Earth: They ſaw three hyen. Sides of it, which are at right Angles; whence the Author judged it to be ſquare, as moſt of the *Chineſe* Cities are. Within the Wall they obſerved an hexagonal Tower of twelve or thirteen Stories, one leſs than another, with Windows on every Side. In the North and South Suburb there are ſeveral of thoſe Towers, or little Platforms before-mentioned. They lay five Leagues from *King-chew*, at the City *Fu-ching-hyen*, travelling a very duſty Road. There they heard of the Death of the Empreſs, Mother to the Emperor *Kang hi*, which happened the twenty-ſeventh of the laſt Month. To conform themſelves to the Cuſtom of the Empire, they immediately took-off the Tuft of red Silk that covered their Caps. This is a Sign of Mourning obſerved throughout the Empire for at leaſt twenty-ſeven Days, reckoning from the Time they receive the News. The *Mandarins* publiſh the Order for it, and if any Perſon fails to obey, he is liable to be puniſhed.

THE ſecond of *February* was the Beginning Chineſe *new* of the *Chineſe* Year, the firſt Days of which are *Year.* Days of Rejoicing in *China*, much like *Carnival* Time in *Europe*: They viſit, wiſh one another a happy new Year, and give publick Demonſtrations of Joy by Illuminations and Fire-Works. This Day they dined ſeven Leagues from *Fû-ching*, at a large Village. They paſſed, in leaving it, over a fine Marble Bridge, about twenty Feet in Length. The Rails conſiſt of beautiful Tables laid along the Ground, about twenty Inches broad and five long [a], adorned with Figures in Baſſo-relievo, and Pedeſtals between every two, which ſupport Lions, better cut than any they had ſeen before [b].

THERE is Plenty of Marble in this Province. The Country is level and well cultivated, full of Towns and Villages; which, on account of their Magazine-Towers or Platforms, appeared at a Diſtance like ſo many Fortreſſes. All the Houſes are of Earth, the Roofs flat and covered with Straw, or Stubble. Many of them are flanked with little ſquare Pavilions. They met on the Road a great Number of Couriers, with little Boxes at their Backs, wrapped in little Pieces of yellow Stuff; carrying, without Doubt, the News of the Death of the Empreſs into different Parts of the Empire. They travelled four or five Hyen-hyen. Leagues in the Evening, and having paſſed near Ho-kyen-fû

[a] Here ſeems to be ſome Miſtake; for they ought not to be broader than long.

[b] *Du Halde's China*, p. 42, *& ſeq.*

Hyen-

1688. Le Comte. Fontaney. *Hyen-hyen*, a City about a League in Circumference, (the Walls whereof, as well as the Houſes, are built with ſquare Tiles inſtead of Bricks) went and lay at *Kye-kya-lin*.

THE third, having advanced about two Leagues, they paſſed-by the City *Ho-kyen-fû*, which is ſquare, and about two Leagues in Compaſs. The Walls and Parapets of Brick are in very good Repair, defended by little ſquare Towers, with ſmall ſquare Baſtions, not above ſeven or eight Fathom in Front. Nine Leagues farther, they came to *Jin-kyew-hyen*, another City. The Country appeared the ſame as the preceding Days. Some of the Towns and Villages, which are very numerous, were of a great Length, and had Gates at both Avenues like thoſe before-mentioned. They met-with, in divers Places, Tables of Marble with Inſcriptions, placed perpendicularly on the Back of a huge Marble Tortoiſe. Since they left *Ning-po*, they ſaw neither Woods nor Foreſts.

Jin kyew hyen. *JIN-KYEW-HYEN* is in Form of an oblong Square, and ſeemed to be about one thouſand four hundred Paces in Compaſs. Here they ſaw two triumphal Arches. Its Walls and Parapets are of Brick, more than thirty Foot high, with Towers at certain Diſtances. The Houſes, as well as thoſe of the Villages, are likewiſe of Brick, and the Roofs of them handſome enough.

THE fourth, five Leagues from this City, they paſſed through a large Borough of great Trade, in the Midſt of which is a triumphal Arch, like the two but now mentioned. Juſt without this Place a Cauſeway begins, and a League beyond, Marſhes, through which runs another for the Space of five hundred Paces. Having paſſed it, they found a large Village, where there are three wooden Bridges over ſo many Canals.

Hyong-hyen. TWO Leagues beyond, they went through the City *Hyong-hyen*, whoſe South-Eaſt Suburb is croſſed by a Canal. The Street was adorned with four triumphal Arches, whoſe Pillars ſtand on Baſes of white Marble, three Foot high, compoſed of four Stones bound together with Iron Hoops, and faſtened with Pins of the ſame Metal. Moſt commonly the Pillar, which is of Wood, is fixed between theſe four Stones, as between the Cheeks of a Preſs. Theſe Pedeſtals, inſtead of an Ogee, have a Kind of Chapiter of long Leaves, which reſemble Flag or Sword-Graſs.

FROM *Hyong-hyen* they travelled four Leagues to *Pe-kew-ho*, a great Borough[a] with Gates at both Ends, and Temples over them. The Country, as uſual, was very populous, and the Villages grew handſomer: The Houſes are almoſt all covered with very thick Tiles, placed in the Form of a Demi-Canal.

THE fifth, two Leagues from this Town, they paſſed ſeveral Canals, and a League farther went through the City *Sin-chin-hyen*, which is ſquare, and not above twelve or thirteen thouſand Paces in Compaſs. Its Walls are twenty-five Foot high. After Dinner they croſſed *Tſo-chew* through the principal Street, which is very broad, and lies in a Line. This City is three Miles in Compaſs, and better peopled than the reſt. The Suburbs on the South and North are very long, the Streets handſome and ſtrait, the Houſes low, and of one or two Stories, after the *Chineſe* Manner. The Proſpect they had, on paſſing-out of the North Suburb, was admirably fine: On the Right was a ſpacious Plain, without the leaſt Eminence, or Inequality; and on the Weſt, a Chain of Mountains, which, in all Appearance, encompaſs the Province of *Pe-cheli* to the very Sea, by the Side whereof they travelled till they came to *Pe-king*.

Miſſioners Travels. Sin-chin-hyen. Tſo-chew.

THEY preſently found a Bridge of nine Arches, ſupported by ſquare Piers of Stone, which project ſo as to ſerve inſtead of Steps. It is paved with great ſquare Stones: The Breaſt-Walls and Rails, which are two Feet and an half high, conſiſt of large Pannels of white Marble, ill poliſhed, grooved in Poſts of the ſame, ſixty-two on each Side, and four Foot high. The Pannels in the Middle are above ſix Foot long, but they diminiſh gradually to the Ends of the Bridge. The whole Work is ſolid and ſtrong. The two Slopings or Aſcents are very eaſy; one of them joins a Cauſeway, made of Earth, about five hundred Paces long; at the End whereof they found another Bridge like the former, with thirty-four Poſts on each Side. At the Entrance of it they left on the Right a *She-pey*, that is, a large Marble Stone, placed in a great ſquare Room made of Brick. It ſtands on a Marble Baſis, two Foot and an half high, and four Paces ſquare. They had ſeen ſeveral of the Kind on the Roads. Theſe Monuments at the End of Bridges are erected in Honour of the Perſon or Perſons who have been at Expences to ſerve the Public, or done ſome illuſtrious Action.

Handſome Bridges.

FOR three Days before, the Soil appeared more hard and grey than uſual. The Number of People going backward and forward was infinite. They lay two Leagues from *Tſo-chew*, at a great Borough, called *Lew-li-ho*, which has Gates at both Ends, and a Sort of Suburbs; having travelled that Day twelve Leagues.

THE ſixth, after they had paſſed the Suburbs, they found a very handſome Bridge, about an hundred geometrical Paces in Length, and twenty Feet in Breadth; with two great triumphal Arches at the Ends. The Rails are of large, flat

Another fine Bridge.

[a] Or, Country Town.

Stones,

1688. Le Comte. Fontaney.

Stones, some white, others grey, supported by small Pillars of the same, which very much resemble Marble. These Stones are neatly cut, and adorned with Variety of Moldings. All along the Rails there runs a little Bank of Stone, in Height nine or ten Inches. The Bridge is paved with large, handsome, flat Stones; after which follows a long Causeway, above forty Feet broad, and six or seven hundred Paces long, paved in the same Manner, with two little Bridges on it of the same Architecture.

Lyang-kyang hyen.

FOUR Leagues from *Lew-li-ho* they came to *Lyang-hyang-hyen*, a pretty large City, but the Walls were in a bad Condition. One League from thence they found a fine Bridge, the Rails or Side-Walls of which were of large, handsome, white Stones, and the Ends sustained by four Figures of Elephants. They saw another of them, the great Stones of whose Rails were pierced through like Balusters. This Day they travelled but three Leagues, stopping at a Village, eight Leagues short of *Pe-king*, to wait for News from the Jesuits, who were at Court. On the seventh, they sent an Officer of the Tribunal of Mathematics to conduct them to the City, but none of them came in Person as they intended, because they were obliged to observe the *Chinese* Custom of mourning for *Ferdinand Verbiest*, who died the twenty-eighth of *January*. The Road was near twenty Fathom broad, and often more; but there was such a dreadful Clutter, caused by the Multitude of People, Horses, Mules, Asses, Camels, Calashes, Litters, and Carts, that it is difficult to describe it.

Lû-kew-kyau.

FIVE Leagues farther, they passed through *Lû-kew-kyau*, a little City almost square, one thousand two hundred Paces in Circuit. Nothing makes a more delightful Appearance: The Walls are exceeding beautiful, neatly built, and forty Feet high: The Rampart, which is not very thick, is lined within after the same Manner. The Bank, or raised Way, is pretty broad, and curiously built as well as the Parapet, whose Battlements are very near each other. It has two double Gates, with a Place of Arms. They are high, thick, and well arched. Over them is a Building of two Stories, with a double Roof, to which they ascend on each Side by a large Stair-Case that looks very graceful. They entered the Town by a Bridge, the finest they had yet seen: It is above an hundred and seventy geometrical Paces in Length. The Arches are small, but the Rails or Side-Walls are made of a hard, whitish Stone, resembling Marble. These Stones are more than five Foot long, three high, and seven or eight Inches thick; supported at each End by Pilasters, adorned with Moldings, and bearing the Figures of Lions. The Author reckoned on one Side only, an hundred forty-seven of these Pilasters. Two little Banks, half a Foot high, and a Foot and an half broad, run along the Rails. The Bridge is paved with great flat Stones, so well joined, that it is as even as a Floor.

Missioners Travels.

THE Road from this Place to *Pe-king*, three Leagues distant, appears like one continued Street, it is so thronged with People. Four or five hundred Paces from the Gate of the outward City the Missioners stopped at the Custom-House, where they let their Baggage pass without searching. Meantime, a Person opening the Window of the Author's Litter, asked if they were come to pay Tribute to the Emperor; for whatever comes from foreign Kingdoms, whether Letters, Presents, or Envoys, all pass as Tribute, and a Mark of Submission. For a League before they arrived at *Pe-king*, the Country was covered with little Groves of pretty tall, young Trees, inclosed with Walls made of Earth, which are so many burying Places.

Arrive at Pe-king.

IN the Afternoon they entered *Pe-king* by a Gate which is double, (as all the rest belonging to this City are) and covered with Iron Plates, fastened on with several Rows of very large Nails. The Walls are thirty or thirty-five Feet high, with square Towers at convenient Distances. The Street they entered was between forty-five and fifty Foot broad, and as strait as a Line. They passed along for above half a League through an incredible Number of People, yet did not see one Woman, although they are more numerous here than the Men. Every now and then they met with Jugglers, surrounded by fifty or sixty Persons, crouded one upon another. In every Part of this vast and long Street, the Throngs were so great, that one would have concluded they were Fairs, or some public Assemblies. It extended still beyond the Reach of Eye, when they turned short into another large, strait Street on the Left, almost as broad and crouded as the former. In both these Streets the Houses were low, consisting only of a Ground Floor; and had nothing to attract the Sight, excepting the Shops of Merchants, which for Neatness, and, perhaps, Riches, excel most in *Europe*. The Entrance into these Shops is adorned with Gildings, Sculptures, Paintings, and Japannings, in a Manner which charms the Eye.

Wall of the Tartar City.

AT the End of this Street they entered into the second Inclosure, or *Tartar* City, by a double Gate. The Wall is very neat, and new built, with square Towers, the Sides of which are above seven or eight Fathom in Breadth, and the Front yet broader. The second or inner Gate has a large Edifice built over it, with a double Roof, covered with japanned Tiles. It consists of two Stories, whereof the lowermost, which juts

1688. Fontaney. juts forward, is embelliſhed with Paintings and carved Works. The Part of the advance Wall, which anſwers to the Gate, has likewiſe an Edifice erected over it larger than the former. It is four Stories high, with twelve little ſquare Windows in each, which makes a very handſome Appearance at the Entrance of the Street of the firſt City.

As ſoon as they had paſſed theſe Gates, they found on the right Hand the Houſe of the *Portugueze* Jeſuits [a], which is over-againſt and near the Rampart. It has a double Entrance; going in by one of them, they paſſed through three little Gates, pretty neatly made, into a ſquare, regular Court, which leads to the Church. On each Side of the Entrance there is a very handſome, ſquare Tower, the Tops of which are made in Form of an Obſervatory: That on the right Hand has a very fine Organ, and the other a Clock with ſeveral Bells; which Curioſities, at the Beginning of the *Chineſe* Year, all the Inhabitants of *Pe-king* come in Crouds to ſee [b]. *Miſſioners Travels.*

CHAP. IX.

The Journey *of* Jean de Fontaney, *Jeſuit, from* Pe-king *to* Kyang chew, *in the Province of* Shan ſi; *and thence to* Nan king, *in* 1688.

SECT. I.

The Author's Journey *from* Pe-king *to* Kyang chew, *in the Province of* Shan ſi.

Leaves Pe-king. THE thirtieth of *March*, 1688, *Fontaney* ſet-out from *Pe-king* for *Kyang-chew* [c], which is eighteen eaſy Days Journey [to the South-Weſt.] He hired Mules for twelve Franks each, out of which the Muleteer was obliged to maintain both himſelf and them.

NEXT Day, having paſſed through *Tſo-chew*, he took the Road of *Shan-ſi*. The Streets of the beſt Cities in *Europe* are not ſo thronged.

Ting-hing hyen. c The City *Ting-hing hyen*, eight Leagues thence, is ſquare, about five hundred Paces long from North to South, and four hundred broad. Its Walls are of Earth, and the Battlements of Brick. The Roads from *Pe-king* are very broad, and planted with Trees on both Sides, with Walls to ſecure the Lands. In one of the Villages, which were numerous, he ſaw Puppets that were made to ſpeak, and differed in nothing from thoſe of *Europe*, but in their Dreſs.

Gan-ſu hyen. d *APRIL* the firſt, he paſſed through the City *Gan-ſu hyen*, which meaſures three hundred and fifty Paces from Eaſt to Weſt, and four hundred from North to South. Its Walls were of Earth, and the Battlements of Brick. At the Entrance of the Suburbs there was a Stone Bridge, without Rails or Side-Walls, over a ſmall Brook. Forty *Li* thence is *Sû-ho*. Going-out of this Town he croſſed a handſome Bridge of two Arches, and twenty Poſts on each Side, built e with rough Marble. The City *Pau-ting fû*, *Pau-ting fû.* where reſides the Governor of the Province of *Pe-che-li*, is ten *Li* farther, nearly ſquare, and above four thouſand Paces in Circumference. They left it on the left Hand, and over-againſt the Corner of the Wall found a fine Bridge with three

[a] It is called their College in the Plan of *Pe-king*. [b] *Du Halde*'s *China*, vol. 1. *p.* 44, *&ſeq.* [c] We have given underneath, the Road or Diſtances of Places ſeparated from the reſt of the Journal, both to ſhorten the Whole, and render it leſs dry to the Reader. The Names ending with *fû*, *chew*, and *hyen*, denote Cities of the firſt, ſecond, and third Rank.

The Road from Pe-king *to* Kyang-chew. *The Diſtances given in* Li, *or* Chineſe *Furlongs, ten of which make a League. The Bearings taken by a Compaſs.*

Pe-che-li *Province.*

From *Pe-king* to

March 30. *Chew hyen* - - - 80 *Li*
Tſo chew and *Ting-hing hyen*, eight Leagues
Pe-kew Village - - 20 *Li*
Kû-ching-tyen, great Town, South by Weſt - - - } 30
Pay-ta fû - - - - 20
April 1. *Gan ſu hyen* - - - 10
Su ho, Town - - - 40
Pau-tin fû, South-Weſt - 10

Ta-tſye-

1688. three Arches, of greyiſh Marble, built over a
Fontaney. ſmall River formed by two little Brooks; one of which comes from the Weſt, and the other from the North. The Road is very handſome, planted with Trees like a Garden Walk, and crouded with inconceiveable Numbers of People.

NEXT Day, at *Ta-ki-tyen*, they found three ſmall Stone Bridges, and in the Midſt of *Tan-ſhun-kyau*, a handſome Bridge of one Arch. The
King-tu hyen. City *King-tú hyen* is not ſquare, and the Walls no more than one thouſand two hundred Paces in b Circuit. On leaving it, he ſaw a beautiful triumphal Arch of white Marble, adorned with four Lions.

IN this Day's Journey from *Pau-ting*, he paſſed-by fifteen or ſixteen Cities, Boroughs, and Villages; which were full of Inns for lodging that ſurprizing Number of People which throng the Roads. About ten or fifteen *Li* beyond *Pau-ting*, the Road is raiſed on both Sides with pretty broad Banks; ſo that the Space betwixt forms a Sort of Canal, which is plaſhy in c ſome Places. As it is ſtrait, wide, and level, with Trees planted on both Sides, it affords beautiful Avenues to the Villages, which one meets with every Mile and an half: Very lovely well-cultivated Plains preſented themſelves on all Hands; however, there are ſo few Trees in this Country, that it appeared often like a vaſt Sea. One is alſo agreeably deceived in the Parts where the Proſpect is bounded by Trees, which make the Country look like ſome great Lake, or as if d it was over-flowed.

Ting-chew. THE third, ten *Li* beyond a little River, which they croſſed over a wooden Bridge covered with Earth, they came to *Ting chew*, a City as big, at leaſt, as *Pau-ting* [a].

Sin-lo hyen. *SIN-LO HYEN* [b], thirty *Li* thence, is a little City almoſt ſquare, not above one thouſand two hundred Paces in Compaſs. They then paſſed three wooden Bridges covered with Earth, e over a ſmall River that runs North-Eaſt, and which, when the Waters riſe, over-flows the Country for three or four *Li*. After croſſing a few Villages, and a Stone Bridge with eighteen Poſts on each Side, they arrived at *Fû-chin-i*, a great Borough, where there is an imperial Poſt-Houſe (as the Word *i* denotes) forty-five *Li* diſtant from *Sin-lo*. The great Road lies between two ſmall Canals, whoſe earthen Walls ſerve inſtead of Banks: It is of Gravel, about an hundred Foot wide, the fineſt and moſt agreeable any where to be met with. *Miſſioners Travels.*

CHING-TING FU, where they arrived on Ching-ting the fourth, is a City near four thouſand Paces in fû. Circumference. Its Figure is a long Square, and the Walls handſome: He paſſed along a Skirt of it at leaſt three *Li*, running South-Weſt; and from the Corner to the Gate, reckoned ſeventeen ſquare Towers. Six or ſeven *Li* thence, he croſſed the *Hû-to Ho*, a River two hundred Paces broad, which runs South-Eaſt. Its Waters are muddy, like thoſe of *Whang-ho*. Beyond this River, the great Road divides; one Part leads towards the Provinces of *Se-chewn*, *Yun-nan*, *Ho-nan*, &c. the other to thoſe of *Shan-ſi* and *Shen-ſi*. As it belongs to ſo many Provinces, it is no Wonder to find ſuch a prodigious Number of Paſſengers on it.

FORTY *Li* from *Ching-ting* is *Ho-lu-hyen*, a Ho-lu very populous City, where there are Manufacto- hyen. ries of Iron and Earthen-Ware. The Suburbs are large in Compariſon of the Town, which is one thouſand four hundred Paces in Circumference. It ſtands behind a Hill, from whoſe Top they diſcovered the moſt charming Country imaginable, as ſmooth as Glaſs, to the Foot of the Mountains, whereon there are neither Trees nor Buſhes.

THE fifth, he entered the Mountains, and went forty *Li* to *Zhu-ſhwi-pû* [c], a large Borough on the Eaſtern Banks of a River, which they croſſed by a Bridge; as on the other Side of the Town they did another handſome Bridge of one Arch, over a River that runs here Northwards. After-

[a] *Du Halde*'s *China*, *Engliſh* Folio Edition, *p.* 47. [b] Rather, *Tſin fong tyen*. [c] In the Original, *Ju choui-pou*. The *zh* in *Engliſh*, anſwers preciſely to the *French j* Conſonant

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The Road from Pe-king *to* Kyang-chew, *continued.*

April 2.	*Ta-tſye pû*, Village, due Eaſt -	10	*Li*
	Ta-ki tyen, Town - -	10	
	Kin-yan-i, Town - -	10	
	Tan-ſhun-kyau, great Town -	30	
	King-tu hyen - - -	30	
	Tſing-fong-tyen, great Town -	20	
3.	A Village, South-Weſt -	10	
	A Village, South-Weſt by South	10	
	Ting chew, South-Weſt -	10	
	Min-ywe tyen, great Town, South-Weſt by South - -	30	*Li*
	Sin-lo hyen, South-Weſt by Weſt	30	
	Fu-chin-i, great Town -	45	
4.	*Ching-ting fû*, South-Weſt by South	60	
	Hû-to-ho River, running South-Eaſt	7	
	Ho-lu hyen - - - -	33	
5.	*Zhu-chwi-pû*, great Town, Weſt-South-Weſt - - -	40	
	Paſs a River, running North -	15	

1688. Fontaney. Afterwards, they found three more little Stone Bridges over ſo many Torrents. They travelled fifteen *Li* along the River, having it on the Left, and then paſſed it over a Bridge like the former.

Chin-king hyen. *CHING-KING HYEN*, which lies fifteen *Li* farther on, is one thouſand two hundred Paces in Compaſs, ſeated on a little Hill. The Walls, which are of Brick, are fair, excepting the Part on the Hill, which is of Earth. The lower Part only is inhabited, and the Suburbs are better than the City itſelf. Fifteen *Li* beyond ſtands *He-taw tyen*, a Town in the Mountains, which are indifferently high, and the Road rugged. He ſaw an aſtoniſhing Multitude of Aſſes and Mules loaded with Earthen-ware, ground Bark for making Paſtils, Cotton, Silk, Skins, and eſpecially wrought Iron, which comes from *Lû-ngan fû*, a City of *Shan-ſi*. On the River by which they travelled, he obſerved ſeveral Mills for grinding the Bark whereof they make the Paſtils.

Hills cultivated. BEYOND the Borough of *Chan-ngan* [a], having croſſed a Hill above an hundred Paces in Height, on the Top whereof is a Temple, they advanced on two great inclining Plains, paved with Stone. Nothing is to be ſeen on all Sides but Hills without Valleys; but they are low and cultivated to the very Top. To prevent the Rains from waſhing down the Earth, as well as to detain the Water, they are cut into Terraſſes, ſupported by dry Walls, built with the Stones wherewith the Ground was covered. Here they ſaw whole Families of *Chineſe*, which dwelt in Grots. In ſhort, every Place is as populous as can be. Neither Trees nor Shrubs appeared on the Mountains; the few Herbs and Briars, which they produce, being quickly plucked-up to feed the Cattle, and ſupply the Lime-Kilns, which are very numerous along the River.

Province of Shan-ſi. THE ſixth, having gone forty *Li*, they came to a Village where *Pe che li* ends, and *Shan-ſi* begins. Here there is a Cuſtom-Houſe; but *Fontaney* was diſcharged by ſending a viſiting Letter, without having his Baggage ſearched. The Village is ſhut-up by two great Stone Arches, which croſs the Road that lies between ſteep Hills. Here likewiſe a Wall runs over the Mountains and Valleys on both Sides out of Sight. It is of Stone rough-hewn, but firmly laid, and flanked at proper Diſtances with ſquare Brick Towers, which ſeemed as intire as if newly built. This Wall, including the Battlements, might be ten or twelve Foot high, and three or four thick. Some Parts of it are fallen down; ſome want only the Pinnacles [b]. *Miſſioners Travels.*

TWENTY *Li* from the Cuſtom-Houſe is *Pe chin i*; and five *Li* beyond they entered a Road ten Paces broad, between pretty ſteep Hills, which are about ſixty Paces in Perpendicular. Forty-five *Li* thence he came to *Ping-ting chew*, a City about two thouſand Paces in Circumference. The North Part, ſtanding on a little Hill, is waſte, the reſt very populous: The Suburb to the Weſt is large. In croſſing the City he paſſed through a Street three hundred geometrical Paces long. He reckoned twenty-five triumphal Arches there, ſome of Wood with Stone Baſes, others all of Stone; ſeveral of them are very handſome. In the Weſt Suburb he ſaw ſix more. This City is ſituated in a Plain amidſt the Mountains. Two Leagues before they came to it, the Road began to be very good. The Tops of the Hills are tilled with Oxen. He ſaw Villages conſiſting of Grots or Caverns dug on Purpoſe; being very neat Chambers twenty Feet long, and ten or twelve broad. He paſſed through fourteen Villages without reckoning thoſe at the Beginning and End of the Stage. Ping-ting chew.

THE ſeventh, their Road was rugged and winding. A little ſhort of *Shew-yang hyen*, which is forty *Li* from *Sin-tyen*, they aſcended a very ſteep Hill, where the troubleſome ſtony Road ends. The Top of this Hill, as well as all thoſe about it, is extremely well cultivated, and cut in Terraſſes, which are continued to the Bottom, and make a very agreeable Proſpect.

ONE *Li* [c] before they entered the Suburb, he ſaw Shew-yang hyen.

[a] Rather, *He-lau hyen.*

[b] *Du Halde's China*, p. 48.

[c] By the Diſtances, it ſhould rather be fifty.

The Road from Pe-king *to* Kyang-chew *continued.*

	Ching-king hyen	15 *Li*
	He-taw-tyen	25
	Chorn-ngan Town and Hill, South-Weſt by South	30
April 6.	Village	40
	Shan-ſi Province.	
	Pe chin i, great Town	20
	Ping-ting-chew, South-Weſt by Weſt	50
	A Village, North	8 *Li*
	Paſs a Brook running Eaſt, Courſe North-Weſt	15
	A Village	2
	Another, North-Weſt	15
	Sin-tyen, Weſt	20
	Village, North-Weſt	10
	Brook running South	14
	A Town	20
	Steep Hill	4
	Shew-yang hyen.	2

1688. Fontaney.

saw on the Left a Tower three hundred Paces from the great Road beyond the Valley, where the River, along which he rode, runs. This Diſtrict is full of Towns and Hamlets. They left the City to the Right. It is above one thouſand five hundred Paces in Compaſs, and its Walls are in very good Repair.

AT a Village eighty-five *Li* from *Shew-yang hyen*, where he arrived the eighth, they left the Road leading to *Tay-ywen fû*, the Capital of *Shan-ſi*, and took that for *Pin-yang fû*. Thirty- b three *Li* beyond the Hills End, which were always well cultivated, and ſtored with Hamlets; but full of Precipices, formed either by the Torrents carrying away the Mold, or what is more likely, by Earthquakes, which happen pretty frequently in thoſe Parts: For many Times the Author ſaw large Cavities encompaſſed in ſuch a Manner, that the Water could neither get in nor out.

Earthquakes.

ONE Thing extraordinary he remarked in ſe- c veral Parts of this Province, that there is Earth or Mold for four or five hundred Feet deep, without the leaſt Stone, which contributes not a little to the Fertility of the Soil. In the Morning every thing was frozen, and even the ſmalleſt River; ſo that the Cold was very piercing, yet the Evening was exceeding hot. After quitting the Hills, they entered into a very fine, even, and populous Plain. Here the Mountains form a ſpacious Hollow; leaving a large Opening be- d tween the Weſt and South-Weſt, four Leagues diſtant.

Yu-tſe hyen.

THE ninth, they left on the South the City *Yu-tſe hyen*. It has four Gates, and ſeems to be ſquare. Fifty-three *Li* thence is the City *Syu-kyû hyen*, which, from North to South, meaſures about four hundred Paces, and leſs than two hundred from Eaſt to Weſt. The Walls are of Brick, and very handſome: Thoſe which incloſe its Suburbs are of Earth, with Brick e Battlements. Forty-five *Li* farther, they came to *Kya-lin*, paſſing through ſeveral Villages in the Way, which are ſo many little Cities, ſome of them being of more Value than ſeveral *Hyen*. This joined to the Beauty of the Country, which is as level as a bowling Green, and the Groves of Trees, wherewith the Villages are ſurrounded, makes a moſt agreeable Landſkip. In ſeveral Parts of this Plain, within the Compaſs of a Mile and an half round, he ſaw twelve Villages at once; and taking-in thoſe farther-off, could reckon twenty, each of which had ſeveral pretty high Towers.

Miſſioners Travels.

THE tenth, proceeding to *Ki hyen*, they paſſed Ki hyen. through the Weſt Suburb, which is large and incloſed with Walls of Earth: Thoſe of the City are of Brick, and very fair, with Guard-Houſes and Towers at convenient Diſtances. It may be twelve or fifteen hundred Paces in Compaſs. Twenty-*Li* farther, they ſaw to the Left a very beautiful Temple, dedicated to *Yu-whan-ſhan-ti*. After Pin-yau this they paſſed-by *Pin-yau hyen* on the left Hand, hyen. a fair City a thouſand five hundred or two thouſand Paces ſquare: Its Walls of Brick, are very fine, and flanked with Towers. The Author counted thirty, and between every two, twenty-two Battlements. It hath four Gates. In the Way from thence to *Chan-tſwen*, they paſſed through ſeveral large Towns, and along a Road crouded with People. For theſe two laſt Days the Land appeared more flat, black and tough than uſual, and the Villages had fewer Towers; but to make amends, moſt of them were incloſed by Walls of Earth, with Brick Battlements, and often thick, double Gates, covered with Iron Plates faſtened by great Nails [a].

Syu-kyû hyen.

THE eleventh, at the End of twenty *Li*, they Kyay-hyew came to *Kyay-hyew hyen*, a fair, populous City, hyen. paſſing through the North Suburb, which is a ſecond City encompaſſed with Walls. Ten *Li* from thence, Weſt South-Weſt, we found a Bridge and Temple; and ten farther, another Bridge on the Left, with two walled Villages, an hundred Paces from the Road, which might be taken for Cities. There they turned South-Weſt,

[a] *Du Halde's China*, p. 49.

The Road from Pe-king *to* Kyang-chew *continued.*

April 8.	Village, Weſt North-Weſt	85	*Li*
	Wan-hu ching	35	
9.	*Yu-tſe hyen*	7	
	A Town and Brook running Weſt	5	
	A Brook running Weſt	35	
	Village, Weſt South-Weſt	11	
	Brook running North	10	
	Village, Weſt South-Weſt	7	
	Bridge and River running North-Weſt	3	
	Village	6	
	Syu-kyu hyen, South-Weſt	8	*Li*
	Kya lin Village	45	
10.	*Ki hyen*, South-Weſt	15	
	Beautiful Temple, South-Weſt by South	27	
	V-li-chwan, large Village	18	
	Ping-yau hyen	10	
	Chen-tſwen, South-Weſt	50	
11.	Fair Temple, Weſt South-Weſt	14	
	Kyay-hyew hyen	6	
	Bridge and Temple, Weſt South-Weſt	10	
	Bridge	10	

Large

1688. Fontaney. West, along a small River on the right Hand, called *Fwen-ho*, which rises in the Territory of *Tay-ywen fû*. Its Waters are yellow and muddy, like those of the *Yellow River*. Here the Mountains begin again: They travelled, however, through a Valley, one thousand or one thousand five hundred Paces West: Opposite to which, on the Right, was a fair Stone Bridge over the *Fwen-ho* of twelve small Arches; presently after, on the Left, a Temple and two Villages built on little Hills. Having ridden in all sixty *Li*, and passed several big Villages, they dined in a large Borough, and twenty *Li* farther arrived at *Ling-she hyen*. This City takes up almost the whole Breadth of the Valley, although it does not exceed three hundred Paces in Length from North to South, and an hundred and fifty in Breadth from East to West. They left it to the Right, being washed by the *Fwen-ho* on the West Side. At a Village ten *Li* from the City, they quitted the *Fwen-ho*, and began to ascend a Hill, that seemed to be about an hundred Paces higher than the Surface of the River. The Way up was rugged, and at the Top they found a Hamlet. They descended to *Yin-i*. The Road was thronged, the Dust excessive, and all the Hills, which are of Earth, were cut in Terrasses, and improved to the very Top, not excepting the very Cavities and Precipices.

Ling-she hyen.

THE twelfth, crossing a Mountain with a Village at Top, they found a Temple at the Foot of it, forty-eight *Li* from *In-i*. Here they entered a Valley, washed on the right Side by the *Fwen-ho*, on which stands *Cho-chew*, where they dined. At the Entrance of the City, which is two hundred Paces broad from East to West, and four hundred from North to South, they passed a Brook over a little Stone Bridge, on the Left of which was an Ox cast in Iron. From thence, passing over a Mountain with a charming Plain on the Top, they descended to the *Fwen-ho*, which they kept always on the Right till they came to *Chau-ching hyen*. The Extent of this City from North to South, is three hundred Paces, and two hundred from East to West. It is very populous. The Author saw there a fine triumphal Arch of well-cut Stone. In the Mountains which they passed there are Coal-Pits, where they are at work continually. On some of the Precipices there are scarce three or four Paces left for the Road.

Cho-chew.

Chau-ching hyen.

Missioners Travels.

THE thirteenth, having travelled eighteen *Li*, from *Chau-ching* to a large Village, they descended into a fine Plain, a Mile broad, to the River, crossing a handsome Stone Bridge of three Arches, over a Brook. After they had passed some Villages and a fair Bridge eighteen Paces long, always following the *Fwen-ho*, they arrived at *Hong-tong hyen*, a City one thousand eight hundred Paces in Compass: They crossed it, and at the North-West Angle found a Temple with an Obelisk. For four Miles together, it seems to be one continued Town, lying along the Hill.

Hong-tong hyen.

DEPARTING from the City, they crossed a fine Bridge of seventeen Arches, sixty Paces in Length. The Piers are of Free-Stone, fastened together with large Iron Keys. The Buttresses are thick and strong, supporting Figures of different Animals, couchant in Projecture, and fastened by round Bars of Iron, three Inches thick, among which are some Lions Whelps. It is paved with large square Stones, placed on Beams. Beyond a great Borough, thirty *Li* from the City, they saw a fine Stone Bridge of three Arches, over a large Brook. Then they passed two other Villages, and two Bridges over the *Fwen-ho*. At a great Borough, twenty *Li* beyond, they met with a fine Stone Bridge of seven Arches; with Rails, or Side-Walls, consisting of Stone Pannels grooved into the Posts, and adorned with Basso-Relievos, *Chinese* Characters, and four great Lions at the Corners. It is about sixty Paces in Length.

TEN *Li* farther is the City *Pin-yang fû*, about four Miles in Circumference, where there is a wooden Bridge over the *Fwen-ho*; and twenty *Li* thence, *Tsyang-leng hyen*. At the Entrance of

Pin-yang fû.

The Road from Pe-king *to* Kyang-chew, *continued.*

	Large Borough	20 *Li*
	Ling-she hyen	20
	Village, South	10
	Hamlet on a Hill	10
	Temple	5
	In-i, South South-West	15
April 12.	Village on a Mountain, South South-East	15
	A Temple at the Foot, Westward	33
	Cho chew	12
	Temple, South	36 *Li*
	Chau-ching hyen, South South-West	24
13	Little River and Village, Southward	3
	Village, South-West	7
	Large Village, South South-West	8
	Hong-tong hyen	12
	Village	3
	Great Town, South-West by West	10
	Another	17
	Another	20
	Ping-yang fû, South-West by West	10
	Tsyang-leng hyen	20

1688. of this City, which is very populous, there is a Bridge with Rails, or Side-Walls, covered with a Roof ſupported by wooden Pillars.

Fontaney.

THEY travelled all the Day in very pleaſant and even Plains, where every Inch of them was cultivated, and every Thing appeared green; which *Fontaney* had not obſerved any where elſe, and aſcribes to the Multitude of Brooks which deſcend on both Sides of the Hills. Theſe Hills afford a very beautiful Landſkip, being ſtored with Corn, Pulſe, Trees, and Villages, the Number of which is ſurprizing. As the Corn is ſown in Beds, all this Part of the Country looks like a Garden. Here he ſaw many of thoſe Trees called *Tſay-tſe* [a], with a yellow Flower, which yields an Oil uſed for Lamps. After paſſing the *Fwen-ho*, they found Rice ſowed on its Sides, which are marſhy. The Roads, as uſual, were every where crouded with People, and the Plains covered with Huſbandmen ſowing Pulſe.

The Tree Tſay-tſe.

THE fourteenth, having ridden thirty-ſeven *Li* in a Country like the former, they paſſed a Bridge of five handſome Stone Arches, over a Torrent which runs through two large Villages: There is a wooden triumphal Arch at each End. Three *Li* farther they came to a three-arched Bridge, and twenty beyond that, to the City of *Tay-ping hyen*; which is ſmall and not very populous, but has a pretty large Suburb. A little before they got to it, they ſaw a Bridge covered with a Roof, which bears the Name of *The Flying Rainbow*. It is a great Lattice of Timber, ſupported by wooden Arches, placed on a Bank of Stone built over two Stone Arches that are next the Land. The *Chineſe* admire the Contrivance of it, and for this Reaſon, perhaps, have given it that whimſical Name. It is ſeven or eight Paces long, and was made by a ſkilful Carpenter.

Tay-ping hyen.

SEVEN *Li* from *Tay-ping* they found another Stone Bridge: After which their Courſe was South-Weſt as far as *Kyang chew*, where he lodged. This City is three thouſand two hundred and fifty-four Paces in Circumference, ſituate on the right Side of the *Fwen-ho*. It has but two Gates, becauſe one Part of it ſtands on a riſing Ground. From *Pe-king* hither he made the beſt Uſe he could of a good Mariner's Compaſs, to mark the Bearings.

Kyang-chew.

AT *Pin-yang fû*, they left the great Road, which leads to the Province of *Shen-ſi*. The Inns that are upon it, are like thoſe which he has deſcribed in the Journal from *Ning-po* to *Pe-king* [b]. The Houſes deſigned for the Reception of the *Mandarins*, called *Kong-quan*, have nothing remarkable: It is much if on their Journey they find Neceſſaries; but they have their own Servants, who buy and cook every Thing according to their Liking [c].

SECT. II.

The Author's Journey *from* Kyang chew *to* Nan king *in the Province of* Kyang nan.

Leaves Kyang chew. I-chin hyen. *Mountains cultivated.* Tſin-ſhwi hyen. Yi chin. *Hills cut in Terraſſes: Manner of doing it. Province of* Ho nan. Mu lang. Wan chewn. Kay-fong fû. Ching-lyew hyen. Nhing-lu hyen. Yung-ching hyen. Syew chew. *Croſs the* Whang ho. Hyu chew. Pû kew. *The great* Yang tſe kyang.

THE fifth of *May*, ſetting-out from *Kyang chew*, in a Litter carried by Mules, he croſſed the River, which runs below in a fine Plain covered with Corn, over a wooden Bridge that was both narrow and weak. The Chriſtians accompanied him to the River-Side; where they had ſet a Table with a Collation, according to the Cuſtom of the Country, to take their Farewel of him, who juſt taſted of their Wine, that they might not think he ſlighted their Civility.

Leaves Kyang-chew.

THE ſixth, they dined at *I-chin hyen*. In the Way they found five Villages, ſome walled with Earth, but the laſt with Brick. From thence they paſſed along a hollow Road, where ſeveral Carts meeting ſtopped. The *Chineſe* never fall into a Paſſion on ſuch Occaſions, but quietly aſſiſt one another. They had the Mountains always on the Right.

I-CHIN

[a] In the *French*, *Tſai tſe*.

[b] Hence it appears, that *Fontaney* was Author of the former Journal from *Ning po* to *Pe-king*, and not *le Comte*.

[c] *Du Halde's China*, p. 50, *& ſeq.*

The Road from Pe-king *to* Kyang-chew, *continued.*

14	Stone Bridge - -	37 *Li*
	Another - - -	3
	Tay-ping hyen - -	20
	Stone Bridge, South-Weſt by South	7
	Kyang-chew, South-Weſt	

Road to Nan king. *The Bearings were taken by the Sun.*

May 6	From *Kyang-chew* to *I-chin hyen*, Eaſt - -	60 *Li*

Large

1688. Fontaney. I-chin hyen

I-CHIN is in the Diſtrict of *Ping-yang fû*. The Walls are of Earth, with Brick Parapets. Near the City they ſaw ſeveral Sepulchres. The whole Country is cultivated; but they could get no Meat to buy there, the Governor having forbidden the ſelling any, in Hopes to obtain Rain by that Sort of Faſt. The *Chineſe*, at this Time, eat nothing but Rice, Pulſe, and ſuch Things as had not Life. The *Mandarins* have Poultry in their Houſes, which they cauſe to be dreſſed: Yet, after all, Fleſh is ſold privately; for at *Kyang chew*, where the ſame Prohibition was publiſhed, they had Meat enough, and as cheap as at other Times.

THE ſeventh, three Quarters of a Mile beyond *I-chin*, they entered the Hills, which are all of good Mold. The Aſcent is rugged: Every Scrap of them is cultivated and ſown, not excepting the very Precipices, ſome cut in Terraſſes. Beyond them is a Plain full of Villages and Trees. They found Crowds of People on this Road; and ſaw Mountains to the Weſt, South, and Eaſt, which form a Semicircle. They dined at a large Village, one League from *Lew-hû* [a]. They had other Hills to paſs, which are ſtony, and the Country uncultivated, except in certain Valleys. They met with ſeveral Aſſes and Mules, carrying earthen Kettles of the Colour of Iron. All this Country is poor and the Road difficult. They lay at *Wan chay*, a Borough.

Mountains cultivated.

THE eighth, advancing in a Valley between two Hills, through a ſtony but perfectly even Way, they came to *Tſin-ſhwi hyen*, a ſmall City, with Brick Walls, at the Foot of a Mountain; and leaving it, found two Towers, one on the right, the other on the left Hand, on the Tops of the two higheſt Mountains: Likewiſe ſome Hamlets along the Road, at one of which they dined, forty *Li* from *Wan chay*. Dinner was ſerved-up in Diſhes of earthen-Ware, but not near ſo fine as the *Dutch*. The Mountain above-mentioned is very difficult, and impaſſable by Carriages. In ſome Places the Road is ſo narrow, that they ran a Riſk of falling-down the Precipices. They ſpent an Hour in paſſing it. Theſe Parts are uncultivated. Afterwards the Road was even, the Lands were tilled, and they

Tſin-ſhwi hyen.

a paſſed-by two or three Villages. On both Sides they beheld the Tops of other Mountains higher than that they were on. They lay at *Lew-tſwen*, a pretty tolerable Borough, the Houſes whereof were Brick.

Miſſioners Travels.

THE ninth, they paſſed ſome Villages and Hamlets; in one of which, called *Yi-chin*, they make thoſe Iron-coloured earthen Kettles mentioned before. The Road was even, and through a cloſe ſtony Valley, yet every where cultivated, b a Brook running along the Middle, and planted with ſhady Trees. At the End of it, the Road was partly Hill and partly Valley. They met with two Villages. The Ways, in ſome Places, were ſo narrow that Carts could not paſs. On a Point of a Hill, they ſaw the Walls of a ruined Caſtle. The Lands on every Side were generally tilled, the little Hills being cut in Terraſſes to the Top, and each Terraſs ſown: *Fontaney* counted more than forty, one above another, c ſeveral of them ſupported by Walls made of Stones taken out of the Hills themſelves. Theſe Terraſſes appear on all Sides, for two or three Leagues together. The Country is diverſified with Trees, Houſes, and Temples built on Eminences. Five or ſix Leagues on the Right, there appeared other Hills, whoſe Tops, it is likely, the *Chineſe* have, with great Labour, levelled, in order to ſow them. They lay at *Chew-tſwen* [b], a pretty Borough, encloſed with Brick Walls, d their Day's Journey being eighty *Li*.

Yi-chin.

THE tenth, they croſſed three Mountains and as many large Villages: They ſaw three or four likewiſe on the right Hand. They found very fine ploughed Lands on the Top of the firſt Hill: The ſecond, which is ſteeper, ſtands amidſt little Hills, tilled and cut in Terraſſes, whereof, in one Hill only, the Author reckoned more than an hundred. They are commonly twenty or thirty Feet in Breadth; though ſome are but e twelve, and even leſs, according to the Steepneſs of the Deſcent. For above a League after, they ſaw nothing but little Hills, ſown with Corn, and Thickets of Trees, and then went-up other ſtony Hills. The Roads were paved with Flint-ſtones, but very uneven. The Terraſſes on the Hills are here walled with Stone for

Hills cut in Terraſſes.

a

[a] It is not mentioned how far this Place is from *Wan chay*.

[b] In the *French*, *Tcheou tçouen*.

The Road to Nan-king, *continued.*

May 7	Large Village, East South-East	40 *Li*
	Wan-chay, a Town, South-East	40
	Tſin-ſhwi hyen	
8	Hamlet, South-East -	40
	Lew tſwen Town, South -	40 *Li*
9	Little Village, South South-East	40
	Chew-tſwen Town, South South-East - -	40
10.	*Li chwen* Village, South East. -	45
	Tſin-chau-i	

Chau-pin,

1688. Fontaney. a Mile and an half together. These Parts, which are ploughed and cultivated with so much Toil, give us a better Idea of the Industry of the *Chinese* than the Plains of *Kyang nan*, *Shan-tong*, and *Pe-che-li* [a].

Missioners Travels.

Manner of doing it.

BEYOND these little Hills, the Mountains began to he barren, excepting towards the Bottom, where the Land is cultivated. *Fontaney* saw some Places where they had begun to make Terrasses: They first gather all the Stones, and pile them up to build Walls with; after which they level the Ground and sow it. The third Mountain is still more rugged than the former; and after Rains these Roads are impassable, the Flints being very slippery. They dined at *Li chewn*. Just beyond they ascended a Mountain. The rest of the Country is good and level, full of little ploughed Hills like the former. They passed through six or seven Villages, some pretty large and built of Brick. They saw others at the Foot of the Hills. On the Road they met a good many Mules and Asses, loaded with Commodities from the Provinces of *Ho-nan* and *Kyang nan*. They lay at *Tsin-chau-i* [b], a large Village.

Province of Ho-nan.

THE eleventh, having crossed a little Hill, they found a Road made among the Rocks, along the Hills, in Form of a Terrass, both lined and paved with Stone. It is ten or twelve Feet wide, with a great Descent, and in rainy Weather so slippery that it is impossible to go down it. There are in this Road two or three little Forts to defend the Passage, one of which has thick Walls, whereon Soldiers might be drawn-up. Beyond these little Hills, they had Sight of the Plains of *Ho-nan*. Every Part of the Mountains is improved, excepting where there are Rocks. They found Multitudes of People, loaded Mules and Asses on the Road. They passed through five or six little Towns or Villages, and dined at *Chan pin*.

AFTER Dinner they got-rid of the Mountains. For two Leagues and an half the Road is rough and the Descents very steep. Beyond a little Hill, they discovered the *Whang-ho*, whose Course might be traced by the white Vapours. In the Space of a League and an half, along the Plain, they passed through six Boroughs or Country-Towns, some of which were very large. The Corn was high, and the Ears all formed in the Fields; whereas, five or six Leagues behind, in the Mountains, it was still in Grass. The Country was charming: They saw Trees every where amidst the Corn and about the Villages. They lay at *Sin-wha-chin*, a great Borough in the District of *Whay-king fû*.

THE twelfth, in their Way to *Mu-lang*, a Borough, where they lodged, they passed through nine or ten pitiful Villages, and an even cultivated Country. Next Night, they lay at *Wan-chewn*, a Borough depending on *Kay-fong fû*. The Country all this Day was charming, with Villages on both Sides of the Road. They saw there little Carts with four solid Wheels, and not three Foot in Diameter, drawn by Oxen, Asses, Mules, and Horses, all mixed together, four or five in a Breast: Likewise Corn sown in Lines, like Rice, not above six Inches asunder. Those Fields, where it is sown the common Way, as in *Europe*, are ploughed without leaving Ridges.

Mu-lang. Wan-chewn.

THE fourteenth, in their Way to the *Whang-ho*, they saw Villages on both Hands, but they were sorry ones. It is as much as the Eye can do to reach from one Side of the River to the other, which is there six or seven *Li* broad. The Author never beheld a more rapid Stream: But it is not very deep; for being about a third Part over, they reached the Bottom with a Pole. He paid no more than thirty Sols (or thirteen Pence) for a Bark which carried all his Baggage. Having passed the *Whang-ho*, he rode twenty *Li* farther to a Town.

THE fifteenth, they found nothing to eat on the Road, but Bread not half baked and a little Rice dressed after the *Chinese* Manner. Every Body buys and cooks his own Victuals. Arriving at *Kay-fong fû* [the Metropolis of *Ho-nan*] they lodged in the Suburbs; Guards being placed at the City Gates to hinder any from going in or out, till all the Robbers were taken, who, to the Number of sixty, had a few Days before broken into the *Mandarin*'s House, and carried-off the *Tsyen Lyang* [c], or Tribute Money. The Walls are of Brick. The sixteenth, passing along one Side of them, *Fontaney* computed it to be a thousand Paces

Kay-fong-fu.

[a] *Du Halde*'s *China*, vol. 1. *p.* 51, *& seq.* [b] *I*, at the End of the Name, denotes a Post-Town, or Post-House. [c] In the *French*, *Cien lean.*

The Road to Nan-king, *continued.*

May 11.	*Chau pin*, South-East	40	*Li*
	Sin-wha-chin, East South-East	40	
12.	Little Village	30	
	Mu-lang Town	40	*Li*
13.	*Wan chewn* Town, South-East	60	
14.	The *Whang-ho*, East South-East	60	
	A Town, East South-East	20	
15.	*Kay fong fû*, East by South	70	

1688. Fontaney.

Paces long and in good Repair, with little square Baſtions at proper Diſtances. The Country this Day appeared charming: They ſaw more Houſes and Villages than before, and ſteered their Courſe South-Eaſtward. Having paſſed through *Ching-lyew hyen*, a City with Brick-Walls and Baſtions, they lay at *Han-kan-chin*, a great Borough [a].

Ki hyen.

THE ſeventeenth, they came firſt to the City *Ki hyen*, whoſe Walls, which are of Brick defended with Towers on one Side, ſeemed to extend not above three hundred Fathom; and lay b at *Tye-fû-tſe*, whoſe Gates are ſcarce high enough for a Litter to paſs. The Country was full of Villages: *Fontaney* paſſed through thirteen or fourteen; and often counted ten or twelve at a Time. The Road was very finely planted on both Sides, with Trees like a Garden Walk, and crowded with People. Each Village had one of thoſe ſquare lofty Houſes before-mentioned; which are built for ſecuring their Effects, and are the particular Reſidence of thoſe Claſſes of c the People who live at their Eaſe, ſuch as *Mandarins*, Soldiers, *&c.*

THE eighteenth, having paſſed-through eight or nine Villages, and, among the reſt, *Hyan-hi-pû*, a large and very long one, they came to *Nhing-lu hyen*, where they dined and ſupped; becauſe there were no Inns within ſeventy *Li*.

Nhing-lu hyen.

This City depends on *Quey-te-fû*. It appeared to be large, but waſte and poor within: Its Ditches are filled with Water; and its Walls of Brick, d defended with Towers. From *Kay-fong* hither, he found on the Road, which continued to be planted with Trees, from Time to Time, thoſe ſmall Towers or Centry-Boxes, with Bells in ſome of them.

THE nineteenth, they lodged at *Tſay-kya-tau-kew* [b], a great Borough. The continual Rain hindered our Miſſioner from obſerving the Courſe, which he judged to be South-Eaſt, through an agreeable Country. He paſſed-by an handſome e burying Place, where there were Marble Lions in a very thick Wood. The Rain detained them next Day.

THE twenty-firſt, he paſſed through very fine Plains. The Roads and Villages were beſet with Trees. He lodged at *Whe-tin-tſye* [c], a great Borough. The twenty-ſecond, he proceeded ninety *Li*, dining at a large Village juſt half Way; after which he paſſed through *Yung-ching hyen*, a ſmall City within the Walls, but its Suburbs are very large. This Afternoon he counted twelve Villages at once on his left Hand, moſt of them with little ſquare Towers, by which they are diſtinguiſhed at a Diſtance; but they ſaw no more ſuch Numbers of Trees.

Miſſioners Travels.

Yung-ching hyen.

THE twenty-third, they had Mountains all Day long to the Eaſtward, at five or ſix Leagues Diſtance. The Country was almoſt deſtitute of Trees, except in the Villages, which are very numerous, and furniſhed with little ſquare Towers. At *Tung-tye-fû-tſu*, a ſmall Town, the Province of *Kyang-nan* begins. He ſaw the *Chineſe* threſh their Corn ſpread on the Ground, by rowling a Cylinder of black, unwrought Marble over it. It was two Feet in Diameter, about two Feet and an half long, and drawn by two Oxen, with Ropes faſtened to the Axel-Tree of the Rowler.

MONDAY, the twenty-fourth, they paſſed Syew chew. near *Syew-chew*, whoſe Walls appeared in no very good Condition, but its Suburbs are large. The Houſes of the Villages they went through were very poor, affording nothing to eat. At Dinner the Author ſaw a Parcel of Silk-Worms d on a Mat, feeding on Mulberry-Leaves. Thoſe which were ready to ſpin their Silk, were put into Boxes of dry Reeds; the Cods they make are ſmall. He was told, that thoſe of the Province of *Che-kyang* are twice or thrice as big.

THE twenty-fifth, at *Lyen-chin-tſye*, a great Borough, where he dined, there are two Bridges over two Rivulets, or rather Brooks, which the Rains make navigable for Boats, and run no farther than ſome neighbouring Villages. He lay e at *Kû-chin*, another Borough. The Soil of *Kyang nan* is marſhy, and not ſo good as that of *Honan*: But he ſaw paſture Grounds for Cattle, with numerous Flocks of Sheep.

THE

[a] *Du Halde's China*, p. 53. [b] In the *French*, *Tcai-kia-tao-keou*. [c] *Hoe-tin-tcie*, in the Original.

The Road to Nan-king *continued.*		
16. *Ching-lyew hyen*, South-East	55	*Li*
Han-kang-chin, great Town, South-East	25	
May 17. *Ki hyen*, East South-East	30	
Tye-fû-tſe, East South-East	51	
18. *Hyan-hi-pû*, large Village, East by South	45	
Nhing-lu hyen, East by South	20	
19. *Tſay-kya-tau-kew*, South-East	80	
21. *Whe-tin-tſye*, great Town, South-East	90	
22. Large Village, South-East	45	*Li*
Another, South-East by South	45	
23. *Tung-tye-fû-tſu*, ſmall Town, South-East	20	
Pe-kang-i, another, South-East	20	
Sang pu, Village, South	40	
24. *Syew-chew*	30	
Village, South South-East	45	
Fang-chang-tſye, another	35	
25. *Lyen-chin-tſye*, great Town	50	
Kû-chin, another	30	

1688. Fontaney. THE twenty-sixth, the Rain having spoiled a the Roads, they were obliged to pass through the Water, which in some Places was two or three Feet deep; however, Corn grows in the Fields. They lay at *Sang-pû*, twenty *Li* from which is the City *Fong-yang fû*.

Missioners Travels.

Croſs the Whay-ho. THE twenty-seventh, at a small City, they crossed the *Whay-ho*, about seventy Paces broad; which River has a Communication with the *Whang-ho*, and thereby with *Nan-king*. They lay at *Whan-ni pû*. All this Country is full of b Pasture. Next Night they lay at *Che-ho-yi*, a great Borough, having, at the Entrance, a Bridge, with thirty Posts, over which they crossed a little River. The Roads were broken by the preceding Day's Rains, but thronged with People, and full of Villages.

THE twenty-ninth, they lodged at *Chû-lû-kyau*, another Village. The Road was among Hills, and the Lands mostly uncultivated. Next Day, having travelled a League, they were c forced to climb a very steep Mountain. The Way up is paved with Stones. There were some Houses upon it, and a Stone Arch, forty or fifty Feet long, under which they passed.

Hyu chew. THE City of *Hyu chew*, which they came to at Noon, is encompassed with a Fosse, filled with Water, sixty Fathom wide. It stands on a rising Ground, and the Country round it is well covered with Trees. In the Suburb they passed through, which was very large, they saw some d triumphal Arches, and a Tower. The Plains this Day's Journey were full of Rice. The Author saw them thresh the Corn with a Flail, as well as squeeze-out the Grain with a Marble Rowler, drawn by a Buffalo.

Pû kew. THE thirty-first, their Stage was to *Pû-kew*, a great Borough at the Foot of Hills which begin a League on this Side of it. The Place is encompassed with Walls, which are carried cross a Hill, overlooking the *Yang-tse-kyang* like a Citadel, only it is too high to command that River. It makes a Nook on the East Side, which extends to another Hill, where there is a Tower.

THE *Kyang* is almost a League broad at *Pû kew*, from which *Nan-king* stands thirty *Li* South by East. They landed on the other Side, a good League below that Place to the South South-East, where they entered a River, which, two Leagues thence, brought them to the Gate of *Nan-king*, along whose Walls they went for the Space of a Mile and an half. There were on this River a great Number of imperial Barks for the Use of the *Mandarins*.

Course of the Kyang. IN crossing-over from *Pû-kew*, they observed the Course of the *Kyang*, as far as they could see, to be East North-East: Afterwards, nearer *Nan-king*, North-East, as far as a Hill at *Pû-kew*, where there is a Tower; and from *Nan-king* to that Tower it runs North for the Space of three Leagues. They told him, that it was there thirty-six *Shang* deep, that is, three hundred *She*, or Feet [a].

[a] *Du Halde's China*, p. 54, *& seq.*

The Road to Nan-king *continued.*

May 26.	*Sang pû*, South - - -	60 *Li*
27.	Small City - - - -	30
	Whan-ni pû - - -	40
28.	*Tsan-kya pû*, large Village, South by East - - -	40
	Che-ho-yi, great Town, South by East	30 *Li*
29.	*Chû-lû-kyau*, Village - - -	50
30.	*Hyu chew* - - - -	41
	Tan-tye-kan, Town - - -	20
	Tsi-i-kyo, another - - -	40
31.	*Pû-kew*, walled Town, East - -	50
	Nan-kin fû, South by East - -	30

1693. Bouvet. — *Missioners Travels.*

CHAP. X.

The Journey *of* Joachim Bouvet, *Jesuit, from* Pe-king *to* Kanton, *when sent by the Emperor* Kang hi *into* Europe, *in* 1693.

SECT. I.

His Equipage. Travelling Warrant. Leaves Pe-king. *Posts and imperial Inns. Respect on the Road.* Te-chew. Wen-chang hyen. Yen-chew fû. *Grasshoppers.* Teng hyen. *Palace and Posterity of* Confusius. Agat Seal Mountain. *A Meteor.* Lyu-chew fû. Tong-ching hyen. Whang-mey hyen. Kyew-hyang fû. Ching-whang *Temple.* Nan-chan fû. *Entertainments there.* Chang-shû. Kan-chew fû. *Exercise of the Bow. Chains of Mountains.* Nan-ngan fû. Nan-hyong fû. Fo-shan, *a great Town.*

His Equipage.

THE Emperor having nominated *Bouvet* for the Voyage into *Europe*, was pleased, that he should travel to *Kanton*, with a *Mandarin* of the third Order, named *Tong lau-ya*, and a *Portugueze* Jesuit. This last was sent to *Ma-kau* by his Majesty, to meet *Philip Grimaldi*, another of the Society, who was returned from *Europe*, whither he had been dispatched by the Emperor's Orders. The *Mandarin* was charged to hasten the Dispatches for this Journey by the *Ping-pû*, or sovereign Tribunal [a] of the Soldiers: Where it was resolved, that the Missioner should have eight Horses for himself, and his Attendants.

Travelling Warrant.

THIS Patent of the *Ping-pû*, which is called *Kang-ho*, consists of a large Sheet of Paper, printed in *Tartarian* and *Chinese* Characters, and furnished with the Seal of the Court: It contains to this Effect, That the supreme Tribunal of *Ping-pû* gave him this *Kang-ho* by the Emperor's Orders, who sent him from Court on his own Business, and was willing he should take his Journey by *Kanton*. It ordered all the Heads of the Tribunals of Cities, and Places where there were Post-Houses, to provide without Delay the appointed Number of Horses, with all Necessaries on the Road, for the Subsistence of himself and Retinue: To lodge him in the *Kong-quan*, or public Inns, for the Reception of Officers dispatched from Court; and when he should be obliged to proceed by Water, to furnish him with Barks and all other Necessaries for his Voyage, &c. The Seal impressed hereon was square, and three Inches broad, without any other Figure or Character than the Name of the Tribunal; which on one Side was in *Tartarian* Characters, and on the other in *Chinese*. The Seals of all the Tribunals are of the same Form. At the Bottom of the Patent were the Names of the *Tartarian* and *Chinese* Presidents of the Court, with the Date, which was in these Words: *The sixth Day of the fifth Month of the thirty-second Year of the Reign of* Kang-hi.

Leaves Pe-king.

HE departed from *Pe-king* on the Day assigned, being the eighth of *July*, 1693, at six in the Evening. He sent a Servant post before to acquaint the *Mandarin*, that he would meet him at the Place appointed. But being overtaken by the Night, three Leagues beyond *Pe-king*, they went astray every Moment, and wandered nine or ten Hours through thick and thin; so that it was Day-break before he arrived at *Lyang-hyang hyen*, where the *Mandarin* waited for him. He had scarce lighted-off his Horse, when he was obliged to mount again to perform that Day's Journey of an hundred and forty *Li*, that is, two Posts of seven Leagues each.

Posts and imperial Inns.

IN all the Cities on the great Roads there are ordinarily *I-ma*, or Offices, where more than an hundred or an hundred and fifty Post-Horses are kept; and when they are at too great a Distance, there are Post-Houses between. Whoever travels with the *Kang-ho*, always finds, at the Places where he dines or sups, fresh Horses, with a Lodging

[a] In the fourth military Tribunal.

The Road from Pe-king *to* Kanton *in Stages*, five, six, or seven Leagues each.

Pe-chi-li *Province.*

July 8.	From *Pe-king* to *Lyang-hyang hyen*	- -	7 Leagues
9.	*Tso chew*	- -	7
	Sin-ching hyen	- -	7 Leagues
10.	*Hyong hyen*	- -	7
	Jin-kyew hyen	- -	7
11.	*Ho-kyen fû*	- - -	7
12.	*Hyen hyen*	- -	6
	Fû-chwang-i	- -	6
	Fû-ching hyen	- -	3

King-

1693. Bouvet. Lodging prepared by the *Mandarin* of the Place. These Lodgings, which they call *Kong-quan*, ought to be accommodated for the Reception of great Lords: But as there are none to be found in several Cities, especially those ruined by the late Wars, the *Mandarin* causes the best Inn, which the Place affords, to be prepared for that Purpose; and erects it into a *Kong-quan*, by fastening a Piece of red Silk in Form of a Curtain over the Door, and providing a Table and Chair covered with Silk, slightly embroidered. This at present is all the Furniture of most Inns where the Grandees lodge in their Journeys. One never finds a Bed in any of them; it being the Custom for Travellers to carry that Conveniency with them, unless they like to lie cool and hard on a single Mat.

Respect on the Road. WHEN they arrived at any City, they commonly found the *Mandarins* without the Walls, cloathed in their Habit of Ceremony, ready to meet them, to do them the more Honour. They scarcely got to their Inn, when they came to visit them. Besides the Tables, which they found well enough furnished, the principal *Mandarin* seldom failed to send each of them another Table full of Meat, boiled and roasted, with which they treated those who accompanied them: For besides their own Servants, each of them had four or five *Pey-pau*, or *Ma-pay*, Servants of the Posts, paid by the Emperor. Some of these served them for Guides, and others to carry their Baggage, all mounted on Post-Horses; not to mention ten or a dozen Troopers armed with Bows and Arrows to convoy them, whom they changed every Post. The *Ping-pû* had regulated it in this Manner by another Dispatch, different from the *Kang-ho*, which the Tribunal had put into the Hands of *Tong lau-ya*.

Te-chew. THE thirteenth, they reached *Te-chew*, a City in the Province of *Shan-tong*, situated on the royal Canal. They found, at every Mile and an half Distance throughout this Road, *Tsun-tay*, or Guard-Houses, with a little Terrass built a in Form of a Cavalier, to look-out and make Signals in case of Tumults or Rebellions. *Missioners Travels.*

Wen-chang hyen. NEXT Day, one of the two Missionaries, who was with *Bouvet*, being disordered with riding, was obliged to quit his Horse, and take a Calash, which made them shorten their Journeys for some Time. One has the Advantage in having a *Kang-ho*, of riding as many Posts a Day as he pleases. The sixteenth, arriving at *Wen-chang hyen* late at Night, notwithstanding the Dili- b gence of the *Mandarins*, they were stopped at two Rivers; where not finding a Bark large enough to carry them, they were obliged to unsaddle their Horses, and swim them over.

FROM *Pe-king* to *Tong-ngo hyen* [a], the Country through which they passed, (excepting the long Chain of Mountains, called *Si-shan*, or *Mountains of the West*, which they left on the Right after their second Day's Journey) is flat and level, nothing appearing to View but a vast c Plain; but after they had gotten beyond that City, they travelled for some Hours between Mountains, and were much incommoded by the Heat [b].

Yen-chew fû. THE seventeenth, before they came to *Yen-chew fû*, they found, for the Space of two Miles and a Quarter, the Country laid waste by a frightful Multitude of Grashoppers, called *Whang-chong*, or *The yellow Insect*, from their Colour: The Air was full of them, and the Earth covered d in such a Manner, even in the great Roads, that their Horses could not move without raising Clouds of them at every Step. These Insects had already entirely destroyed the Hopes of the Harvest; however, the Mischief did not extend far, for within a League of the Place, where this Havock was made, all was perfectly safe. *Grashoppers.*

Teng hyen. NEXT Day, the *Mandarin* finding no Inn at *Teng hyen* fit to receive them, had them conducted to the Palace of *Kong-fû-tse*, or *Confusius*. There e are the like in all the Cities of *China*, where the Officers and Grandees assemble at certain Times of the Year to pay their Respects to the Memory of *Palace and*

[a] *Tong-ngo hyen*, by the Jesuits Maps, is about twelve Miles to the North-West of *Tong-ping chew*, on a River: Doubtless, one of those which they swam their Horses over. [b] *Du Halde's China*, vol. 1. *p.* 55, *& seq. English* Folio Edition.

The Road from Pe-king *to* Kanton *continued.*

July 13.	*King chew*	6 Leagues
	Shan tong *Province.*	
	Te chew	7
14.	*Ngen hyen*	7
	Kau-tang chew	7
15.	*Tsin-ping hyen*	6
	Tong-kyew-ell	6
	To a Post-House	4
16.	*Tong-ping chew*	8 Leagues
	Wen-chang hyen	6
17.	*Sin-kya-i*	4 ½
	Yen-chew fû	4
18.	*Tsew hyen*	5
	Kyay-ho-i	5 ½
	Teng hyen	3 ½
19.	*Ling-ching-i*	8
	Kyang nan *Province.*	
	Li-ko-i	8

Syn-

1693. Bouvet. of that Prince of the *Chineſe* Philoſophers. The extream Heat of the Seaſon, as well as Climate, obliged them to travel partly by Night.

THE twentieth, they ſtopped at *Syu-chew*, on the Southern Bank of the *Whang-ho*, or *Yellow River*, which is there five or ſix hundred Paces broad. At landing on the other Side, they found, waiting for them, the *Chi-chew*, or Governor of the City, named *Kong lau-ya*, one of the Deſcendants of *Confuſius*, whoſe Family has continued in a direct Line for above two thouſand Years. They received all Sorts of Civility from him: He there regaled them with Tea and Fruit, and afterwards came to viſit them at their Inn, where he ſent them Tables loaded with Victuals. Coming to know that *Bouvet*'s Horſe had a troubleſome Gait, he offered him his own; and ſent, over Night, Men belonging to his Tribunal five Leagues from the City to prepare Dinner for them next Day. From *Tong-ngo hyen* to *Syew-chew*, where they reſted next Night, they had, both on the Right and Left, a long Chain of deſart Mountains; between which they generally found level and well-cultivated Plains of vaſt Extent.

Poſterity of Confuſius.

THE twenty-third, as they left *Vang-chwang-i*, they diſcovered, at a great Diſtance South Weſtward, the Mountain *In-yu-ſhan*, that is, *The Mountain of the Agat Seal*; becauſe the imperial Seal is made of the *Yu-ſhe*, there found, which is a Kind of precious Stone, like Agat, whereof they make Seals of all Sizes.

Agat Seal Mountain.

THE twenty-fifth, about a Quarter of an Hour before Sun-riſe, the Author ſaw a Phænomenon in the Sky, which he never met-with before, or heard of in *France*, though it is very common in the Eaſt; eſpecially in *Siam* and *China*, where he had obſerved it above twenty Times, both in the Mornings and Evenings, at Sea and Land, and even at *Pe-king*. This Meteor conſiſts of certain Semi-circles of Light and Shade, which ſeem to terminate and unite in two oppoſite Points of the Heavens; one of which is the Center of the Sun: So that enlarging uniformly towards the Middle of the Sky, in Proportion to their Diſtance from the Horizon, they make a Figure not much unlike the Gores of a Globe [a]. They are commonly of a very unequal Breadth, and often have Breaks in them, eſpecially when the Phænomenon is not well formed.

A Meteor.

As often as he obſerved it, (which were four ſeveral Times during this Journey, in leſs than fifteen Days) he always remarked that the Weather was extremely hot, the Sky full of Vapours and inclinable to Thunder; and that a great, thick Cloud, half open, ſtood over-againſt the Sun. This Meteor ſeemed, as to its Figure, very different from thoſe long Streaks of Shade and Light often ſeen in the Sky at Morning and Evening, which take the Name of *Verges* [b], or *Wands*, from their pyramidical Figure. That it appears rather in *Aſia* than *Europe*, and in Summer than at other Seaſons, ſeems to be owing to the Nature of the *Aſiatic* Lands: Theſe being generally more impregnated with Nitre than thoſe of *Europe*, fill the Atmoſphere, eſpecially in Summer, and when the Sun has greateſt Power, with nitrous Exhalations; which being equally diffuſed through the Air, render it more fit to reflect the Light, and conſequently to form the Meteor.

THE City of *Lyu-chew fû*, where they arrived the twenty-ſixth, appeared more populous and better built than any of the Cities between that and *Pe-king*. *Fontaney* met-with nothing remarkable in the Way, excepting ſome triumphal Arches, Towers, and Marble Bridges. There are many Villages on this Road, partly deſart and deſtitute of Houſes, which have not been rebuilt ſince they were ruined by the *Tartars* in the late Wars.

Lyu-chew fû.

NEXT Day, they firſt ſaw in the Plain ſeveral of thoſe extraordinary Trees, which bear the Tallow,

Miſſionary Travels.

[a] Or the globical Papers, on which the Conſtellations and Countries are delineated, each bounded by two Meridians, and laid on the Surface of the Globe from Pole and Pole. [b] This is the *Aurora Borealis*, or Northern Glance.

The Road from Pe-king *to* Kanton *continued.*

July 20.	*Syu chew*		7 Leagues
21.	*Tau-ſhan-i*		5
	Kya-kew-i		4
	Syew chew		6
22.	*Ta-lyen-i*		5
	Ku-ching-i		7
23.	*Vang-chwang-i*		6
	Hou-lyang-i		6
24.	*Hong ſin Ting-ywen hyen*		4 ½ Leagues
25.	*Chang-kyau-i*		4 ½
	Fû-ching-i		6
	Tyen-fû-i		4 ½
26.	*Lyu-chew fû*		3 ½
	I-ho-i		6
27.	*San-kew-i*		6 ½
	Yu-ching hyen		2
	Mey-ſin-i		4

Lû-

1693. Bouvet. Tallow, whereof they make the Candles uſed in a moſt Provinces of the Empire.

Tong-chin hyen. THE twenty-eighth, and four following Days, they travelled continually in rugged Roads, between Mountains, infeſted with Tygers. As the extreme Heat obliged them to ſet out two or three Hours before Day, they took Guides, who carried Torches, that ſerved both to light them, and ſcare thoſe fierce Beaſts.

Whang-mey hyen. THE thirtieth, they entered the Province of *Hu-quang*, between *Fong-hyang-i* and *Ting-ſyen-i*. Although the Country they paſſed through theſe three laſt Days, and the two following, was frightful, and incumbered with long Chains of barren and uncultivated Mountains, yet the Valleys and Plains, which ſeparate them in a thouſand Places, were very fertile, and well improved; nor was there an Inch of arable Land in all that Space, but was covered with very good Rice. It is aſtoniſhing to ſee with what Induſtry the *Chineſe* lay-ſtrait all the unequal Ground between thoſe Mountains, that is fit for plowing; dividing, as it were, into Parterres, the Parts that are on a Level; and into Terraſſes, in Form of an Amphitheatre, thoſe which have Riſings and Hollows.

Kyew-kyang fû. THE thirty-firſt, their firſt Stage was to *Kong-long-i*, in the Province of *Kyang-ſi*; the ſecond to *Kyew-kyang fû*, on the [South] Side of the *Kyang*, that is, *the River*, by Way of Excellence. Over-againſt that City, where they paſſed it, it is very rapid, and almoſt a Mile and an half in Breadth. They catch excellent Fiſh in this Part; and, among the reſt, a Kind of *Dorado*, called [a] *Whang-yu*, or *the yellow Fiſh*, which is very large, and of a moſt delicious Taſte. They lodged in a real *Kong-quan*, or Hotel, of the *Mandarins*: By the Largeneſs of its Halls and Apartments, built in Form of a Temple, it ſeemed to have been deſigned, at firſt, for one.

As the Roads to *Nang-chang fû*, the Capital of the Province, two large Days Journey diſtant, were very rugged, and the Horſes of the Country very bad, they were adviſed to take Chairs, and made, that Day, a third Stage to *Tong-ywen-i*, travelling great Part of the Night. The two following Days Journey being long, inſtead of four Chairmen, they furniſhed each of the Miſſioners with eight, to relieve one another, and three for their Servants, each of them were carried by two Men on Poles, made of two great Bambu's joined together by Means of two others, laid acroſs them. They had other Men, both to carry their Baggage and light them; with which Aſſiſtance they travelled at Eaſe the moſt difficult Part of all their Road. *Miſſioners Travels.*

THE Author perceived, for the laſt four or five Days, that the *Li*, or Furlongs, were longer than at their firſt ſetting out; agreeable to what he had often been told, that they were longeſt in the South, and ſhorteſt towards *Pe-king*. Ching-whang *Temple.*

AT *Te-ngan hyen*, where they came, *Auguſt* the firſt, there being no Inns fit for lodging them all, they led *Fontaney* to the Temple of the *Ching-whang*, that is, the tutelar Spirit of the City. The *Bonza*, who had the Care of it, immediately ſpread a Table, and a little Bed, in the Middle of the Temple. Our Miſſioner, in Return for his kind Entertainment, delivered him an Harangue of two Hours long, on the Merits of the *Romiſh* Religion; which, if you will believe him, the Prieſt heard with Patience, and Signs of Joy: However, he durſt not flatter himſelf with having made a Convert of him; for which the Jeſuit gives this remarkable Reaſon; becauſe his Profeſſion, as a *Bonza*, (without which he muſt have been in miſerable Circumſtances) gave him a comfortable Subſiſtence [b]. And, I know by Experience, continues the Author, that this Conſideration is commonly a greater Obſtacle to the Converſion of this Sort of Men than any Attachment they can poſſibly have; either to their Religion, which they have ſcarce any Knowledge of, or to a State of Life, which Neceſſity alone has obliged them to embrace [c].

THE

[a] In the *French*, *Hong-yu*, doubtleſs, by Miſtake, for *Hoang-yu*.

[b] May not this, with equal Charity and Juſtice, be ſuppoſed to be the Caſe of the *Bonzas* of the *Romiſh* Church?

[c] *Du Halde's China*, p. 57, *& ſeq.*

The Road from Pe king *to* Kanton *continued.*

July 28.	*Lû-ting-i*	- - -	6 Leagues
	Tong-ching hyen	- -	2
	Tau-chwen-i	- - -	4
29.	*Tſing-kew-i*	- - -	6
	Syau-che-i	- - -	6
30.	*Fong-hyang-i*	- - -	6

Hû-quang *Province.*

	Ting-ſyen-i	- - -	6
	Whang-mey hyen	- -	4 Leagues

Kyang-ſi *Province.*

31.	*Kong-long-i*	- - -	4
	Kyew-kyang fû	- -	6
	Tong-ywen-i	- - -	6
Aug. 1.	*Te-ngan hyen*	- - -	6

Kyen-

1693. Bouvet. Nan-chang fû.

THE ſecond, arriving at *Nan-chang-fû*, the capital City of *Kyang-ſi*, they found one of thoſe imperial Barks as big as Ships, painted and gilded, which was prepared for carrying them acroſs the River [a]. As ſoon as they had gotten over, the Vice-Roy appearing with ſix other chief *Mandarins*, invited them to land, and conducted them to a very neat *Kong-quan* by the River Side: When they came to the Middle of the ſecond Court, the Vice-Roy, and thoſe in his Company, fell on their Knees over-againſt the great Hall, at the Foot of the great Stair-Caſe; and, turning towards the Miſſioners, aſked, in Form, concerning the Emperor's Health, which none but Officers of this Rank are privileged to do: *Tong Lau-ya* made Anſwer, that his Majeſty was perfectly cured.

THE Vice-Roy and *Mandarins* then riſing, he cauſed them to enter into the Hall; where they had ſet two Rows of Arm-Chairs, oppoſite to each other. As ſoon as they were ſeated, they preſented them with Diſhes of Tea, after the *Tartar* and *Chineſe* Manner, which was drank with Ceremony; after this, they went all together to a Dinner prepared at the End of the Hall. As this Entertainment was partly after the *Tartar*, and partly after the *Chineſe* Manner, thoſe troubleſome Ceremonies, uſed in the *Chineſe* Banquets, were diſpenſed with. After Dinner, the Vice-Roy and *Mandarins* conducted them to the River Side, where lighter Barks [b] were made ready, at their Requeſt, for greater Diſpatch: There was one for *Tong Lau-ya*, another for *Fontaney*, and a third for the other two Miſſioners. All along the Road, by Water, which they now proceeded by, there are, at the End of every League, *Tang*, or *Guard Houſes*, where there are commonly eight or ten Soldiers.

Entertainment there.

Chang-ſhû.

THE ſixth, they dined at *Chang-ſhû*, a famous Place of Trade for all Sorts of Drugs and medicinal Roots. This Day, and the two following, they paſſed through ſome Cities, but made but little Way, becauſe of the Shallows, which occurred almoſt every Moment; and ſaw nothing worth Remark, their Paſſage lying continually between uninhabited and uncultivated Mountains, which formed two parallel Ridges. At *Ki-ngan fû* there was a Church in the Hands of the *Franciſcans*. At *Wan-ngan hyen*, where they came the eleventh, the *Chi hyen*, or Governor, who was a Chriſtian only in Name, ſhewed them no Marks of Civility [c].

Miſſioners Travels.

THE fourteenth, reaching *Kan-chew-fû*, a great and very populous City, where there was a Church, the *Tſong-ping*, or Commander-General of the Militia of this City's whole Diſtrict, with other *Mandarins*, came to receive them at the River-Side, and invited them to Dinner, where they had all the Liberty they demanded: Only, inſtead of the Comedy, which uſually accompanies a *Chineſe* Entertainment, they had the Diverſion, common among the *Tartars*, of ſhooting at a Mark: The Law obſerved in this Sport is, that he who hits the Mark, obliges the reſt to drink his Health in a ſmall Cup of Wine.

Kan-chew fû.

THIS Sport was brought in Vogue about two Years before, when the Emperor *Kang-hi* perceiving the Effeminacies and Indolence of the *Tartars*, who were all obliged to learn the Art of War, reſolved, by his own Example, to introduce this Exerciſe among the Grandees, and prime *Mandarins* of his Palace. That mighty Prince, who ſhot an Arrow with great Strength and Juſtneſs, was pleaſed to ſpend ſeveral Hours, every Day, in this Recreation. The *Mandarins*, who were obliged to try their Skill at an Exerciſe which was new to them, by their awkward Performances, diverted the Emperor, and the whole Court. The Confuſion they were put into on this Occaſion, cauſed them immediately to have their Children, even thoſe under ſeven Years of Age, be taught to handle the Bow.

Exerciſe of the Bow.

THEY ſtill found themſelves, from Time to Time, between long Chains of Mountains, which extend along the River-Banks. Theſe Hills are ſometimes ſo ſteep, that the *Chineſe* were obliged to cut a Path along the Foot of them, in, at leaſt, an hundred Places, for the Conveniency of drawing the Barks. They conſiſt, for the moſt Part, of a ſandy Earth, covered with Herbs, and the Sides of them rugged; yet they ſaw now and then a Piece of cultivated Land

Chains of Mountains.

[a] This is not the *Kyang*, but the *Kan-Kyang*, which falls into the Lake *Po-yang*, that has a Communication with the *Kyang* Northward. [b] This Sort of Barks has been already deſcribed, *p.* 519. [c] Poſſibly, becauſe his Wife had been drawn over.

The Road from Pe-king *to* Kanton *continued.*

Aug. 2.	*Kyen-chang hyen*	- -	6 Leagues
	Nan-chang fu.	- -	6
5.	*Fong-ching hyen*	- -	10
6.	*Chang-ſhû*	- - -	6
9.	*Ki-ngan fu*	- - -	24 Leagues
10.	*Toy-ho hyen*	- - -	10
11.	*Wan-ngan hyen*	- -	10
12.	*Lyang-kew* Village	- -	11
13.	*Yew-ching-i*	- - -	3
14.	*Kan-chew fu*	- - -	10

The

1693. Bouvet. Land in the Valleys between, or elſe, at the Foot of them; which could ſcarce ſuffice for the Support of the Inhabitants of the neighbouring Hamlet: But they found the Land pretty well for three Leagues before they came to *Kan-chew-fû*.

THE fifteenth, the champion Country ſeemed to be even and well cultivated; and, next Day, the River became ſo narrow, that it was ſcarce thirty Paces broad; but the Stream was very rapid. The ſeventeenth, they got to *Nan-ngan-fû*, ſailing, for theſe two laſt Days, continually between Mountains: And the River growing much more narrow and rapid than before, they were forced to increaſe the Number of thoſe who drew their Barks. Here there is a Church; and being obliged to travel again by Land to *Nan hyong fû*, they got each of them into a Chair. At the End of two Leagues they began to aſcend a [a] Mountain by a Road ſo crooked, and ſo very ſteep, that they were obliged to cut it in ſeveral Places in Form of Stairs. They were forced alſo to level the Top of it, which is all Rock to the Depth of forty Feet, in order to open a Paſſage to the other Side. Though the Mountains, over which they paſſed, were uncultivated and frightful, yet the Lands between them were tilled, and covered with as good Rice as any that grew in the fertile Valleys, ſpoken of before.

Nan-ngan fû.

Nan-hyong fû. AT *Nan-hyong*, the Catholics conducted *Bouvet* to their Church, and thence to the River Side, where their Barks were all ready. They were ſcarce gotten on board, when, beſides the *Tye-tſe*, or *Billets of Civilities*, and Preſents of the City *Mandarins*, they were delivered two others from each of the four *Mandarins* of the Province of *Quang-tong*, who made them a Preſent of all Sorts of Refreſhments.

As they deſcended the River, and proceeded both by Night and Day, they made quick Diſpatch, paſſing by *Shaw-chew fû*, where there is a Church, *In-te hyen* and *Tſin-ywen hyen* to *Quang-chew fû*, or *Kanton* [b], in five Days. Till they came to *Tſin-ywen hyen*, the River, all the Way, was bounded, on both Sides, by ſteep and uncultivated Mountains, with very few Habitations at the Foot of them; but a little farther, the Country was well-peopled and improved: From that City to *Kanton* the Country is pretty flat, well-cultivated, and covered with the *Long-yen* and *Li-chi*, two Sorts of Fruit-Trees peculiar to *China*; and found only in the Province of *Quang-tong* and *Fo-kyen*.

ABOUT four Leagues ſhort of *Kanton* they paſſed through *Fo-ſhan*, one of the greateſt Boroughs in *China*, which, they pretend, contains above a Million of People. The Jeſuits had a Church there, and a Flock of about ten thouſand Souls.

Fo-ſhan, *a great Town.*

FROM *Nan-hyong* to *Quang-chew*, over-againſt moſt of the Guard-Houſes, by which they paſſed, there were Galleys, with their Flags and Streamers diſplayed, and manned with Cuiraſſiers, armed with their Lances, Arrows, and Muſkets, drawn up in Rank, to do them Honour. Two Leagues from *Quang-chew*, the *Ywen-ywen*, or Intendant General of the Province for the Salt, came to meet them, and invited them on-board his Bark, where he had prepared a great Entertainment; they returned him Thanks, excuſing themſelves, as being a Faſt-Day. They made the ſame Apology to the *Mandarins* of the Province, who waited for them at the River Side, to enquire, in Form, after the Emperor's Health.

THEY carried *Bouvet* to a *Kong-quan*, middling as to Size, but neat and very commodious. It had two Courts, and as many principal Buildings; whereof one, which is at the Bottom of the firſt Court, is a *Ting*, or great Hall, quite open in Front, for receiving Viſits; and the other, which was at the End of the ſecond Court, was divided into three Apartments; the middleſt of them ſerving for a Hall and Anti-chamber to the other two, which were large, and furniſhed with Cloſets. This is uſually the Form of the Houſes of Perſons of any Diſtinction in *China* [c].

Arrives at Kanton.

[a] This is the famous *Mey-lin*, *Me-lin*, or *Ma-lin*, mentioned before, *p.* 408. [b] This laſt Name comes from *Quang-tong-ſeng*, which ſignifies *the Capital of the Province of* Quang-tong: The *Portugueze* call it *Kantang*. [c] *Du Halde*'s *China*, p. 59, *& ſeqq.*

The Road from Pe-king *to* Kanton *continued.*

Aug. 15.	The Stage	9 Leagues
16.	*Nan-kang hyen*	12
	Lin-chin	10
17.	*Nan-ngan fu*	12
	Nan-hyong fu	12 Leagues
18.	*Shau-chew fu*	30
19.	*In-te hyen*	20
20.	*Tſin-ywen hyen*	20
	Fo-ſhan	4
21, 22.	*Quang-chew fu*, or *Kanton*	36

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Journey to Nan-king.

CHAP. XI.

TRAVELS *of Doctor* John Francis Gemelli Careri *in* China, *in* 1695.

Tranſlated from the Italian.

INTRODUCTION.

Account of the Author.

THE following Journal is extracted from a the fourth Part of the Author's Voyage round the World [a]. *Gemelli Careri* was a *Neapolitan*, and Doctor of the Civil Law: His natural Deſire of ſeeing the World, made him undertake the Voyage of *Europe* in 1683; whereof he publiſhed the firſt Volume: But it was the unjuſt Perſecutions, and undeſerved Outrages, he was forced to endure, which put him upon that round the World; which he began ten Years after. On this Occaſion he obſerves, that the b whole Courſe of his Life was interwoven with ſuch ſtrange Accidents, that the very Remembrance of them terrified him. But as it was owing to them that he had ſeen ſo many foreign Countries, he therefore thinks thoſe who complain of Fortune, to be commonly much in the wrong; becauſe, when ſhe ſeems moſt averſe to a Perſon, ſhe then often forwards him to undertake ſome worthy Enterprize.

Editions of his Travels.

THIS Voyage round the World has gone c through ſeveral Impreſſions in *Italian*. It was tranſlated into *Engliſh*, and publiſhed, in 1704, in the fourth Volume of one of our great Collections. There is alſo a *French* Edition of it at *Paris*, in ſix Volumes, Twelves, 1719. The Work is divided into ſeven Parts; and each Part into three Books: The firſt Book contains the Author's Travels in ſome Country; the ſecond, a Deſcription of the Country, and its Inhabitants; and the laſt, his Journey or Voyage from d that Country to the next in his Way. So that his Method is very regular, and the Materials well digeſted; which will appear from the Contents of his fourth Part relating to *China*.

Contents of the fourth Part

THE firſt Book contains ten Chapters, which treat, 1. Of *Ma-kau*. 2. The fruitleſs Voyage of the *Portugueze* to reſettle Trade with *Japan*. 3. Journey to, and Deſcription of *Kanton*. 4. To *Nan-yang fú*. 5. Way of Travelling by Land, and Deſcription of the grand Canal. 6. e Voyage to *Nan-chang fú*, Capital of *Kyang-ſi*. 7. Thence to *Nan-king*. 8. Deſcription of that City. 9. Journey by Land to *Pe-king*. 10. Deſcription of *Pe-king*.

Relating to China.

THE ſecond Book conſiſts of ten Chapters: 1. The Author's Audience of the Emperor. 2. Journey to the Great Wall. 3. How the Emperor appears in publick. 4. Religions of *China*. 5. Laſt Perſecution and Reſtoration of the Miſſioners. 6. Antiquity of the Empire; Number of Cities and Inhabitants. 7. Government, civil and military, with the Degrees of *Mandarins*, and ſix ſupreme Tribunals. 8. Other Courts in *Pe-king* and the Provinces. 9. *Chineſe* Language and Learning. 10. Their Induſtry and Navigation.

THE third Book has eight Chapters: 1. The Nobility, Politeneſs, and Ceremonies. 2. Other Cuſtoms of the *Chineſe*. 3. Their Dreſs, Weapons, Coin. 4. Their Funerals. 5. Great Plenty of all Things, and Temper of the Air. 6. Of the Eaſtern *Tartars*, and their Conqueſt of *China*. 7. Character of *Kang-hi*, the Emperor. 8. His great Wealth.

THE fourth Book, in eight Chapters, treats of, 1. The Author's Return to *Nan-chang fú*. 2. Journey back to *Kanton*. 3. *Chineſe* New-Year, and Feaſt of *Lanterns*. 4. State of the *Tſong-tu*, and other Things of Note in that City. 5. Voyage to *Ma-kau*. 6. Return to *Kanton*, and, 7. Thence again to *Ma-kau*. 8. Shipwreck, and Eſcape of ſome Soldiers.

THERE belong to this Part three Sheet Cuts, *viz.* 1. The State of the Emperor when he appears in publick. 2. A Funeral Proceſſion. 3. State of the *Tſong-tu* of *Kanton* when he goes abroad.

The Author cenſured.

THIS Author has been ſeverely cenſured by ſome critical Writers. M. *Le Clerc* [b] ſays, that neither the Journals nor Deſcriptions are his own: That all he relates, concerning the Situation of Places, as to Latitude and Longitude, is taken from the Maps: That there is nothing in the Account which he gives of the Hiſtory of *China* but what is common; and that

[a] In ſeven Parts, *viz. Turky*, *Perſia*, *India*, *China*, the *Philippine* Iſles, *New Spain*, and his Travels through *Old Spain* to *Naples*. [b] See his *Bibliotheque Ancienne & Moderne*, vol. 13. *p.* 19, *& ſeq.*

all

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all which he has said, with Regard to the Manners and Customs of the People, may be found in other Voyages.

And, in part, vindicated.

THE latter Part of M. *Le Clerc*'s Remark may be true: And, indeed, *Gemelli* appears to have collected many Particulars from other Authors, whom he often quotes; yet, for the general, what he relates, may be allowed to be Matters which fell within his own Observation: For it is evident, from concurring Circumstances, that he was at most of the Places he describes in his Journal; and those who accuse him with imposing on his Readers, do not deny his having travelled through *China*. In effect, the Jesuits, at *Pe-king*, and, after them, the Author of the *Lettres edifiantes*, in his Description of *China*, charge him with a direct Falshood in what he says relating to his Audience of the Emperor, and Description of the Court; affirming, that he never was within the Palace, or nearer it than the Bridge between the Jesuits House and the South-Gate, which is always shut. They admit, that he had desired the Missioners to let him see the Emperor, or, at least, the Palace: But add, that he asked a Thing which was not in the Power of them, a Minister of State, or even one of the Princes of the Blood, to grant, without particular Orders [a].

Yet used with Caution.

WE cannot tell what to say in Favour of *Gemelli* against a Testimony so strong as this. Our Traveller owns, that though *Grimaldi* took him into the Palace, yet he would not venture to let him appear before the Emperor till his Majesty had been made acquainted with his being there. It may seem a little strange, since the *Giro del Mondo* was published at the Beginning of the present Century, that no Notice should be taken of this Matter till 1720; at which Time, both *Grimaldi* and the Author, perhaps, were dead. However the Thing be, we have made use of *Gemelli*, as we have done all other Travellers, with proper Caution; and marked with Strictures such Particulars as appeared to be either fictitious, or taken from the Relations of others. Besides, as the Road he took is the same, as far as *Nan-king*, with that *Nieuhof* went, we shall confine ourselves chiefly to the present State of Places, and such Occurrences as may give Light into the Customs of the Country; whose Language he gives Hints of having understood.

SECT. I.

The Author's Journey *by Water to* Nan-king.

City of Ma-kau. Chinese *Play*. *Ceremony of sending Letters to the Emperor*. *Leaves* Ma-kau. Oanson *City*. Seloam *Town*. *Come to* Kanton. *Dispute among the Missioners*. *Government of the City*. *The Author leaves* Kanton. Fu-shan *grand Village*. *Safe and pleasant Travelling*. Tsing-ywen hyen. In-te hyen. Chinese, *great Gluttons*. Shau chew fû. Nan-hyong fû. *Remarkable Road*. Nan-ngan fû. Nan-kang hyen. Wan-ngan hyen. Ki-shwi hyen. *Ways of Fishing*. Chinese, *excellent Servants*. Nan-chang fû. *Charge of Travelling*. Vien *Town*. China *Ware*. Nan-kang fû. Fu chew, *or* Hû kew. *Custom-House Officers*. *Manner of searching*. *Method of fishing here*. *Enter the* Great Kyang. Tong-lyew hyen *Town and Wall*. Ngan-king fû. *Arrives at* Nan-king.

Journey to Nan-king.

City of Ma-kau.

GEMELLI arrived at *Ma-kau*, situate on the Island *Haeicheu*, the End of *July*, 1695. He says, that the *Chinese* allow the *Portugueze* the Government of the City, as far as relates to the Administration of Justice; paying, yearly, for this Privilege, six hundred *Taël*, or Nobles, *English* [b]. The King appoints a Captain-General, and the City a Civil Magistrate; but the *Chinese* are exempt from his Jurisdiction. The City now (1695) has been long without a Bishop, by Reason of its great Poverty, having but five Ships left in Trade; yet Provisions are plenty enough, although there is not Ground to sow a Handful of Pease in the whole Peninsula. In the Months of *June*, *July*, *August*, and *September*, they are much afraid of Whirlwinds. In the Jesuits Church, the Arm-Bone of their *St. Francis Xavier* is preserved as a precious Relick.

Chinese Play.

TUESDAY, the ninth, he went to see a Play, acted after the *Chinese* Manner: It was represented at the Cost of some of the Neighbours, for their Diversion. In the Middle of a small Square, there was a large Stage to contain thirty Men and Women Players. They spoke in the *Mandarin*, or Court Language, and acted with Life and Skill. It was partly recited, and partly sung; the Music of several Instruments, of Wood and Brass, harmoniously answering the Voice of the Singer. They were all well enough clad, their Garments adorned with Gold, which they changed often. This Comedy lasted ten Hours, ending by Candle-Light. When an Act is over, the Players sit down to eat; and, very often, the Audience does the same. On *Wednesday*, the tenth, the same Company acted another Play in the House of the *U-pu* [c], or Customer [d].

THE thirteenth, he saw the Solemnity of dis-

[a] See *Lettres Ediff.* vol. 15. pref. *p.* 14. Also *Du Halde*'s *China*, *English* Folio Edition, Preface, *p.* 1.
[b] A *Taël* of Silver, is an Ounce of Silver; Value, six Shillings and eight Pence.
[c] Or, *Ho-pu*, the Customer, or Treasurer; called by the *English* Sailors, *the Hoppo*.
[d] *Gemelli*'s Voyage round the World, as before, vol. 4. *p.* 274, *& seqq.*

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patching the Letters for the Emperor, which were written by the City and *Mandarins*, upon Account of ſending him a Lion. The *U-pu* coming-out in publick, ſat down in a Chair, with a Deſk before him, covered with Silk, clad in a long Garment; to which was faſtned a great Collar, or, rather, Hood, that hung down, and covered his Back, like two Wings. On his Appearance, abundance of Inſtruments were heard, accompanied with Voices; and three Chambers fired; thirty Foot-Soldiers, ſtanding in a Rank, with ſeveral Enſigns in their Hands, and very long Umbrellos. The Cuſtomer kneeled, facing a Table, on which was a Bag with the Emperor's Letters, bowing his Forehead to the Ground three Times: This he repeated thrice; riſing up every Time upon his Feet. The Ceremony ended, thoſe who held the Inſtruments and Umbrellos ran out of the Way, that the Letters might be delivered in due Form upon the Firing of three other Chambers. The Expreſs having received them, immediately mounted on Horſe-back, and began to gallop. After this, the *Mandarin* ſat down, and cauſed the Gates to be opened, which was ſhut before; and ſoon after withdrew.

Ceremony of ſending Letters to the Emperor.

Leaves Macau.

NEXT Day, *Gemelli* went, clad after the *Chineſe* Faſhion, and took Leave of the *U-pu*, having firſt received a Paſs to all the Cuſtom-houſes on the Road, becauſe he carried Goods of Bulk, and a Slave. The fifteenth, in the Evening, he took Boat: All Night they rowed with the *Eylau*, or *Lio*; which is a particular Sort of Oar, longer than the others, and placed at the Stern, or at the Side, ſupported by a Pin, or bound with a Rope. Several Perſons manage it dextrouſly, without moving it from Side to Side, or taking it out of the Water, which puts the Veſſel forwards; and one ſuch Oar does more Work than four others. Where there are Shoals, they ſhove the Boats forward with Poles. Next Day, paſſing through a narrow Channel, among Iſlands, they arrived at *Oan-ſon*, or *An-ſon*, as the *Portugueze* pronounce it, before Night. In the Paſſage they met ſeveral Cuſtom-houſe Officers in Boats; but they neither ſearched the Veſſel, nor gave him any Trouble; yet the Money they had from him amounted, in all, but to a Piece of Eight.

Oan-ſon City.

OAN-SON is more like a great Village than a City, having no Wall; and its low Houſes are, for the moſt Part, of Timber, and thatched. It is ſeated in the Plain, extending two Miles along the River; becauſe, the *Chineſe* do not build on high Grounds, for Fear of Hurricanes. The Market-Places, or Squares in it, are large, with rich Shops; where are ſold Cloths, Silks, Calicos, Drugs, or Spices, Garments, Proviſions, and other Things. It is defended by a vaſt Structure, two Miles and a half in Compaſs, along the Side, and on the Top of the Hill, which they call the Fort; though there were in it but five ſmall Guns, for publick Rejoicings, and but a weak Gariſon. The Channel is guarded by nine Veſſels. Finding no Barks here bound for *Kanton*, he went alone, about Sun-ſet, in a great Veſſel going to *Seloam*, which was half Way, paying two Shillings and eight Pence for it: They arrived there at Midnight.

Journey to Nan-king.

THIS Place looks like a great Wood inhabited, there being ſuch a Multitude of Trees: The Houſes are of Stone, or Brick, but low. The Compaſs of the Town was above three Miles; beſides, there are ſuch Numbers of Boats, that they almoſt made another Town. On the oppoſite Side of the Channel ſtood the City *San-ta*, much greater, and better built. The eighteenth, at Noon, they departed, ſailing by pleaſant Fields and Towns, which they met with every two Miles; beautiful Towers every where appearing upon high Mountains. In theſe Channels there is taken abundance of Prawns, and other Fiſh: But particularly, a vaſt Quantity of Oyſters; of whoſe Shells they make Glaſs for the Windows. In every Town they ſaw eight, twelve, or fifteen high Towers, large, ſtrong, and with Loop-Holes; built in thoſe Places where there are no Forts, for the Inhabitants to retire to with their Goods, in Caſe of Danger.

Seloam Town.

NEXT Day, at Sun-ſet, they came to the Cuſtom-houſe of *Kanton*, which was kept in a very great Bark; where the Officers, on Sight of the *U-pu*'s Paſs, diſcharged him, only paying five ſmall Pieces Duty, without opening his Goods. He went to the Monaſtery of the *Franciſcans*, in the Suburb, where they had two Churches well adorned. They received him very courteouſly; yet not without ſome Jealouſy: For the City of *Ma-kau*, by Reaſon of its Poverty, having been long without a Biſhop, the Pope appointed ſome Prieſts of the College of *St. Germains*, in *Paris*, to be Vicars Apoſtolick in *Tong-king*, and *Kochin China*: To whom the *Spaniſh Franciſcans*, *Auguſtinians*, and *Dominicans*, maintained in *China*, by the Charity of the King of *Spain*, took the Oath of Obedience. But, about four Years before, *Ma-kau*, having, by the Interceſſion of the King of *Portugal*, obtained a Biſhop from the Pope, that Prelate would have the before-mentioned Friars to be ſubject to him, and not to the Vicars Apoſtolick; whom he ſuppoſed to be recalled by his coming.

Come to Kanton.

ON the other Hand, they having taken an Oath to obey the Vicars, alledged, that they could not ſubmit to his Juriſdiction, unleſs he made it appear, that they were actually recalled. Hereupon the Miſſioners divided into two Factions;

Diſpute among the Miſſioners.

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tions; the Jesuits adhering to the Part of the Bishop [a].

Now *Gemelli* arriving at *Kanton* during these Troubles, they all positively concluded, that he was sent by the Pope to enquire privately into those Affairs; some making him a barefoot *Carmelite*, others a secular Priest: And though he did all in his Power to undeceive the Friars, yet he could not remove their Suspicion, because his Coming was a Thing unusual; no *Italian* Layman, as they said, having ever set Foot in *China* before, since the Passage into that Country was first opened.

Government of the City.

KANTON being divided into two Cities, the old is called *Keu chin*, and the new, *Sin chin*. The Partition-Wall separates also the Suburbs belonging to it. Each City has a *Chi hyen*, or Governor, over whom there is another, called *Chi fû*, all subject to the *Fû ywen*, or Vice-Roy, who governs the Province, yet having their subordinate Officers. Formerly a certain Family had the Employment of Vice-Roy, with the Title of *Regulos*, or petty Kings [b]: But ten Years before, the Emperor suppressed that Dignity upon Suspicion of Treason, causing the last of them to have his Head cut-off. Above the Vice-Roy, is the *Tsong tû*, or Vice-General of two Provinces, who resides in one of the two principal Cities, or where he pleases, and is in the Government superior to the Vice-Roy, who has no Authority at all in military Affairs. The Missioners say, this City and its Suburbs contain four Millions of Souls, and the Province as many more. Near it there is a floating City in Boats upon the River, consisting of eleven or twelve Rooms each.

The Author leaves Kanton.

Being resolved to go-on to *Pe-king*, *Gemelli* spoke to the Superior of the Monastery to provide him a trusty Servant. As he was subordinate to the Jesuits, he privately acquainted Friar *Turcotti* with it, to know his Will; who, being an honest *Lombard*, bid him let the Author go: Whereas, had he been a *Portugueze*, says *Gemilli*, he had certainly obstructed my Journey. Yet this Resolution helped to confirm the Missioners in the Opinion, that he was sent by the Pope, to enquire privately into their Divisions.

He took with him two *Chinese* Servants, both Christians: One in Years as a Guide and Steward, at a *Taël* a Month [c]; the other eighteen Years old, who served to dress his Victuals, and do all other mean Offices. This Person he paid a Piece of Eight for the same Time, and made him buy all Necessaries for the Journey, even to Lamps. He set-out early on the twenty-seventh of *August*, in the Post-Bark, or Packet-Boat, which is sent-out every three Days by the Vice-Roy, to give the Emperor an Account of all that happens in the Province, which only he and the two prime Ministers can do. For three Pieces of Eight he had a good convenient Cabin in that Bark.

Journey to Nan-king.

In the Afternoon they came to the Village of *Fu shan*, which is two Miles in Length on both Sides of the Banks, well-built, but low. As every Town on the Land has another to answer it on the Water, (the poor People liking to live in floating Houses) so has *Fu shan*, which is full of rich Shops; and the best Webs the *Spaniards* carry over into *New Spain*, are made here. All the Missioners informed him, that it contained a Million of People. It has above a thousand Looms for Silks, in each of which four Pieces are made at once [d].

Fu shan, grand Village.

Their Road was always in Sight of good Villages and tilled Grounds; for the *Chinese* are so industrious, that the Mountains themselves are cut in Ascents for sowing. It is very pleasant travelling, both the green Banks appearing as a Man lies in his Bed. At every four Miles they met the Guards of the Canal, who have a great Boat manned with Firelocks, and a small Gun at the Head to pursue Robbers; so that it is very hard for one of them to escape: For if he goes into his own Country, he will be apprehended, and he cannot abscond, because the Inhabitants will not admit him to settle any-where, without ten Families to be bound for him.

Safe and pleasant Travelling.

The twenty-ninth, they lay at *Tsing-ywen hyen* [e], a populous, walled City, a Mile in Compass, with a large Suburb. Next Day, in the Afternoon, they entered between vast high Mountains [f], which were very pleasant, green, and full of Rivulets, but their Water was not good: They had, on the Left, a great Temple surrounded with Houses. Having a Mind to eat some Fish, (which is not sold here, but exchanged by Weight for Rice) his *Chinese* Servants set it on to boil with a Hen, thinking to dress him a dainty Dish; but he threw it into the Canal. They lay at the Guard of *Hay chew*, beyond the Mountains, where the *Chinese* Drum was beaten all Night by the Centinel, to show his Watchfulness.

Tsing-ywen hyen.

The two following Days their Way lay through Places little inhabited; and *September* the first, having passed between other Mountains, they came at Noon to *In-te hyen*. Here going into a Pagod, he saw great Idols with Whiskers, and long Beards, sitting in royal Robes, and with *Chinese* Caps on their Heads, which are high. Without the Pagod stood an Image, which had

In-te hyen.

[a] *Gemelli*'s Voyage round the World, as before, *p.* 278, *& seq.*

[b] See *Nieuhof*'s Journal before, *p.* 405.

[c] A *Taël* is the Value of six Shillings and eight Pence.

[d] *Gemelli*, as before, *p.* 279, *& seqq.*

[e] In the Original, *Zin juen xien*.

[f] Those of *San wan hab*. See before, *p.* 406. c.

1695. Gemelli Careri. a Devil's Face, holding a Lance in one Hand, a and a Caſket in the other, reſembling an Offering. Farther on were two Horſes ſaddled, each of them with a Groom holding him by the Cheek. There was alſo a great Drum hung, and a Braſs Bell, which is rung at Midnight, and uſual Times of Prayer. They ſtopped that Night at the Guard and Town of *Wan-fû-kan*.

Chineſe *great Gluttons.* NEXT Day, as they paſſed-by a Temple cut out of the Middle of an high Rock, the Watermen burnt ſome Papers, and ſet-up Lights. They b made but little Way. The Boatmen, inſtead of hauling, ſpent their Time in cooking by Turns: For they are ſuch Gluttons, that they devour their Meat twice; firſt raw, and then half dreſſed: For one turns and winds it in his Hands, another cuts it; one waſhes, and another looks as if he would ſwallow it. Their firſt Meal is at Break of Day, and ſo they continue eating every Hour. The Heat was troubleſome, which the Watermen increaſed by ſetting-up Lights every Night c before a little Image, which was within *Gemelli*'s Cabin; but he ſoon put them out.

Shau-chew fû. *SUNDAY* the fourth, they came to *Shau-chew fû* [a], a City encompaſſed by a weak Wall, four Miles in Compaſs, and encloſed three Parts of it by the River. It has good Houſes and Shops. Next Day, after firing ſome Chambers, the *Mandarin* of the City came along the Shore to take the Air. Before him went two Men with Braſs Drums, who gave nine Stroaks ſucceſſively; two d blue Colours, two white; two Maces with Dragons Heads at the Ends of them; two Executioners with Staves in their Hands; four Mace-Bearers; four other Officers with red and black Hats without Brims, and with two Plumes hanging, who make a Noiſe to give Notice to the People: Then came the *Mandarin* in a Chair, carried by four Men, with three Umbrellos on his Sides. Ten Servants followed him, having Scimitars by their Sides, with the Points forwards inſtead of e the Hilts.

THE ſeventh, they came to the Village *Chankey*, and the eighth to *Tankoyen*; where, becauſe the River cannot be let into the Fields, the *Chineſe* draw-up the Water in a Bucket, two Men working at the Rope, or elſe by a Wheel, and a Chain of ſquare Boards; which, paſſing through a long wooden Trunk ſet in the River, raiſes the Water to be conveyed by a Canal along the Ground. A curious Invention which none, ſays f *Gemelli*, but the wonderful Wit of the *Chineſe*, could have found out.

THE ninth, they arrived at *Nanyanfû* [b], where the *Spaniſh* Miſſioners have a Church. This City ſtands on the right Side of the River, is a Mile and an half in Length, and but a Quarter in Breadth. The Author, who was carried about in a Chair, found nothing to pleaſe the Eyes, many of the Houſes being decayed and gone to Ruin. There are large Gardens alſo within the City, but being a great Thoroughfare, it is a Place of conſiderable Trade. *Journey to* Nan-king. Nan-hyong fû.

THE tenth, he and his Servants paſſed from *Remarkable* thence to *Nan-ngan* in Chairs, which are very *Road.* light, being made of Cane even to the Poles, becauſe they are to be carried over a craggy Mountain [c]. It is incredible how nimbly thoſe Chairmen travelled, without reſting more than three Times all the Journey of thirty Miles, trotting five Miles an Hour without the Eaſe of Straps. Inſtead of theſe they have a hard Piece of Wood acroſs, lying on their Necks, which c cuts their Fleſh; but ſome, to prevent it, uſe a Leather Collar. The Way was like a Fair, crouded with Chairs, and ſuch an infinite Number of Porters carrying Goods. The Author is ſure, that in this ſhort Journey he met above thirty thouſand People. The Road itſelf is one continued Row of Villages and Inns, where thoſe Porters dine for a Trifle. The Country, where tillable, is a perfect Field of Rice, which ripens at all Times, the Land never lying fallow [d].

THE Mountain which, for two Miles, aſcends, and for as many, deſcends, is very ſteep. In the Midway is a Temple, with the Statues of the two *Mandarins* [e] of the neighbouring Cities, who cut the Road through the Mountain; two Nan-ngan Miles beyond which, they came to *Nan-gan fû*, fû. and lodged with the *Spaniſh Franciſcans*. The King of *Spain* is at the Expence of one thouſand Pieces of Eight for ſending a Miſſioner into *China*, and ſupplies him with one hundred and forty more *per Annum*; allowing for twenty Friars, though they have but twelve there. The ſame he does with the *Spaniſh Dominicans* and *Auguſtinians*. The Money they ſave at the Year's End, they employ in building new Churches, and adorning old. Though the Jeſuits in *Pe-king*, *Kan-chew fû*, and other Cities, have Revenues of Houſes and Lands, yet they live very ſparingly, when they are not punctually relieved from *Portugal*.

NAN-NGAN FU, the firſt City that occurs f in the Province of *Kyang-ſi*, is ſurrounded with Mountains, and ſeated on the right Hand of the River, being a Mile in Length beſides the Suburbs.

[a] *Scia cheu fu*, in the Original. [b] Rather, *Nan hyong fû*. [c] This is the famous *Me lin*. See before, *p.* 408. [d] *Gemelli*'s Voyage round the World, *p.* 282, *& ſeq.* [e] *Gemelli* ſays, the *Chineſe* adore them as Idols, in which we ſee that vile Principle of belying thoſe of different Religions, infects the Laity as well as Clergy of the *Romiſh* Church.

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There are many Villages on the other Side. The Houſes are of Stone, Brick, and Timber, low, and ill built; the Streets narrow, and the Shops not very rich, although here is a great Trade both by Land and Water.

Nan-kang hyen.

THE twelfth, they left *Nan-ngan fû* in a Boat, paſſing down the River through Mountains. The fourteenth, they came to *Nan-kang hyen*, and the ſixteenth to *Kan-chew fû*; where, as in all other Cities, there are very ancient Towers, called *Pau-ta*, alſo in the Hills and Mountains. Theſe are Hexagons, or Octogons, an hundred and twelve Foot high, and end at Top in a long Stone, cut in Knots. That here had nine Stories, and ſix Windows to each. Some *Chineſe* ſay, they were built for Watch-Towers; others, for Obſervatories: But *Gemelli* thinks they were deſigned for Ornament, being commonly about the Gates, and in Sight of thoſe who go in. The Jeſuits here have a ſmall Church, but well adorned.

Wan-ngan hyen.

THE ſeventeenth, ſailing-down a rocky River, they came, the eighteenth, to *Wan-ngan hyen* [a], a walled City almoſt ſquare, and near a Mile in Compaſs, on the right Hand. The nineteenth, they ſaw, on the Left, *Tay-ko hyen*, a walled City a Mile in Length, with two Towers on the Sides, and another a Mile off. The twentieth, they arrived at *Ki-ngan fû*. Here *Gregory Ibanez*, a *Franciſcan* Miſſioner, had a Houſe and little Chapel. This City is on the Left of the River, and large, being a League long, including the South Suburb. About it is a good Wall, and the Streets and Shops are good. The *Chi hyen*, or Governor, had forbidden the Worſhip of Images [b], and but a few Days before baſtinadoed five *Bonzas*, and made another kneel a whole Day in the Sun, for not having obtained Rain of their Idols, as they had boaſted they could [c].

Ki-ſhwi hyen.

THE twenty-firſt, they left *Ki-ſhwi hyen* [d], a good walled City, on the right Hand, and next Day *Kya-kyang hyen* [e] on the left. Here a long Wall begins, running from South to North for four Miles over Mountains without Inhabitants, or Trees; built, probably, to ſhut-up the Cattle in Time of War. There is upon the River an infinite Number of Boats, which ſerve for all Sorts of Carriage; for they are made of Planks rudely put together, being wide below, and covered with Canes carefully ſplit, of which they alſo make Sails, Cordage, and Maſts.

Ways of fiſhing.

EVERY Man here is employed to get his Living either on the Land or Water. Beſides the Methods of fiſhing uſed in *Europe*, they have ſeveral peculiar to themſelves: For Inſtance, they make ſmall Woods of little Trees in the Middle of the River; thus drawing the Fiſh to the Shade, to encloſe them in Walls of Canes, and ſo catch them. They alſo fiſh with Sea-Crows, called *Lugzu*, (which put-out the Eyes of the Fiſh with their Beaks) tying a String round their Necks to prevent their ſwallowing the larger Fiſh [f]. They ſtopped at the Town of *Sin-kan-ſhan*.

Journey to Nan-king.

THE twenty-third, the Rain detained them. In ſuch Weather the Country People here uſe half Cloaks, or Mantles, and Garments made of the inward Rind of Trees, with Hoods, which keep-off the Wet and Cold pretty well. During this troubleſome Voyage, *Gemelli*'s Servants attended him very affectionately, eſpecially the young Man; who, though he did not underſtand him, yet being willing, endeavoured to apprehend Things by Signs, and in Truth did all Things to his Mind: For the *Chineſe* are curious Servants, and have particular, ingenious Ways. They can do that with few Tools or Utenſils, for which other Nations require many. In ſhort, he never was ſo well waited-on by any *European*.

Chineſe excellent Servants.

THE twenty-fourth, they continued their Voyage through a Country well peopled; and having paſſed-by the Towns of *Ho pu*, *Junta*, and *Chang-ſhin-i*, lay in that of *Janzu-chew*. Next Day, early, they paſſed-by the City of *Fong hyen* [g], and ſtaid at Night in that of *Senmi*.

Nan-chang fû.

THE twenty-ſixth, he came to *Nan-chang fû*, the Metropolis of *Kyang-ſi*, where the Jeſuits have a ſmall Church, and convenient Houſe. This City and Province is governed by a Vice-Roy, and ſeveral Courts. It is very large, but in the upper Part there are Fields and Gardens, for want of Inhabitants; and yet it is troubleſome going along the Streets, becauſe of the Throng. The Shops are rich, after the *Chineſe* Faſhion, the Streets ſtrait and paved: But it is in vain to look for ſtately Structures here, or in other Parts of *China*; for as the Cities are all built by one Model, ſo all the Houſes are flat, low, and made of Brick and Mud, there being very few of Stone. They have no Windows to the Street, but receive Light from the Court, about which all the Rooms are built. On the River there is another City in the Boats of Watermen for Carriage, and of Fiſhermen, who live by that Calling. The *Mandarins* have ſtately Pleaſure-Boats, with the Stern as high as a Ship, ſeveral Rooms curiouſly painted and gilt, and Poles with red Horſe-Tails hanging at them, Drums and Pipes; by the Number of which Things their Quality is known.

Charge of travelling.

THE Author being weary of going by Water,

[a] In the Original, *Guan gan xien*.
[b] In the Original, Idols.
[c] *Gemelli*'s Voyage round the World, as before, *p.* 283, *& ſeqq.*
[d] In the Original, *Kiſchinyxien*.
[e] In the Tranſlation, *Shiakianxieu*.
[f] See before, *p.* 417.
[g] In the Tranſlation, *Funchien*.

reſolved

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resolved to hire Mules to *Pe-king*, as the Jesuits use to do when they come to this Place; for there is no getting hither any other Way but by the Canal [a]: But as he could not procure a Voiture farther than *Nan-king*, he took another Boat, which cost him dear, because of the extravagant Duty paid at *Fû chew* (or *Hû kew.*) This Custom is levied not according to the Goods, but the Bigness of the Boat, though it be empty; so that the whole Expence falls on the Passengers, the Watermen, who defray the Charge, including it in the Bargain, to make sure of a good Voyage. They would not take under seven *Lyangs* and an half, which make ten Pieces of Eight and an half, for six Days Journey; though he had not paid so much for above a Month's Travel from *Kanton* to *Nan-chang fû*, where he had several Boats, and the Chairs [b].

Journey to Nan-king.

Vien Town. China Ware.

SETTING-OUT from thence the twenty-eighth, he came, on the first of *October*, to the Town of *Vien*, which is on the Left, and most of the Houses are built with Timber and Canes. Here all the China, with which both the Empire and foreign Countries are supplied, is shipped-off; being brought hither from *Jau chew* [c], where the finest Ware is made: But the Clay comes from another Place, after it has been there buried almost an Age in subterraneous Wells [d]; for where the Clay is dug, the Work proves not so fine. From *Vien* they sailed to *Kin-ki*, a small Village on the Left, where the River spreads a great Breadth, leaving many Pools about it. *Sunday* the second, they entered a spacious Lake made by the River; where, after some Hours, they passed-by the City *Nan-tan-fû* [e] on the left Hand. It is seated at the Foot of the Mountains, and though not very large, is enclosed with a Wall. They went ashore at the Guard and Village of *Sieſtan*, where the *Chineſe* gathered round Pebbles to use for Shot. The Voyage to *Nan-king* is troublesome in this Season, for the Boats do not make above eight Miles a Day.

Nan-kang fû.

Fu chew, or Hû kew.

THE fourth, they departed, and a little beyond the Village *Fa-ku-tan* saw a Rock in the Middle of the River, with an high Pyramid on the Top, and a Temple by it. In the Afternoon, they came to *Fû chew*, or *Hû-kew hyen* [f], as others call it. This Town is on the right Hand, in Shape like an Arm, shup-up by the River and Mountains for two Miles. It abounds in all Things, has good Shops, and Streets well paved. Besides its proper Wall, it has an Out-Wall, which encompasseth the Top of the Mountain, and takes-in some Miles of craggy Ground between the two Ends of the Town. This is the first Place in the Province of *Nan-king* [g].

THE fifth, after a Flourish of Music, and firing three Guns, appeared the Attendance of the Customers, with several Tablets, on which were *Chineſe* Characters, Flags, Maces, and Chains dragging along the Ground, Umbrellos, and other Ensigns of their Office. About sixty Men carried them by two and two, the *Chineſe* Drum beating now and then. In the Midst of this Company came the first *Mandarin*, carried in an open Chair by eight Men, and at the End of the Procession came another of greater Account in a covered Chair. As they passed, the Country People held in their Hands flaming Sticks of sweet Compositions, such as they burn in the Idol-Temples, and kneeling, bowed with their Foreheads down to the Ground. To say the Truth, the *Chineſe* in Grandeur and Civility exceed all other Nations, every one maintaining his Dignity with much Expence. Most of these Persons are fixed in those Employments, continuing in the Custom-House, though the *Mandarins* be changed, because they are paid by the King.

Custom-House Officers.

THE two *Mandarins* sat them down in an high Gallery on the Brink of the River: The first was at the End of the Table, and the other at the Side. There were about forty Boats to be visited; which, passing one by one under the Gallery, were there viewed by the Custom-House Boat. The Officers in it gave the Master's Name to those above; and the *Mandarin* taxed it by Eye according to its Bulk, without any farther Inquiry. Those inferior Officers of the Custom-House had a little Cloth before their Stomach, hanging about the Neck, and tied to the Side, on which were four *Chineſe* Characters. The Master of *Gemelli*'s Boat, that he might be taxed low, took-down all the Covering; leaving only the bare Body of the Boat, and covering the Boards that made the Cabin with Canes. The Customer here pays an hundred thousand *Lyangs*, that is, an hundred and twenty-five thousand Pieces of Eight, for only a ten Months Farm.

Manner of searching.

THE River being very deep before this Town, there is a great Fishery managed by several ingenious Contrivances. There are Nets stretched-out upon four crooked Staves, which they sink, and draw-up by a Post fastened to the Ground: In the Midst of it is a large Well, that the Fish, once in, may not get-out. With another Sort

Way of fishing here.

[a] This River makes Part of the great Canal cut through *China* by *Kublay Khân* the *Tartar*. [b] *Gemelli*'s Voyage round the World, as before, *p.* 286, *& seq.* [c] *Jau chew fû* lies on the other Side of the Lake *Po yang*, on which *Vien* must stand, which seems to be *V-syen hyen*, mentioned before, *p.* 410. c. [d] In this the Author was misinformed. [e] Rather, *Nan kang fû*. [f] In the Original, *Xuchen*. [g] It belongs rather to *Kyang-si*.

of

1695. Gemelli Careri. of Nets they take a Kind of Fiſh, called *Whang yu*, that weighs above two hundred Pounds, and is much fatter than Tunny, but firm.

Enter the great Kyang. LEAVING *Hû chew*, at Noon they entered the River *Kyang*, and were benighted at *Whan-ma-tan*, a ſmall Place ſeated in the Bending of the River; where, with a Wheel, the Fiſhermen let down and raiſe a Net, which they call *Pan-yu*: Then they draw-out the Fiſh very eaſily with a Cord, letting them fall into the Well, from whence they take them alive, at Night. This b is a troubleſome Journey to an *European*, who is not uſed to eat the *Chineſe* Rice half boiled, or ſtewed dry without any Seaſoning; which among thoſe People ſerves both for Bread and Meat: For they do not make Bread of Corn, but only Sugar Cakes and Vermicelli; which is the Reaſon Corn is ſo cheap, that you may buy as much for leſs than eighteen Pence, as will ſerve a Man a Month.

Hyen Town and Wall. THE ſixth, they paſſed-by the Town of *Hyen*[a], c ſeated on the right Hand at the Foot of high Mountains. The Wall of this Place alſo runs along the Tops of the Mountains, encloſing a vaſt Space of Ground. A Mile farther, in the Midſt of the River, is an high and craggy Rock, on which ſtands a Temple, called *Sew-ku-ſhan*; to which all the Boats that paſs burn Perfumes and Frankincenſe, and ſome coloured Papers. They ſtopped at *Tong-lyu hyen* on the right Hand, which, though open, has a Wall hard-by d it two Miles in Compaſs, with Loop-Holes, deſigned for a Place of Defence, to retire to upon Occaſion.

Ngan-king fû. NEXT Day they ſtopped at *Ngan-king fû*[b], a City on the Left of the River, a Mile long, and half a Mile in Breadth. It has a Suburb two Miles in Length, with good Houſes; and not far from it another little Suburb, after the Manner of a Village. The Hawkers here do not cry their Goods about the Streets, but are known by the e Sound of different Inſtruments. The Handicrafts do the like. Thus the Barbers, who carry about a whole Shop on a Pole, (hanging the Pan with the Fire and the Baſon at one End; at the other a Stool to ſit down, with the other Neceſſaries) are known by playing on a Pair of Tongs.

Arrive at Nan-king. HE ſet-ſail the eighth, and paſſing-by the Towns of *Tu kyen* and *Vu-ku hyen*[c], a great City, both on the Right, and with a good Harbour, arrived on the eleventh in the Suburb of f *Nan-king*; through which *Gemelli* went ſome Miles to the Houſe of M. *d' Argoli*, a *Venetian*, a Biſhop of *Nan-king*; who, with two other re- formed *Franciſcans*, ſerved the Miſſion[d]. *Journey to Pe-king.*

SECT. II.

The Author's Journey *from* Nan-king *to* Pe-king.

Nan-king, *its Extent. A great Bell. Curious Temple and Tower of* Pau nghen ſu. *Tomb of an Emperor. A ſtinking Trade. Leaves* Nan-king. Pe kew *Town.* Tartar *Inſolence.* Swi kew *Town. Cheap travelling.* Lin-whi hyen. Nan-ſu chew. Syu chew. *Entertainment at Inns.* Tſu hyen. Jen-kye fû. Tong-ping chew. Kau-tang chew. King chew. Ho-kyen fû. Jin-kyew hyen. Hyong hyen. Cho chew. *Arrive at* Pe-king. *The City deſcribed. Goes to the Palace. Has an Audience of the Emperor. Birth-Day of the Empreſs.*

Nan-king its Extent. NAN-KING, according to *Gemelli*'s Computation, cannot be more than thirty-ſix *Italian* Miles in Compaſs, though M. *d' Argoli* made it forty, and *le Comte*, forty-eight. The Suburbs, including the floating City, are near as large. That Biſhop told him, the *Mandarins* had counted eight Millions of Doors, or Houſes, in the City, which at four to an Houſe, make thirty-two Millions of People. The Author looked on this Report to be falſe, [as well he might] though coming from an apoſtolic Miſſioner: Yet Friar *Oſſorio*, a *Portugueze* at *Pe-king*, ſaid, he ought not to deem it a Fable, ſince a *French* Jeſuit, ſome few Years before, aſhoniſhed at the Multitude of Inhabitants, declared, that it contained more People than all *France*; and Friar *Bartoli* gives the Empire three hundred Millions[e]. There are in this Place many *Mohammedans*, come from *Great Tartary*.

A great Bell. THE imperial Palace is in the Citadel, but not worth ſeeing. The Streets are wide and well paved; the Canals many; the Houſes neat and Shops rich, this being the City for Silks[f]. *Gemelli* ſaw two wonderful Bells here; one in the *Chien lew* fallen to the Ground with its vaſt Weight: Its Height eleven Foot, and Circumference, twenty-two; contracting gradually to half the Height, where it again extends. The Weight, including the Copper, fifty thouſand Pound, which is double that of *Erfort*. It was reckoned very ancient three hundred Years ago. Not far thence, in a ſquare Hall with ſix Doors, raiſed on three great Arches, there is a black

[a] See before, *p.* 411. [b] In the Original, *Xan-kinfu*; and a little after, *Nan kin fu*. [c] In the Original, *Uxuſhien*. [d] *Gemelli*'s Voyage round the World, as before, *p.* 288, *& ſeqq.* [e] Which, the Author ſays, is one Million more than the other Miſſioners compute. [f] What *Gemelli* ſays of the Trade and State of Learning here, is related by *le Comte* and others, whoſe Account will be given hereafter.

1695. Gemelli Careri. Stone, with an Inſcription, erected by the City; a in Acknowledgment of the Favours received from the Emperor *Kang hi*, who paſſed through it twice, when eight hundred thouſand Men went out to meet him. In a Room at the Obſervatory (which ſtands on a Hill like an open Gallery on Pillars) he ſaw another Inſcription of the ſame Nature in Honour of that Monarch. On the ſame Hill, and another adjoining, are Temples full of frightful Images, with long Beards and Whiſkers: One with his Face of ſeveral b Colours like a Merry-Andrew; and behind him another ſitting with a Club in his Hand, and a Crown on his Head. There were, beſides, two *Kin kan*, or Giants, ſtanding, one with a Sword, the other with an Ax, in his Hand; their Bodies ſtained with various Colours. Returning the ſame Way, he went to ſee another Bell, lying on its Side in a Garden half buried: The Height twelve Foot, excluſive of the Ring, and the Thickneſs nine Inches. They ſaid it weighs c eighty thouſand *Chineſe Kattis*, each twenty *European* Ounces.

Curious Temple and Tower IN the Suburbs, without the South Gate, is the Tower and Temple of *Pau nghen ſu* [a], built by the Emperor *Yong lo*, in Honour of a *Chineſe* Lord; who, after aſſiſting the *Tartar* to poſſeſs the Empire, retired and turned *Bonza*. You enter a great Court by two Doors, oppoſite to which is the firſt Temple, with Steps going-up: Within is the Statue of a Woman ſtanding, and d on her Sides four *Kin kan*, or Giants, armed and coloured. On the high Altar was the Image of a Man of a Gold Colour, ſitting with his Foot on his Knee; and behind another ſitting, and painted in the ſame Manner. Beyond this, in the ſecond and third Court, the *Bonzas*, who are upwards of a thouſand, dwell. On the left Hand of the ſecond Court, or Cloyſter, is a Temple, and on the right three, all aſcended by Steps. In the firſt were the Statues of two e wounded Women, ſtanding Back to Back, of a Gold Colour, with little Images at their Feet, and round the Temple: In the three others, were many monſtrous Figures, with Curtains before them.

Of Pau nghen ſu. AT the End of the Court is the great Temple, covered with Porcelain [b] of ſeveral Colours. They go-up to it through a ſpacious Hall, beyond which is a Porch with five Gates, leading into the Church, where there are Niches three f Yards above the Pavement. On the Front of the high Altar are the Statues of three Women, Gold-coloured, ſitting with Inſcriptions, and

Journey to Pe-king. brazen Veſſels before them. About the Walls are many Images both on Foot and Horſeback. Behind the two Women ſtood another, with a Drum on one Side, which three Men could not fathom; and on the other, a great Braſs Bell, that is ſtricken with a Stick. Coming-out, he found a Play acting in the firſt Court by good Comedians, where ſome Thouſands of People ſtood to ſee it. From thence he went to view the famous porcelain Tower [c], paying the *Bonza* a Trifle.

Tomb of an Emperor. WITHOUT the City, on a Mountain, is the Tomb of the firſt Emperor of the *Ming* Family, guarded by Eunuchs, who lead a religious Life. It conſiſts of a great Hall handſomely covered; with a Place like a Gallery, where that Monarch's Picture is locked-up. The Tomb is a Grot dug in the Mountain, and the Entrance kept ſhut. The Biſhop told *Gemelli*, that if he ſtaid till a burying Day, he ſhould ſee ſeveral thouſand Tombs carried forth: For the *Chineſe*, who have them made in their Life-time, are, when dead, kept in them in their Houſes till the Aſtrologers appoint a fortunate Day for interring them.

A ſtinking Trade. ONE is often offended here with the Smell of human Ordure, which the Porters carry in Tubs through the Streets to manure their Orchards, for want of the Dung of Beaſts. The Gardeners pay more for that which comes of Fleſh than of Fiſh, which they know by taſting it. Nothing is more frequent on the River than Boats loaden with that Filth; among which, if a Man has the Misfortune to be catched, he is almoſt ſtifled. Along the Roads there are convenient Places whitened, with Seats, and covered, to invite Paſſengers to alight and eaſe themſelves; there being a great Earthen Veſſel placed underneath that nothing may be loſt.

THE Biſhop and his two Companions continually diſſuaded the Author from going to *Pe-king*, telling him the *Portugueze* Jeſuits would have no *European* look into the State of this Court; and that if he went thither, they would do him ſome ill Office. He anſwered, that as he went-out of mere Curioſity, he feared nothing, and therefore would even take-up his Lodging with thoſe Miſſioners. He might have gone by Water till within half a Day's Journey of *Pe-king*; but it being a great Way about, and all People travelling from *Nan-king* by Land, he reſolved to do the ſame. He ſent his Servant beyond the *Kyang* to hire Horſes for the Journey, which was done for five *Lyangs*, and two *Tſyens*,

[a] *Pau* ſignifies *Gratitude*, or *Reward*; *nghen*, a *Benefit*; and *ſu*, a *Temple*. *Nieuhof* calls this Temple, *Pau lin ſhi*. See before, *p.* 413. [b] By Porcelain, is to be underſtood always Materials of the ſame Kind with what we call China. [c] This will be deſcribed hereafter among the *Chineſe* public Works.

or

1695. Gemelli Careri. *Leaves* Nan-king.

or seven Pieces and an half of Eight, each Beast [a].

GEMELLI left *Nan-king* on *Saturday*, the fifteenth of *October*, in Company with a *Chineſe* Chriſtian Doctor, the Son of a Prieſt, who had taken his Degree to be a *Mandarin*, but wanted Money; without which, no Employments are obtained in *China*. They took Boat at the Weſt-Gate, (which has three Iron-Gates, and a Structure, of ſixty Paces, to them;) and, paſſing under the Bridge, which conſiſts of many Arches, went on, along the Channel, about the Walls of the City. Then, changing Boat, they began to paſs the River, and had gone one hundred Paces before he miſſed his Bolſter, in which he had laid up one hundred Pieces of Eight. This Bolſter was made of Boards, covered with Skins, and ſhutting like a Trunk-Portmanteau; which the *Chineſe* uſe to lay their Heads on to ſleep, and keep their Writings in. The Loſs of this would have ſtopped his Journey; but the Watermen of the firſt Boat were ſo honeſt, that they rowed after them, calling out, to take it.

Pe-kew Town.

BEING over the *Kyang*, which is, in that Place, two Miles broad, and conſiderably deep, they came to the City of *Pe-kew*, having travelled twelve Miles. The Wall of this Place is ten Miles in Compaſs, incloſing Hills, Mountains, and Plains, not inhabited: For the City has but few Houſes; the People liking better to live in the Suburbs, which are very long. Here he ſpent the Night merrily with the *Chineſe* Doctor, drinking Rice-Wine, but ſo hot, that it ſcalded his Lips; it being the Cuſtom of *China* to eat cold Meat, and drink Liquor hot. The Doctor's over Civility was very troubleſome; for if the two Ivory Sticks were taken-up to eat, a great many Ceremonies muſt be firſt performed. If they met, if they gave or received any Thing: In going-in or out, in drinking, and all other Actions, though never ſo natural, ſtill the *Chineſe* Ceremonial muſt be obſerved; uſing the Word *Tſin*, which, among them, is the Touchſtone of all Civility: For if any Perſon neglects to make uſe of it, he is counted rude and unmannerly. The Doctor, at Night, importuned *Gemelli* ſo much, to make his two Servants ſit-down at Table, that he condeſcended to it, rather than diſoblige him: But was afterwards ſenſible of his Error; for thereupon, growing bolder with him on the Road, he was ill ſerved by them.

Tartar Inſolence.

THE ſixteenth, taking Horſe, in Company with two *Tartar* Soldiers, one of them ſtruck a Fellow, who hired the Mules and Horſes, over the Face, ſo hard, with his Whip, that he made the Blood guſh out, becauſe he ſtaid a-while. They travelled over Hills, Mountains, and Plains, well inhabited. The Road was crowded with Paſſengers, beſides Mules and Aſſes, loaden with Goods, going to and coming from *Pe-king*. Among the Carriages there were little Carts, with one Wheel, each bearing three or four Bales, drawn by two Men; which was more than two Mules could do for ſo long a Journey. *Journey to Pe-king.*

THE ſeventeenth, they paſſed, betimes, through the Town of *Swi-kew*, which is incloſed by a Wall, of ſeveral Miles, and a Moraſs: Then, croſſing a Mountain, with a Temple on it, they dined at the Town of *Ta-chau-teu*; lodging at *Taa-ſhan pû*, fifteen Miles beyond. Next Day, they travelled thirty Miles over the Plains, dined at *Qulalempu*, and lay at *Whan-ni pû*. The Hire of the Mules is cheap, and the Expence at Inns very ſmall; for eight *Fwen* [b], or Three-pence-half-penny, will ſerve any Man Night and Morning. They who chooſe Rice-Wine, pay for it apart. It is drank in the Morning, hot, boiled with Rice, which are taken both together. It is troubleſome, at firſt, to a Foreigner, to uſe himſelf to ſuch Diet, as well as the *Chineſe* Fare, in general, which has no Subſtance in it; conſiſting wholly in Porridge and Herbs: For they eat the very Malworts which the *Europeans* uſe in Medicines: And the worſt of it is, they will have them half raw and cold; the Cook knowing when they are ready by the Smell. They leave Poultry for Herbs, as his two Servants would do, when they could buy a good Fowl upon the Road for a Penny. But *Gemelli* eat none of that Sort of Food, although he paid his Hoſt for it; laying in his Proviſion of Gammons of Bacon, Fowls, Ducks, and the like, upon Fleſh-Days. *Swi-kew Town.* *Cheap travelling.*

THE nineteenth, they travelled thirty Miles over Plains. They dined at *Lin-whi hyen* [c], a large Town, incloſed with a Wall, and watered by a navigable River, which makes many Pools about it: For the *Chineſe*, like Ducks, love to live in Water, or near it. There is a Bridge of Boats over the River, and a good Suburb on the other Side. That Day they met a *Mandarin*, in a Chair, with thirteen Litters, in which were his Women. Theſe Litters are more convenient than thoſe of *Europe*; each holding three Women at their Eaſe: They are carried by Mules and Aſſes. They lay at the large Town of *Yuan-jan* [d]. *Lin-whi hyen.*

NEXT Day, they paſſed the River over a Stone Bridge, and dined in the Town of *Kuchen*, which is well peopled, by Reaſon of a River

[a] *Gemelli*'s Voyage round the World, as before, *p.* 290, *& ſeq.* [b] A *Fwen* is equal to a *French* Sous.
[c] Neither this City, nor any other Place, he mentions, betwixt *Pu-kew* and *Syu chew*, are to be found in the Jeſuits Maps. [d] *Gemelli*, as before, *p.* 294, *& ſeq.*

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that runs by and maintains its Trade. At this Place there is always a great Number of Hawks carrying backwards and forwards; for the *Chineſe* are as great Sportſmen as the *Perſians*. Having travelled thirty-five Miles, they lay at *Wan-chan*, where their Beds were of Cane, as they were all the Road; every Man carrying his own Quilt with him.

Nan-ſu chew.

THE twenty-firſt, they rode twenty Miles to *Nan-ſu chew*, where the *Tartar*, who (though very civil to the Author) was continually beating the Muletiers, ſtruck one of them over the Face ſo unmercifully, that the other, for Fear, fled to the Author's Apartment, covering himſelf with Straw under the Bed. He was of a Sect that eats no Fleſh. Thus their Journey was ſtopped for the reſt of the Day. About this Town is a Wall, three Miles in Compaſs, watered all round by the River; yet the Place is but ill peopled, except the Suburb.

Syu chew.

THE twenty-ſecond, they travelled twenty-five Miles to the town of *Senfun*. Next Day, they rode fifteen Miles to *Tau-ſhan-i*, a ſmall Town; and then, the ſame Number to *Syu chew*, a large Town on the *Whang-ho*, or *Yellow River*, and the Boundary of the Province of *Nan-king*, on that Side. The Suburbs, which are along the Banks, are much bigger and more populous than the Town. For want of Barley, the *Chineſe* feed their Beaſts with black Kidney-Beans, boiled; the Country abounding in them as well as white ones.

THE twenty-fourth, they croſſed a large River [a], over a Stone Bridge; and, having travelled twenty Miles, dined at *Nuzan*: Parting from this Pltce, the Author obſerved ſeveral Countrymen, who, bearing on their Backs a Net, like a Pavillion, faſtened to four crooked Staves, went about the Fields catching of Quails, as they flew, the Net being carried low. Then they paſſed the River [b], in a Boat, at *Un-chang kyay*.

Entertainment at Inns.

THE twenty-fifth, they dined at *Linchien*; and, having travelled thirty-five Miles, lay at *Sha-ho tyen*. By Way of Refreſhment, the Hoſt here uſually has a Pan of hot Water ready, in which, ſometimes, he has boiled Kidney-Beans, and other Pulſe, for Paſſengers to waſh them, and drink of, when they have no Tea, or are not able to buy it; whereas, in the hotteſt Weather, they never drink or waſh in cold Water, admiring at the *Europeans* who uſe it. As no Rice grows in theſe Parts, for the Coldneſs of the Climate, they ſupply the Defect with Wheat, making Bread, mixed with Onions, chopped very ſmall. This they bake in the Steam of a Kettle, placing Sticks acroſs to lay the Loaf on; which remains mere Dough, and lies as hard as a Stone on the Stomach. Others give their Gueſts thin Cakes of Dough boiled; or elſe, their *Taufu*, which is, Kidney-Beans pounded, made into Paſte, and boiled, that ſerves as Sauce to dip their Meat in: They alſo make it of Wheat and other Ingredients.

Journey to Pe-king.

Tſu hyen. Jen-kye fû.

THE twenty-ſixth, they went thirty Miles, dined at *Kyay-ho-i*; and about Evening, paſſed through the ſmall Town of *Tſu hyen* [c], which is walled. In the Suburb there is a large ſquare Incloſure, with ſeveral Temples in it; whoſe Images have monſtrous Shapes. They lay at the Town of *Tûn-tan tyen*.

NEXT Day, early, they paſſed through the City *Jen-kye fû* [d], ſeated in a Plain like all the reſt; for the *Chineſe* do not build on Hills. The Walls extend four Miles ſquare, and there is a noble ſtrong Bridge. They dined in the ſmall Town of *Kau-hyo*, and lay, after thirty Miles Travel, at *Ywen-ſhang hyen* [e], which City is not well peopled; the Walls, which are three Miles about, including Gardens and Fields.

Tong-ping chew.

THE twenty-eighth, they paſſed through the City of *Tong-ping chew* [f], which is a Mile and a half in Length, and a Mile in Breadth; but hath many Fields and ruined Houſes in it: The reſt are of Brick, and thatched. The Walls are of Earth. They lay at *Kyew hyen* [g], a ſmall Town: Their Stage, in all, thirty Miles. The twenty-ninth, early, having croſſed the Town of *Tun-go-ſha* [h], encompaſſed with a long Mud-Wall, but ill peopled, and paſſed the River *Tungo* [i], in a Boat, the Bridge being broken, they dined at *Tuncheni*, and lodged at *Shi-pin hyen*. There being no Mountains all this Way, to bury the Dead on, the *Chineſe* plant ſquare Spots of Ground with Cypreſs or other Trees, and place the Tomb in the Midſt, covering it with Heaps of Earth. At Night there is a Centinel in the Inn, continually ſtriking two Pieces of Wood one againſt the other for a Sign, which makes Travellers not ſleep very ſound.

Kau-tang chew.

SUNDAY, the thirtieth, they dined in the Town of *Sintien*; then, paſſing thorough that of *Kau-tang chew* [k], which has a Mud-Wall, and is thinly inhabited, lay at *Yau-chaen*, after a Journey of thirty Miles. The thirty-firſt, betimes, they paſſed through the Town of *Chinhiana*, incloſed with a large Wall, but ill inhabited.

[a] No ſuch River appears in the Jeſuits Maps.

[b] Poſſibly, the Royal Canal.

[c] In the Jeſuits Map, *Tſew hyen*.

[d] In the Jeſuits Maps, *Yen chew fû*.

[e] In the Original, *Uuen-ſhian ſhien*.

[f] So in the Maps; but in the Tranſlation, *Tun-pin kieu*.

[g] Not in the Maps.

[h] In the Maps, *Tong-go hyen*.

[i] Rather, *Tung-ho*, or *Tong-ho*.

[k] In the Original, *Cautan ceu*; the *c*, before *e* or *i*, in *Italian*, ſtands for *ch*.

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bited. They dined in that of *Kuſhipo*. Afterwards, at *Fathio*, (which is well peopled within the Walls, three Miles in Compaſs, and better in its Suburbs) they croſſed the River [a] in a Boat, which is ſeldom paid for, the Watermen being kept by the City; and here begins the Province of *Pe-king* [b]. After a Journey of thirty-four Miles, they lodged in the Town of *Lyu-chi-myau*. In this Journey he ſaw Aſſes, which, when they have gone their Stage, will not ſtir a Step farther, though you beat them to Death; juſt like those of *Salerno* in *Naples*.

King chew.

THE firſt of *November*, an Hour after Sunriſing, they paſſed through the Town of *King chew*, incompaſſed with a Mud-Wall, in which there is nothing handſome but a Tower; there being, beſides, only a few Cottages, and as few Inhabitants. They dined at *Lew-chi myau*; then ſaw *Fu-chen-kye*; which Town, like the former, has Mud-Walls and Houſes. Having travelled thirty-three Miles, they lay at *Fu-chan-i* [c]; where, over the Gate, was a little Chapel dedicated to the Guardian Spirit of the City. The ſecond, early in the Morning, they paſſed a Stone Bridge, over the River, at the Town of *Shiale-cheva*. Next, they ſaw that of *Shieng-hena*, with a Mud-Wall, badly inhabited. Afterwards, the Bridge being down, they croſſed the rapid River of *Tanga-hya* [d] in a Boat, and dined at *Shan-ke-lin*.

Ho-kyen fû.

HENCE they went to the City of *Ho-kyen fû*, which has but a few Houſes, in two Streets; all the reſt being Fields and Ruins. It makes a Square, four Miles in Compaſs: Yet only the North-Side [of the Wall] is Brick; the reſt being Earth thrown up. Going out of that City, he met a Proceſſion of frightful Images, with little Flags, Kettle-Drums, and a Trumpet. The inferior Claſſes of People paid it Reſpect: But the Nobility, and better Sort, make no Account of thoſe Things, and enter the Temples as they would a Stable; having little Faith in a future State [e]. The Inns, which ought to be beſt, near the Court, are yet the worſt, for eight Days Journey, round *Pe-king*; for the *Chineſe* refuſing to increaſe the Allowance of forty *Tſyew*, or Four-pence-half-penny, for a Night's Entertainment, Supper and all together, the Inn-Keepers give them Herbs, and Porridge, inſtead of other Proviſions, which are dear. After travelling thirty Miles, they came to *Re-ſhi-li pû*.

Jin-kyew hyen.

THE third, they dined at *Jin-kyew hyen* [f], and then paſſed through that of *Mau-chiu*, incloſed, in Part, with a Mud-Wall, and ill inhabited: About it are Lakes and Moraſſes; among which they travelled about eight Miles, before they reached *Hyong hyen* [g]; their whole Stage being thirty-two. This Town is two Miles in Compaſs, yet but thinly inhabited. The Suburb is good, and has a River running through it.

Journey to Pe-king.

Women's Dreſs.

THE Country-Women of the Province of *Pe-king* have a ſingular Sort of Head-Dreſs, different from all others: For they wind their Hair, twiſted together, or made into Wreaths, about the Pole of their Heads, which they cover with a Cap made of black Silk, or of Cotton, running a Bodkin through to hold it faſt. Others make a great Knot of it on the Top of their Heads, and cover it with a Thing made like a Diſh, of Silk and Gold; to which, ſome add a Binding or Fillet, three Fingers broad, of Silk and Gold, about the Head, like a Forehead-Cloth. The ſharp *Chineſe* ſuffer nothing to be loſt: For the Countrymen, before Day, walk up and down the Road, with two Baſkets on a Staff, one before, the other behind, gathering the Dung of Beaſts to manure their Ground; others, with Rakes, made of crooked Sticks, gather the Straws and Leaves for Firing, becauſe Wood is there very dear.

Hyong hyen. Cho chew.

THE fourth, they went along the River of *Hyong hyen*, to dine at the Town of *Pe-ku-hô*, which is well inhabited; and having travelled, in all, thirty Miles, they came to *San-kin hyen* [h], whoſe Walls, of Brick, are two Miles in Compaſs. The City is well peopled, and ſupplied with Neceſſaries. Next Day, they ſaw the City of *Cho chew* [i], incompaſſed by a Mud-Wall, but populous; as are the Suburbs. Then, paſſing over a long wooden Bridge, and two others, of Stone, they came to dine at the Town of *Lyo-li wha*. Afterwards they reached the Town of *Lyang-hyang hyen* [k], which has good Brick-Walls, a Mile in Length: And, laſtly, that of *Chan-ſin-ghen*; having travelled thirty-two Miles. This Day they could hardly proceed for the Multitude of Carts, Camels, and Aſſes, which embarraſſed the Road. Here there are Guards at every Mile or two, who throw up a little Heap of Earth, and upon it a Cottage of Mud, where they watch at Night for the Security of Travellers.

Arrive at Pe-king.

SUNDAY, the fifth, after coaſting moſt uncouth Mountains, for twenty Miles together,

[a] This muſt be the *Wey-ho*. [b] Rather, *Che-li*, or *Pe-che-li*. [c] This ſeems to be the ſame with *Fong-ching hyen* in the Maps. [d] In the Maps, *Hû-to-ho*. [e] *Gemelli*, by this Way of accounting for the little Reſpect paid the Image-Temples, by the Nobility, and better Sort, ſeems not to have conſidered, that they are generally of the Sect of *Confuſius*, whoſe Religion is that of Nature; and, conſequently, the moſt averſe to Idolatry. [f] So in the Maps; in the Tranſlation, *Gynchyeuxien*. [g] In the Original, *Xiunxien*. [h] In the Jeſuits Maps, *Sin-ching hyen*. [i] In the Maps, *Tſo chew*. [k] In the Original, *Lean xien xie*.

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they arrived at *Pe-king*. They travelled three thouſand two hundred and fifty *Li*, by Water, from *Kanton* to *Nan-king*; and two thouſand one hundred and fifty, by Land, from *Nan-king* to *Pe-king*: In all, five thouſand four hundred *Li*, each two hundred and ſixty Paces, according to the *Chineſe* reckoning; having ſpent in the whole Journey two Months and eleven Days [a]. He alighted at the Jeſuits Houſe, in order to make himſelf known to *Philip Grimaldi*, Provincial, and the Emperor's Preſident for the Mathematicks, that, by his Means, he might ſee what was moſt remarkable at Court. Both he, and the *Portugueze* Friars, who had the ſame Jealouſy of him that thoſe of *Kanton* had, ſaid, they admired who had adviſed him to viſit *Pe-king*; where no *European* was allowed to come, without being ſent for by the Emperor. As the Jeſuit could not entertain him in the Monaſtery, till he had acquainted his Majeſty, *Gemelli* went to lodge in the *Chineſe* City.

The City deſcribed.

SHUN-TYEN, or *Pe-king*, is divided into two Cities, the *Chineſe* and the *Tartar*. It is ſquare, and has ſixteen Gates; each with its Suburbs. It is in Compaſs twenty-one Miles. The ſmalleſt Streets are as thronged with People as Fairs. *Grimaldi* aſſured him, that the Cities, with their Suburbs, and Dwellings in Boats, contained ſixteen Millions of Inhabitants. The Streets have their Names; as, *the King's Relations Street*, *the White Tower Street*, *the Dry Fiſh*, *the Aquavitæ Street*: They all are ſtrait. The fineſt of all is, *the Street of perpetual Reſt*, above one hundred and thirty Foot wide, running from Eaſt to Weſt; the North-Side being the Palace Wall: On the South Side are ſeveral Palaces of great Men, which, to the Street, have only a great Gate, with Houſes on each Side inhabited by the Servants, Tradeſmen, or Mechanics. The South and North Gates of the Palace have three Entrances: The middlemoſt, which is for the Emperor, is always ſhut, but when he is to paſs: Each of the other two is guarded by twenty Soldiers; three thouſand being appointed for the Guard of thoſe and the City Gates.

Goes to the Palace.

MIL-LAU-YA, a Servant of *Grimaldi*, coming to acquaint the Author that his Maſter waited for him, he went immediately, and found him clad in a rich Garment, lined with Sables, given him by the Emperor. He ſaid, that was a proper Time to go with him into the Palace, becauſe he was to preſent the Emperor with a new Kalendar for the Year 1696. *Gemelli* thanked him for the Favour, and followed him on Horſeback. Before they came to the fourth Court of the Inner-Palace, *Grimaldi*, attended by ſeveral *Mandarins*, delivered the Almanack, put up in a Caſket, covered with Silk, to a Perſon ſent by the Emperor to receive it. Then, taking Leave of the reſt, he told the Author, that, to prevent Accidents, it would be convenient the Emperor ſhould ſee him. He therefore bad him wait, and he would introduce him to his Majeſty; teaching him, in the mean Time, the Ceremonies he was to perform.

Journey to Pe-king.

Has an Audience

AFTER an Hour's Stay, a Servant came to bid them advance. They paſſed through four long Courts, hemmed in with Apartments, by Marble Gates, of a vaſt Bigneſs, till they came to that where was the Emperor's Throne, placed in an open Room or Gallery, raiſed upon five Aſcents. There his Majeſty ſat, after the *Tartar* Manner, on a *Sofa*, or Floor, raiſed three Feet, and covered with a Carpet that ſpread over all the Room. He had by him Books, Ink, and Pencils, after the *Chineſe* Manner. His Garment was of gold-coloured Silk, embroidered with Dragons; two whereof, very large, were on his Breaſt. On his Right and Left, ſtood Ranks of Eunuchs, without Weapons, with their Feet cloſe together, and Arms hanging. When *Grimaldi* and the Author came to the Door, they ran haſtily to the End of the Room that was oppoſite to the Emperor; and, ſtanding both together, continued on their Feet for a Moment, holding their Hands right down by their Sides. At laſt, kneeling, and lifting up their Hands, joined to their Heads, ſo that their Arms and Elbows were of an equal Height, they bowed thrice to the Ground; then, riſing, they ſet themſelves in the ſame Poſture, and performed the ſame Ceremony a ſecond and third Time, till they were ordered to advance and kneel before the Throne.

Of the Emperor.

HIS Majeſty then, by Means of *Grimaldi*, inquired of him concerning the Wars in *Europe*. He next demanded, if he was a Phyſician, or underſtood Surgery; and, underſtanding that was not his Profeſſion, aſked, if he underſtood Mathematics. To which he likewiſe anſwered in the Negative; though he had ſtudied them a little in his Youth: For he had been forewarned by the Miſſioners, that the Emperor would detain him in his Service, in caſe he owned himſelf ſkilled in any of thoſe Arts or Sciences. At length, he gave them their Conge, and they retired without any Ceremony [b]. The Emperor, *Kang-hi*, that

[a] *Gemelli*'s Voyage round the World, as before, *p.* 296, *& ſeqq.*

[b] This Audience is what the Miſſioners declare to be a Fiction; as hath been obſerved in the Introduction to this Relation: And, indeed, it ſeems a little improbable, that the Emperor ſhould give an Audience, in ſo much Form, only to him: For it does not appear, that his Majeſty came there on any other Account; or that *Grimaldi* had any Share in it, but as being the Interpreter.

is,

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Hit Perſon.

is, *the Peaceable*, was then in the forty-third Year of his Age: His Stature was proportionable; his Countenance comely; his Eyes ſparkling, and larger than generally his Countrymen have them; his Noſe ſomewhat hawked, and a little round at the End: He had ſome Marks of the Small-Pox, which yet did not leſſen the Beauty of his Countenance. *Gemelli* found it ſo exceſſive cold at *Pe-king*, that he could not ſtir abroad till the Sun had gathered Strength; and *Grimaldi* aſſured him, that it was not colder in *Poland*, ten Degrees more North. By Means of this Weather, vaſt Plenty of Game, of all Sorts, are brought from *Tartary*, all ſo frozen, that ſome will keep two or three Months; and ſo cheap, that a Buck or Boar may be bought for a Piece of Eight, Pheaſants or Partridges for a Penny or Three-half-pence.

Birth-Day of the Empreſs.

THE Author going, on the ninth, to viſit the *French* Jeſuits, who lived within the firſt Incloſure of the Palace, found a vaſt Number of Porters hanging blue Cloth, to cloſe in the little Allies facing the broad Way that leads to the inner Wall. This was to prevent the Ladies from being ſeen, who were to compliment the Emperor's Mother, whoſe Birth-Day it was. In his Return, he ſaw a Number of fine Calaſhes, covered with Damaſk, and other rich Silks, in which thoſe Ladies came. The Emperor's Wives, and Concubines, the Princes and Princeſſes of the Blood, the great Ladies and *Mandarins* of the Court, do her Reverence, by kneeling and bowing their Heads nine Times to the Ground. After this, the Empreſs Dowager having invited his Majeſty and all the Aſſembly to Dinner, he dines by himſelf, ſeated on his Throne. This the Author delivers from the Report of the Jeſuits, becauſe the Ceremony is not to be ſeen by Strangers [a].

SECT. III.

The Author's Return from Pe-king *to* Kanton.

Accounts of China *cenſured. Order of the yellow Girdle.* Mandarin *mortified. Temple of the Emperors.* Grimaldi's *Paſs. Author leaves* Pe-king. *A noble Bridge. Remarkable Temple: And Proceſſion.* Yen-chi fû. *A noble Tomb. Meets a Burial.* Su chew, *or* Syu chew. Hin-che hyen. Lyu chew fû. Tong-ching hyen. Tſen-hyan hyen. Whan-may hyen. Kyu-kyang fû. Te-ngan hyen. *Comes to* Nan-chang fû. Kan-chew fû. Nan-ngan fû. *Mountain* Mey-lin. *Oil-Trees.* Nan-hyong fû. Shau-chew fû. Fu-ſhan *deſcribed. Arrives at* Kanton. *Length of the Journey.*

Return to Kanton.

THE Cold, at *Pe-king*, being too ſharp for the Author, he reſolved to leave that Place. Accordingly he ſent and hired three Mules, for five *Lyangs* and two *Tſyens* of fine Silver of *China*, each; which amount to ſeven Pieces of Eight and a half: A low Rate for a Month and four Days Journey; but paid the ſame beforehand, according to Cuſtom. At taking his Leave of *Grimaldi*, (who had lived thirty Years in *China*, had been four Times with the Emperor in *Tartary*, and ſpoke the Languages of both thoſe Countries to Perfection) he deſired him to oblige the Publick with ſome Account of what he had ſeen: But he anſwered, that having read, the laſt Time he was in *Europe*, ſo many falſe Stories concerning *China*, he had forborn printing any Thing as he before deſigned, to avoid giving ſo many Authors the Lie; and particularly the *Dutch*, in whoſe Relation of their ſolemn Embaſſy to the Emperor [b], (wherein he himſelf had officiated as his Majeſty's Interpreter) there were more Lies than Lines [c], in what does not relate to the Deſcription of Cities. But this happened, he ſaid, through the Ignorance of their *Kanton* Interpreters; who, never having ſeen the Court, when aſked Queſtions, gave wrong Anſwers; or, being little ſkilled in the *Portugueze*, explained themſelves ſo ill, that the *Dutch* miſtook their Meaning, and ſo wrote down what was not Fact.

Accounts of China cenſured.

AMONG other Curioſities *Grimaldi* ſhewed him a yellow Girdle which the Emperor had given him, with a Sheath made of a very fine Fiſh-Skin, hanging to it; in which were the two little Sticks, and other Utenſils, which the *Chineſe* uſe at Table. This is an extraordinary Gift in *China*, as it commands Reſpect from Perſons of all Ranks; and every Man, at the Sight of that Colour, is to kneel, and touch the Ground with his Forehead, till he, who has it on, covers it. On this Occaſion the Author relates, that a *Mandarin*, at *Kanton*, having demanded a Watch of a *Franciſcan*, and the Miſſioner having none to give him, he was ſo offended, that he ſet-up a Declaration, to make known, that the *Romiſh* Religion was falſe, and taught a wrong Way to Salvation. The *Chineſe* Chriſtians were diſturbed at this Proceeding; and, acquainting the *Franciſcan*, he, in his Zeal, went to the Place, and, inſtead of blotting, tore the Declaration.

Order of the yellow Girdle.

[a] *Gemelli*'s Voyage round the World, as before, *p.* 298, *& ſeqq.*

[b] This is to be underſtood of the firſt Embaſſy, written by *Nieuhof*, as appears from the ſubſequent Note.

[c] Although this ſeems impoſſible, yet *Gemelli* concludes what the Jeſuit told him was true, from the Author's aſſerting, that there are public Whores in *China*, and that they are carried about the Streets on Aſſes to be hired; of which he hath given a Cut. See before, *p.* 401. c.

THIS

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THIS put the *Mandarin* into a great Rage, that he never left perſecuting the Friar, till he obliged him to quit the City. At the ſame Juncture *Grimaldi* paſſing that Way into *Europe*, and the *Mandarin* coming to pay his Reſpects to him, as a Perſon much eſteemed by the Emperor, the Jeſuit received him with the End of his yellow Girdle in his Hand; and reproved him for daring to condemn the Catholic Religion, when the Emperor honoured Chriſtians with that Gift. The poor *Mandarin* in the mean-while gave his Forehead ſo many Knocks againſt the Ground, that at laſt the Miſſioners themſelves intreated the Jeſuit not to mortify him any more. *Grimaldi* therefore bidding him riſe, charged him for the future to uſe his Brothers well; threatening otherwiſe, that the Emperor ſhould be acquainted with his Miſbehaviour, in order to puniſh him ſeverely [a]. None but his Majeſty, the Princes of the Blood of the male Line, and ſome others, to whom it is given as a ſpecial Mark of Favour, can wear Yellow, and the Girdle of that Colour, for the Princes of the female Line have it red.

Temple of the Emperors.

SUNDAY the twentieth, he went to the *Tartar* City to ſee the *Ti-wang-myau*, or *Temple of all the paſt Kings* [b]. This is a large, ſumptuous Palace, with ſeveral Apartments and Courts. The laſt great Room, or Hall, is as fine, large, and well adorned as that of the imperial Palace. There are to be ſeen in it ſtately Thrones, and the Statues of all the Emperors, good and bad, who have reigned in *China*, from *Fo-hi* to *Shun-chi*, the Space of four thouſand five hundred and forty Years. This Temple ſtands in one of the fineſt Streets of the City; and is approached on each Side through two triumphal Arches, each with three ſtately Gates. All Perſons of what Quality ſoever, when they come to the Arches, alight, out of Reſpect, and walk a-foot till they are paſſed the Front of the Temple; where the Emperor every Year performs an infinite Number of Ceremonies in Honour of his Predeceſſors.

Grimaldi's Paſs.

GRIMALDI gave the Author a Paſs, importing, that he was going to *Fo kyen* to fetch Books for the Emperor's Service, and therefore none ſhould preſume to moleſt him on account of the Arms and a Black which he carried, but ſhould be aiding to him upon Occaſion. The Jeſuit told him, that though he had been no Way diſturbed by the Governors of Cities in coming to Court, yet they might put him to ſome Inconveniency in his Return, and therefore he had Need of his Paſs, which, he added, was well-known, and honoured by all the Miniſters of the Empire.

Return to Kanton.

THE twenty-ſecond, at Noon, he left *Pe-king* to go to *Nan-chang fû*, the Capital of *Ky-ang-ſi*, by Land. As the Road to the *Whay-ho* was the ſame he travelled in his Way up to Court, he only mentions the Places he came to at Noon and Night. He was attended by *Grimaldi*'s Servant till without the Gate. He paſſed through the ſmall Town of *Lu-pu-hau*, which in coming he left to the Right. It has a good Wall, and two ſtrong Gates plated with Iron. Cloſe by it they croſſed the River on a ſtately Stone Bridge, half a Mile long, and adorned every two Paces with handſome, little Stone Lions on both Sides. They lay at *Lyang-hyang hyen* [c]. Their Supper and Beds were very bad. Here he joined a *Tartar*, attended by a Page and ſeveral Servants, going the ſame Road [d].

Author leaves Pe-king.

A noble Bridge.

THE twenty-third, near the Town of *Tan-tyen*, he ſaw a handſome Temple, called *Hyen-ghen-ſu*. It is encloſed with high Walls, about a Quarter of a Mile in Compaſs, and has Monaſteries of *Ho-ſhan*, or *Bonzas*. In the firſt Temple was an Image ſitting, all gilt; and Abundance of little ones in the Niches about the Wall. In the ſecond were three Women ſitting on a Lion, and two Dragons all Gold Colour. Here he found the Table covered, for the *Bonzas* dine betimes. In the third was an Image ſitting alſo; which, beſides the natural Hands and Feet, had twenty of the former on each Side, two Feet held-up in the Air, and five Heads one above another. They dined at *Li-hau*, and lay at *San-ching hyen* [e].

Remarkable Temple.

THE twenty-fourth, before they got to the Town of *Pe-ku-ho*, he paſſed-by ſeveral *Bonzas* going to take-up a dead Body, two and two in Proceſſion, with Copes on. Some of them played on Inſtruments, and others carried Umbrellos, with long Silk Curtains about them, Banners, and other Ornaments. They lay in the populous Suburbs

And Proceſſion.

[a] This Story, it is true, breaths the inſolent Spirit of the popiſh Miſſioners, but at the ſame Time ſmells ſtrong of their Forge. [b] There is a Temple with the ſame Name elſewhere, of which we have given the Draught. See before, *p.* 418. a. [c] In the Original, *Lean xien xie.* [d] *Gemilli*'s Voyage round the World, as before, *p.* 377, *&c ſeq.* [e] We have given the Diſtances of Places ſeparately underneath, for the Reaſons aſſigned, *p.* 530. Note [c].

Road from Pe-king *to* Nan-chang fû.

Pe-che-li *Province.*

Novem. 22. From *Pe-king* to *Lyang-hyang hyen* 70 *Li*

23. *San-ching hyen* - - - 113 *Li*

24. *Hyong hyen* - - - 80

Re-

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Suburbs of the forsaken Town of *Hyong hyen*; where, under two Arches, he saw several Images, and *Bonzas* sacrificing, in order to go and eat-up an excellent Meal provided by the Kindred of the dead Man.

THE twenty-fifth, they breakfasted in the Town of *Cho-pe-kew*, because of the good Fish there is in the Lakes about it. Near the Bridge is a curious Inscription, set-up on account of the Emperor's passing that Way. They dined at *Jin-kyew hyen*, a walled Town with a wet Ditch two Miles in Compass, and lay at *Re-shi-li-pû*.

THE twenty-seventh, the Cold they endured was very great, there being neither Wood nor Coal, so that their Host burnt dry Herbs and Straw to dress the Supper.

THE twenty-ninth, they travelled through a well-tilled Plain, and observed, that to the Plough-Share they added a round Iron Plate to break the Mould.

Yen-chi fû. *DECEMBER* the third, they dined in the City of *Yen-chi fû* [a], which is well peopled, has good Shops, and is enclosed with a handsome Wall and wet Ditch. Here he bought four Pheasants for about two Shillings.

SUNDAY the fourth, they rode through the City of *Hu hyen* [b], which is small, and has nothing remarkable but in its Suburb. There is a handsome Temple, consisting of several Courts, planted with Cypress-Trees and Structures; in some of which are the Statues of Men, in others of Women, made of Clay laid on Wood, and plaistered over. After passing through the little Town of *Uya*, which, though enclosed with Mud-Walls, has an excellent Suburb, they dined at *Chay-hoi-te*. Before they got into *Sha-ho-tyen*, where they lay, they met Abundance of Mules loaded, with a good Guard of Soldiers; and then a Bier carried by thirty Men, on which was a Coffin with the Body of a *Chinese* Lord. To denote what it was, there was tied on it a white Cock; but this is sometimes transgressed for want of one of that Colour. Behind it came a Lady in White, with a white Cloth over her Head, and carried in a white Chair by four Men. Two Maids attended her with white Hoods on their Heads, as were their Cloaths, but their Faces covered with black Veils. They told him that was the dead Man's Wife; then followed about twenty Litters, in which were his Women, attended by many Soldiers.

Meet a Burial.

Return to Kanton.

AT *Nyu-i*, where they lay the fifth, there is such Plenty of Hares, that they are sold for about three Half-pence a-piece. The sixth, they dined at *Luyala*, where is a long Bridge over the River, and passing the rapid River [*Whang-ho*, at] *Su chew* [c] in a Boat, lay at *San-pû*.

Su chew, or Syu chew.

THE ninth, they lay at *Lyang-chen*. Next Day they left the Road to *Nan-king*, and taking that on the Left to *Nan-chang fû*, crossed the River *Whay-ho* in a Boat, into which they were carried on the Backs of Peasants, because the Boat came not close to the Shore. They dined at *Chan-chingoy*, a Town on the Bank of the same River, and lay at the City of *Fong-yang fû* [d]. This Place, though large, has no Wall, but good Streets. There are also Courts in it, with a large Hall in the Middle; and several Rooms one over another, all of Wood, but well-built. At the Door of this Hall were several Prisoners, with Chains at their Feet, and a great square Board about their Necks, which weighed about an hundred Weight. Staying here the eleventh to rest the Horses, the Author took a Chair and went to see the Town of *Whan-chen*, which has none but little thatched Houses. It is walled only on three Sides, that to the North, which is longest, being closed by the Tops of Mountains. On that Side also there are few Houses, the rest being ploughed Fields.

THE twelfth, they dined at *Hin-che hyen*: Afterwards their Way lay over Plains and Mountains to *Tin-gan hyen* [e]. The Walls of this Town are not above a Mile in Compass. It has only one Street, where the Market is kept; but the Shops, both there and in the Suburbs, are good.

Hin-che hyen.

Next

[a] Rather, *Yen chew fû*. [b] Rather, *Tsew hyen*. [c] These Words within Hooks are necessary, to make the Passage intelligible. [d] In the Original, *Funian fû*. [e] Rather, *Ting ywen hyen*.

The Road from Pe-king *to* Nan-chang fû *continued*.

Novem. 25.	*Re-shi-li-pû*	- -	120 *Li*
26.	*Fu chan-i*	- -	120
27.	*Lyu-chi-myau*	- -	130
28.	*Jau-chaen*	- -	120
29.	*Shi-pin hyen*		
30.	*Chyen hyen*	- -	120
Decem. 1.	*Sha-go-chen*	- - -	110
2.	*Kau-hyo*	- - -	90
3.	*Tun-tan-tyen*	- -	60
4.	*Sha-ho-tyen*	- - -	120 *Li*
5.	*Nyu-i*	- - -	120
	Kyang-nan Province.		
6.	*San pû*	- -	110
7.	*Nan-fu chew*	- -	120
8.	*San-chan*	- - -	50
9.	*Lyang-chen*	- -	80
10.	*Tong-yang fu*	- -	90
12.	*Ting-gan hyen*	- -	90

1695. Gemelli Careri. Next Day they reſted at *Chan-chau yen*, and travelled through a plain Country to *Patein*. For ſo good a Road, the Inns are bad, and *Gemelli* was forced to lie in the ſame Room with a *Tartar*; who, when in Bed, made his Page beat his Belly like a Drum, that he might fall aſleep, and the ſame Muſic was repeated three Hours before Day.

THE fourteenth, he dined at *Lyang hyen*, having firſt paſſed through *Tienpu*, a large but open Town, going-out of which he met a *Mandarin* with a great Retinue. Before him went many Carriages guarded by Soldiers: Next came a great Number of Servants and Officers in Chairs all in a Row, with Pages and other Attendants on Horſeback: Next followed the *Mandarin* in a Chair carried by eight Men, and beſet with Abundance of Soldiers, carrying ſeveral ſmall Banners, one of which was very large. After all came many more Soldiers and Servants, to the Number of about a thouſand. He lay in the Lyu-chew fû. City of *Lyu-chew fû* [a], the Compaſs of whoſe Walls, ſurrounded with Water, is ſmall, there being but the third Part of a Mile from Gate to Gate: Yet there are good Shops, and the Suburbs are large [b].

THE fifteenth, he dined at *Pa-ho-i*, and having travelled over Plains well tilled, came at Night to the Town of *Tau-chen* [c]. This Place, though without a Wall, is large, and has good Shops. Having croſſed the River here upon a Bridge of Boats, they lay in the Suburb. Next Day, betimes, they paſſed through the Town of *Lu-chi-ching hyen* [d], which, though walled, has nothing good in it. They reſted at *Nanzian*, and having travelled awhile among Mountains, came-out into a Plain amidſt Valleys well inhabited, and lay at *Ta-quon*. About theſe Mountains is found a Sort of Tartufs, which are no other but Pignuts, called, by the *Chineſe*, *Ma-ti*, but reſembling a little Turnip, and taſting like a new Cheſtnut.

Tong-ching hyen. THE ſeventeenth, having travelled over Plains and Mountains, they dined in the City of *Tong-ching hyen*, ſeated at the Foot of Mountains, well walled and inhabited, though the Suburbs are much larger. In the Shops (which are well furniſhed) he ſaw Turnips hanging-up by the ſmall End, with Corn growing in them. This Effect was produced by putting a little Earth into a Hole made in the Root, and watering it every Day. They lodged in the Town of *Tau-chen-i*.

Return to Kanton. THE eighteenth, riding through Groves of Cypreſs-Trees, and coaſting the Mountains on the Right, they dined at *Siahicheu*. Hence they entered a Plain many Miles in Length, full of little Country Houſes, Gardens, and Farms. Tſen-hyan hyen. They lay at *Tſen-hyan hyen* [e], a City encloſed with low Walls, broken-down in ſome Places, and containing wretched Houſes within. Next Day they dined at *Syau-chi-i*, and in the Afternoon paſſed through *Tay-hu hyen*, two Miles in Length from one Gate to the other. In the Houſes there is nothing to pleaſe the Eye, yet there are good Shops both in the City and Suburbs, which are very populous, by the Trade a ſmall River brings thither. They lodged at *Fong-hyan-i* [f], the laſt Town of the Province of *Nan-king*, which they entered at *Su chew*.

THE twentieth, entering upon a Skirt of the Province of *Hu-quang* (through Plains all cultivated, not far from the Mountains) they dined at *Tinzan*, and lay at *Whan-may hyen* [g], a City Whan-may hyen. with an indifferent Wall three Miles in Compaſs, good Suburbs and Shops not at all contemptible. Next Day, turning from the Mountains into open Plains, they dined at the Town of *Kunlunga*, on a ſmall River, which, though open, has good Shops. They lay at *Syau-chi-kue*, ſituate on the *Kyang-ho*; which is the greateſt River in *China*, and divides the Province of *Hu-quang* from that of *Kyang-ſi*. The City is ſmall, without any Encloſure, but well inhabited, and has good Shops.

THE twenty-ſecond, they croſſed the *Kyang*, which Kyu-kyang fû.

[a] So in the Jeſuits Maps: In the Author, *Luchifu*. [b] *Gemelli*'s Voyage round the World, as before, *p.* 379, *&c ſeq.* [c] *Chen*, or *Chin*, as ſometimes the Word is ſpelled. [d] In the Map, *Lu-ching hyen*. [e] In the Jeſuits Maps, *Tſyen ſhan hyen*: In *Gemelli*, *Zen xyan xyen*. [f] *I* denotes a Poſt Houſe there. [g] In the above-mentioned Maps, *Whang mey hyen*.

The Road from Pe-king *to* Nan-chang fû *continued.*

Decem. 13.	*Patein*	- - -	100 *Li*
14.	*Lyu-chew fû*	- -	110
15.	*Tau chin*	- -	100
16.	*Ta-quon*	- - -	100
17.	*Tau-chin-i*	- -	100
18.	*Tſen-hyan hyen*	- -	90 *Li*
19.	*Fong-hyan-i*		
	Hu-quang Province.		
20.	*Whan-may hyen*	- -	100
21.	*Syau-chi-kew*, on the *Kyang*	-	95

Kyang-

1697. Gemelli Careri. which is about two Miles over; paying twenty *Tsyen*, or less than three Half-pence, for each Beast, but not for the Men. There is a Custom-House, which takes Cognisance only of Packs, for the Baggage of Passengers is not searched. Thence they rode to the City of *Kyew-kyang fú* [a], seated on the other Side of the River. The Walls are eight Miles in Compass, but there are more Fields than Streets within them. The Suburb is three Miles long, populous, and full of good Shops. Between both there is a great Lake, from which runs a small River. They dined at *Tong-ywen-i* [b], a Town among the Mountains. It is incredible what a vast Quantity of Fish is taken in the Rivers and Lakes on this Road; and therefore the Inn-keepers, for ten *Tsyen*, furnish a Bed and better Supper of Fish than they would of Flesh.

Te-ngan hyen. THE twenty-third, going-on still among Mountains, they rested at *Ushimen*; and passing through the little City of *Te-ngan hyen*, which, though partly unpeopled, has something good still, came, at Night, to *Yi-nan pú*. The twenty-fourth, they rode-over fruitful Plains and pleasant Hills to the Town of *Sin-kyen hyen* [c], which, though large in Circumference, is partly disinhabited, and has nothing in it observable. They passed-over the River, which is a Mile off, in a Boat, and dined at the Town of *Saniaru* [d]; where they again crossed the same River at Free-cost, the Watermen being paid by the Country. They lay at *Ko-wha*.

Comes to Nan-chang fû. NEXT Day, having rode thirty *Li*, they came to *Nan-chang fû*. The Author had been thirty-four Days on the Road from *Pe-king*, in which Time he travelled three thousand two hundred and thirteen *Li*. The City being all encompassed by the River, he passed-over in a Boat, and took-up his Quarters in the House of the Jesuits, whose Superior was yet at *Kanton*; so that he spent *Christmas-Day* by himself, without so much as hearing Mass, for want of a Priest. In the Afternoon, going to see a great Palace, called the School or Academy of *Confusius*, on entering the Hall one of his Servants, who was a Christian, kneeled-down, worshipping the Picture of that Philosopher. *Gemelli* having severely reprimanded him for such an Action of abominable Idolatry [e], the Wretch, says he, told him, that the Missioners of the Society allowed that to be done as an outward Act of Worship. This silenced the Author, who called to Mind the Controversy, then subsisting on this Account, between them and the *French* Vicars Apostolic. Return to Kanton.

RESOLVING to continue his Journey from *Nan-chang fú* to *Kanton* by Water, the twenty-sixth of *December* he hired a Boat for two *Lyang*, and seven *Tsyen*, which amount to little more than four Ducats; Articles being formally drawn in the Presence of such Persons as have Power over the Boats. Takes Water there.

THE thirtieth, they lay at *Shya-kyang hyen* [f], a walled City, though seated on the Tops of Mountains. This Day the *Chinese* Sailors, to make it blow the more, superstitiously kept whistling. Next Day they made a great deal of Way, a stiff North Wind springing-up, and got to *Ki-ngan fû*.

SUNDAY the first of *January*, 1697, they lay at *Juynfun*. The Day following, they made but little Way, because the Waters were low. The fifth, they stopped at *Kan-chew fû*, where the Kan-chew fû.

[a] So in the Map: In *Gemelli*, *Kiu kya fu*. [b] In the Original, *Tun Jueny*. [c] This seems to be the same, named in the Map *Kyen chang hyen*, for there is no other *Hyen* in the Road, and it stands at the same Distance from the River. [d] This Name may be mispelled, no *Chinese* Word having the Letter *r* in it. [e] Observe the Blindness or Perverseness of Papists, who call this Idolatry, which was really no more than a Mark of civil Respect, as the Jesuits rightly maintain, (for the Place was no Temple, nor was the Ceremony accompanied with any Prayer or Act of Devotion) and yet affirm, that kneeling to their Images in a Church, or Place of religious Worship, accompanied with Prayers, bowing, kissing, incensing, and the like high Acts of Devotion, is not Idolatry. Hence it appears what Hypocrites and Impostors the Missioners are, who oppose this Toleration in the *Chinese* Converts in Hatred to the Jesuits; while the latter, who are no less fond of the *Romish* Idolatry, dare not retort the Argument upon them. [f] In the Jesuits Maps, *Kya kyang hyen*.

The Road from Pe-king *to* Nan-chang fû *continued.*

Kyang-si Province.

Decem. 22.	*Tong-ywen-i*	60 *Li*
23.	*Yi-nan pû*	90
24.	*Ko-wha*	100
25.	*Nan-chang fû*	30

Road by Water from Nan-chang fû *to* Kanton.

26.	From *Nan-chang fû* to *Seremi*	30
27.	*Chan-gu-tu*, small Town	50 *Li*
28.	No Town	80
29.	*Ho pu*	80
30.	*Shya-kyang hyen*	80
31.	*Ki-ngan fû*	142
Jan. 1.	*Juyn-fun*	85
2.	A few *Li* only	
3.	*When-lon*	120
4.	*Tau-kyang*	70
5.	*Kan-chew fû*	90

1697. Gemelli Careri. the River is increaſed by another, on which there is but an indifferent Paſſage to the Province of *Fo-kyen*. Here he went to the Jeſuits Church, and met-with four of that Order. The ſeventh, he could only ſail twenty *Li*, becauſe of the Winding of the River, and ſtaid in the Suburb of the ſame City, called *Namen*, but a Mile from it by Land. Here he went to ſee a ſpacious Temple in a Field. In the firſt Structure there is a Statue with two Swords in his Hands, and two other Statues on his Sides. In the inner Temple, over a Court, is a great gilt Statue, with a Sword in its Hand, placed in the biggeſt Nich, and two others at his Feet. On the Floor there are four, two on each Side, very coarſe, large and armed, as if they were to defend the Entrance. The ninth, they continued the Morning at the *Tanfu*, and Guard of *Jaſutan*, and then entered between the Mountains of *Nan-gan fû*; where the River has ſo many Windings, that the Way is twice as long by Water as by Land. The eleventh, he got to that City, and ſtaid two Days with the Miſſioner *Peter de la Pilona* of *Mexico*, a *Franciſcan* [a].

Nan-ngan fû.

THE thirteenth, he hired three Chairs, at the Rate of an hundred and ſixty *Tſyen* each, (a Piece of Eight at *Nan-gan fû* is changed for more than a thouſand of them) and ſeveral Porters to carry his Equipage, at eighty *Tſyen* a Man. Next Day he was carried-up the ſteep Mountain for above three Miles, without ſetting Foot to the Ground. At the Temple about the Middle of this Mountain, which divides the two Provinces, the Vice-Roy, the *Chan-kyun*, General of the *Tartar* Troops, and the *Ti-tu*, General of the Country Troops, take Poſſeſſion of their Employments; the Seals being delivered to them in the ſame, by Perſons deputed by the Courts of *Kanton*. This Temple is divided into the Lower and the Upper. In the firſt is a gilt gigantic Statue ſitting, and without any Beard. The *Chineſe*, who pay him great Veneration, call him *Fu*, and others, *Foe*. Aſcending ſome Steps into the upper Temple, there appears another gilt Statue, called *Vuen-ſhin-ſion*. It is ſitting alſo, with two others cloſe by its Feet, a Crown on his Head, and a Sort of royal Mantle on his Shoulders. On the right Hand going-in is the Statue of *Chan Lau-ye*, who was a great *Mandarin*, at preſent honoured as a God [b], and accounted the Protector of Courts.

Mountain Mey-lin.

Return to Kanton.

ALL over this Mountain, and that near it, called *Nan-ngan fû*, there grow certain ſmall Trees, called *Muſchiu*. This produces a Fruit as big as a little Nut, round and black, with ſome Seeds in it, which preſſed yields the beſt Oil in all *China*. The Fruit they call *Mu-zu*, and the Oil, *Mu-yew*, that is, *Oil of Trees*; to diſtinguiſh it from the other Sorts made of Herbs, and ſeveral Seeds, which ſerve for Lamps. Upon the Mountain he met the Wife of a *Mandarin*, with a great many People on Horſeback, and Officers of Juſtice with Rods and Staves before her, after the ſame Manner, as her Huſband would have travelled, ſtopping every-body they met in a Chair or on Horſeback. She was carried in one by eight Men, and followed by her Maids in others. A little Son of hers, but three Years of Age, yet briſk and ſprightly, ſat on a Horſe alone. The *Chineſe* Chairmen are not inferior to a *Tartar* Horſe, for they trot five Miles an Hour. They reckoned that Day's Journey to *Nan-hyong fû* twelve Leagues; although it was not above eight, or an hundred and four *Li*, thirteen going to a League. This happens in all the Highways, where, for the Benefit of the Couriers, the *Chineſe* make the *Li* ſhort, and in others long.

Oil-Trees.

Nan-hyong fû.

THERE being a Scarcity of Boats, becauſe the *Ti-tu* was expected, *Gemelli* had much Difficulty to hire one to *Kanton* for three thouſand three hundred *Tſyen*, which are three Pieces of Eight, and is three Times as much as the uſual Rate. The fifteenth, he ſet forward but ſlowly, the Boat being large, and the Water low, being rowed by five Men and two Women; who did their Part much better than the Men, though they carried their Children at their Backs. Having paſſed two Bridges, which join two little Suburbs to the City, they lay at *Peyentan*. About *Sin-chan-ſhivi*, where they lay the ſeventeenth, the Water grows deeper, the River being increaſed at the Town of *Kiankeu* with another from the Mountains.

NEXT Day they got to *Shau-chew fû*, which has ſtately Walls, ſo contrived, that a Man may go

Shau-chew fû.

[a] *Gemelli*'s Voyage round the World, as before, *p.* 381, *& ſeq.*

[b] This is falſe: He is conſidered a Protector only, as the Popiſh Saints are.

Road by Water from Nan-chang fû *to* Kanton *continued.*

Jan. 7.	*Na-men*, its Suburb	20 *Li*
8.	*Kyu-nyu*, Guard and Town	80
9.	Mountains of *Nan-ngan fu*	
10.	*Lan-zun*, Guard	80
11.	*Nan-ngan fu*	70 *Li*
12.	*Nan-hyong fu*	104
15.	*Pe-yan-tan*	20
16.	*Whan-tau*, Town and Guard	60
17.	*Sin-chan-ſhivi*, ditto	60
18.	*Shau-chew fu*	120

Peni-

1697. Gemelli Careri.

go quite round always under Cover. The Compaſs is above four Miles beſides the Suburbs. The Streets are long, ſtrait, well paved, and have good Shops. At the South End of it a navigable River falls into the great one that comes from the Weſt. THE twenty-ſecond, they paſſed the other Streight between the Mountains, where there is a great Temple with other little ones among the Rocks, ſhaded with high Trees. It was very hot, though in the Depth of Winter. Northward the Cold is very piercing as far as *Nan-ngan fû*; and from thence Southward the Heat prevails. About Sun-ſetting they met three great Boats, with Abundance of Flags and Banners, for there were *Mandarins* in them. The Miſſioners alſo uſe the ſame outward Shows, becauſe the *Chineſe* Chriſtians are much addicted to theſe exterior Pomps. The Heat was intolerable on the twenty-third, when they left to the Right the populous Town of *Sew-tan*, under the Shadow of an infinite Number of Trees.

Fu-ſhan deſcribed.

NEXT Day he landed at *Fu-ſhan*, croſſing the City (which is five Miles long, and three broad) all the Way among handſome and rich Shops of all Sorts of Commodities and Proviſions. This Place in *Italy* would paſs for a Village [a], becauſe it has no Wall, and is ſubordinate to *Kanton*: The River runneth through the Middle of it, and there are as many Boats on the Water as Houſes on the Land. At length he arrived at *Kanton*, when the *Franciſcan* Miſſioners imagined he had either been ſtopped on the Road, or fallen into ſome Trouble at *Pe-king*, becauſe the Jeſuits do not like that *Europeans* ſhould go thither. They were the more confirmed in their Opinion, becauſe the Author knew not the Language, nor his two Servants one Word of *Portugueze*, to underſtand him in changing ſo many Boats, and travelling ſo far by Land: To which muſt be added, his Diſtemper and Weakneſs, which he never recovered. This he ſays, to ſhew that Dangers and Misfortunes never diverted him; and he found, by Experience, that they are always repreſented greater than they really are by envious Perſons, on Purpoſe to diſappoint the moſt glorious Undertakings.

Arrive at Kanton.

Length of the Journey.

THE Muleteers reckoned from *Pe-king* to *Nan-chang fû* three thouſand two hundred and thirteen *Li*; and the Watermen, from thence to *Kanton*, two thouſand one hundred and ſeventy-nine: In all, five thouſand three hundred and ninety-two *Li*, of two hundred and ſixty Paces each; which, reduced to *Italian* Miles, make a thouſand four hundred and two [b].

Return to Kanton.

WHILE *Gemelli* ſtaid here, he croſſed the River to ſee a famous Temple, which had three Courts, with gigantic Statues at the Gates of each. The ſecond Court had three Temples. In the biggeſt Nich of the great one were three gilt Statues ſitting, of an extraordinary Magnitude, with eight others on each Side. About the third Court were the Apartments of two hundred *Bonzas*, who lived on the Revenues of the Temple; and towards the Middle, a ſmall Marble Pyramid, thirty Foot high.

Vicarious Puniſhment.

ONE Day, paſſing-by the Governor's Court, he ſaw a Perſon receive the Baſtonado for the Crime of another, whoſe Name he, for the Purpoſe, had aſſumed, it being cuſtomary for poor People to undergo this Puniſhment for Hire; but the Jailor muſt be bribed for his Conſent. The Author was told by the Superior here, that this Abuſe had been carried ſo far, that the Friends of certain Thieves, condemned to Death, had prevailed on ſome poor Wretches to bear the Sentence pronounced, which they pretended was no more than a Drubbing; but the Fellows, having taken upon them the Names and Crimes of the Malefactors, were executed. This Villany being afterwards detected, all the Parties concerned in it were put to Death [c].

Proceeds to Ma-kau.

SATURDAY the third of *March*, he ſailed aboard a Champan, or great Boat, for *Ma-kau*. Being gotten as far as *Aonſon* [d], they were attacked by two Champans of Robbers; who, being taken for Guards of the Canal, were received as Friends, and ſaluted with the Drum. The Pirates returned the Civility, lifting their Hands on-high in Token of Friendſhip: Then, aſking if the others had any Salt, laid them aboard. The Sailors on this ſuſpecting them, fired two Piſtols at the Robbers; who being mere Cowards, fell-off in a Fright, and retired to a ſecret Part of the Iſland, for fear of the *Mandarin* of *Caſa Blanca* [e]. The Pilot would have caſt Anchor in Sight of the Pirates, and refuſed to go any farther,

[a] It is reckoned in *China* no better than a Village, or a *Ma-tew*, that is, a Place of Trade. [b] *Gemelli*'s Voyage round the World, as before, *p.* 383, *& ſeq.* [c] The ſame, *p.* 385. [d] Elſewhere, *Oanſon*. [e] *Gemelli* imputes this Danger to a Sacrifice which the Sailors had made juſt before to obtain a fair Wind, ſaying, *That profane Action could not but produce an unhappy Effect*: Yet none but himſelf, it ſeems,

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Road by Water from Nan-chang fû *to* Kanton *continued.*

Jan. 19.	*Peni*, Town and Guard	-	40 *Li*
20.	*Van-fu-kan*, Guard	- -	110
21.	*Hya-kew*, Guard	- - -	140 *Li*
22.	*Quan-ti-kew*	- -	140
23.	*Li-chi-ywen*	- -	100
24.	*Kanton*	- - -	80

came

1693. farther, under Pretence, that the Ebb had not a
Isbr. Ides. left Water enough: But having received a few Strokes for his Obstinacy, he then, laughing, hoisted both his Sails; and, passing by *Casa Blanca*, got to *Ma-kau* by Noon. The Womens Apparel here consists of two Pieces of Silk; one, wrapped about the Waist, serves for a Petticoat, and the other covers the Head and Breast. They wear Slippers; but go bare-legged. This Dress, though inconvenient, is modest: But the Ladies are better clad. They usually go abroad in close b wooden Chairs gilt, with a Ring a-Top, by which they are carried, like Cages, on a Pole. These Vehicles are so low, that the Person within is forced to sit cross-legged, after the *Turkish* Manner. The Men wear Breeches down to their Heels, which make them look like shaggy Dogs.

A Trip to Kanton. THE tenth, *Gemelli* went back to *Kanton* for his Baggage, taking a Chair: He passed, first, by *Casa Blanca*, or *White-House*, a little Town be- c fore mentioned, and at Night got to *Juma*; having travelled eighteen Miles. Next Day, the Road lying through Hills and Mountains, the Chairmen rested often. After Noon, he came to *Aon-son*, eighteen Miles farther. In the Evening, he departed, in a Boat; and sailing all Night, the twelfth, in the Morning, passed by *Shun-te*. In this Channel, though fresh Water, an infinite Number of large Oysters are taken; the Fish of some weighing a Pound, but not so well tasted as the *European*. The *Chinese* use the Shells as Stones in Building; and the *Portugueze* work them so thin, that they serve instead of Glass in their Windows. The thirteenth, he arrived at *Kanton*, at what Time the *Fwen*, or Vice-Roy, was setting out, with two hundred great Boats, to secure his Part of the Province, (the Whole being divided among three) where some Mutiny, or Invasion of Robbers was feared. The twentieth, he set-out on his Return for *Ma-kau*, where he arrived the twenty-third, in *Return to Ma-kau.* order to sail for the *Manillas* [a].

Russian *Embassy.*

CHAP. XII.

The TRAVELS *of* Everard Isbrand Ides, *the* Russian *Ambassador*, *in* China, 1693.

Translated from the Dutch.

Introduction. PURSUANT to our Method of bringing d together, from the several Authors, what relates to the same Country, we have extracted the following Particulars from the Relation, written by the Ambassador himself, intitled, *Three Years Travels from* Moscow, *over-land, to* China, *&c.* But as the greater Part of the Work concerns *Siberia* and *Great Tartary*, we shall defer an Account of the Author, and his Book, till we come to treat of the Northern Regions of *Asia*.

SECT. I.

The Ambassador's Arrival *at* Pe-king, *and Audience of the Emperor.*

Enters the great Wall. Its Structure. City Galkan. *Treated by the Governor. Their Entertainment. Manner of eating. A Play, accompanied with a Farce.* Chan-tun-nung. *Fine Stone Bridge.* Yugangu *Temple. Pilgrimage thither. City of Concubines.* Tong chew. *The City described. Seats near* Pe-king. *Soil, and Produce. Ambassador's public Entry. Emperor's Treat. Conducted to Court. Feasted by the Emperor, with Marks of Distinction. Brought up to the Throne. Questions asked him, during the Entertainment.*

Enters the great Wall. THE Ambassador and his Retinue having e advanced through the Country of the *Mongals* to the Frontiers of *China*, on the twenty-seventh of *October*, reached some Watch-Towers on the Pinacles of the Rocks; from whence they got Sight of the *Zagan-Krim* [b], that is, the great Wall; which they came to on the same Day. This really seems to be one of the Wonders of the World. About five hundred Fathom from this famous Wall is a Valley, each Side of which was provided with a Battery of hewn Stone,

came by any Damage; having had a Watch stolen from him, by the Sailors, in the Height of the Hurry, though he was not concerned in their Superstition: But, perhaps, he was concerned in some Superstition equally as bad; that is, in praying to St. *Januarius*, or some other Saint, during the Attempt of the Robbers.

[a] *Gemelli*'s Voyage round the World, as before, *p.* 391, *& seq.* [b] So the *Russians* call this *Grand Barrier.*

N.o 117

1 The Ambaſsador.
2 His Retinue.
3 The Daurian Koſaks.
4 Karawân of Horses and Camels.
5 City Chogon Koton
6 A Temple.
7 Chinese Guard and Watch Tower.
8 Temple on the Wall.
9 Second Chinese Guard.

Plate LVIII. Vol. III. p. 567

G. Child Sculp.t

1693 Ifbr. Ides. from one of which to the other, a Wall, about three Fathoms high, is erected, with an open Entrance. Paſſing through this fore Wall, they came to the Entry of the great Wall, about five hundred Fathom diſtant, through a Watch-Tower, about eight Fathom high, arched over with hewn Stone, and provided with maſſy Doors ſtrengthened with Iron; this Wall runs from Eaſt to Weſt, acroſs the Valley, up the extraordinary high Rocks; upon which, on each Side, a Tower is built, as the Print repreſents it.

Its Structure. THE Baſis of this Wall, for about a Foot high, was of large hewn Quarry-Stone, (whereof the Whole ſeemed formerly to have been built) and the Superſtructure compoſed of Brick and Lime. The firſt Entrance led them through a Plain, full one hundred Fathom broad, to another Guard-Port, with a Wall on each Side, which, like the firſt, was carried quite acroſs the Vale; each Port was guarded by fifty Men. On the firſt, or great Wall, ſtands a Temple, with the Enſigns of the Idol [a] and the Emperor flying on the Top. The Wall is full ſix Fathom high, and four thick; ſo that ſix Horſemen may eaſily ride a-breaſt on it; it was alſo in as good Repair as if it had not been erected above twenty or thirty Years before; no Part of it being fallen, or annoyed by the leaſt Weed or Filth.

City Galkan. FROM this laſt Watch-Tower they came into a Valley, about three hundred Fathom over, on which grew ſome large Willows; and on the Weſt Side, at the Foot of the Rock, was a magnificent Temple. A Muſquet-Shot from thence, was the City *Galkan* [b], which is incompaſſed with a high quadrangular Wall, but not very populous. Here the Ambaſſador was welcomed by the Diſcharge of three Iron Guns, and continued all Night in the Suburbs. The Streets were ſo crouded with People, that it was difficult to paſs them; being drawn together by the Sound of their Trumpets and Bagpipes; they never having heard any ſuch Muſic before. In the Evening, the *Mandarin* ſent to compliment his Excellency, and invited him to ſup with him, at the royal Palace, where the Emperor reſides when he paſſes this Way.

Treated by the Governor. COMING thither, he found the Governor and greateſt Officers of the City: After they had drank ſome Diſhes of Tea, he was entertained with a noble Supper, all the Action of a Play, and a Specimen of Muſic, conſiſting of all Sorts of Kettle-Drums and ſtringed Inſtruments, which made a confuſed Noiſe. They ſat on Stools by Couples; no more than two at each Table. Theſe Tables were finely japanned, and covered with exquiſite Needle-work Silk Carpets. They uſe no Table-Cloths, Napkins, Knives, Forks, or Plates: But only two ſmall Sticks of Ivory, or black Ebony, [c] were laid upon the Table; which was its whole Furniture. But, indeed, they are ſo wonderfully expert in the Uſe of theſe Sticks, that they can with them take-up a Pin's Head. They hold them in the right Hand, betwixt the Thumb and the two Fore-Fingers. Ruſſian Embaſſy.

Their Entertainment. ALL their Victuals, whether Soops, Rice, ſtewed or roaſted Meats, are brought to Table in *China* Cups, and not in Diſhes: Each Sort of Roaſt is ſerved-up alone, cut into ſmall Pieces; but the Banquet of Sweetmeats and Fruit, was diſhed-up in little *China* Baſons. Their Soops and Pottages are extraordinary grateful to the Taſte; as being enriched with very delicious Herbs and Spices. The Herb they put in their Soops, is found on Rocks in the Sea; and being boiled, appears ſlimy; when dried, it is green; as it alſo looks in the Soops. This Plant hath no Leaves, but grows with interwoven Branches. It is of a very agreeable Taſte, and eſteemed very wholſome; ſome think it to be abortive Satyrion, or Birds Neſts. They alſo dreſs ſhelled Shrimps, and Pigeons Eggs, with the Whites tinged red and yellow; they have beſides fine Sallading, eſpecially Endive, cut into ſmall long Slips, being very agreeable both to Taſte and Smell; this they lay uppermoſt in their former Diſh. Their Soops are not to be mended by the *German* Cooks.

Manner of eating. INSTEAD of Salt-ſellers, they have ſmall Saucers of Pickle or Brine, into which the Meat is dipped. And as they uſe no Spoons, they ſup their Soop out of the Cup, guiding the groſſer Part to their Mouths with the round Sticks, that nothing may run beſide, or drop on their Cloaths, which have nothing to ſave them: For though their Handkerchiefs hang by their Sides, they uſe them only to wipe their Lips. In the public Eating-Houſes, or Ordinaries, the Carver ſtands at the Table, and, in Preſence of the Gueſts, cutting the roaſt Meat into ſmall Bits, puts them into little Cups, which he ſets before them. He cuts off what is beſt dreſſed round the Bone, and then tears off the Remainder; making uſe of no Cloth to wipe his Hands, which are greaſed up to the Elbows ſo plentifully, that the Sight of them is enough to turn one's Stomach.

THEIR Liquors, are Brandy, which they call *Arakka*; and *Taraſu*, a Sort of Wine they drink warm. This is a Decoction of immature Rice; which, after it hath been kept a Year or two, in Colour, Taſte, and Strength, very much reſembles the beſt *Rheniſh* Wine.

A Play, accompanied WHILST they were at Table, the principal Player, upon his Knees, preſented the *Mandarin* with a Book of red Paper, containing a Liſt of Plays written in black Letters; of which the

[a] He ſhould have ſaid, the Saint, Hero, or Guardian Angel.
[b] Afterwards, *Gulga*, and *Galgan*.
[c] The *Engliſh* call them *Chop-Sticks*, as it were Sticks for the Chops.

Man-

1693. Isbr. Ides. *Mandarin* having chosen one, he bowed his Head to the Earth; and then rising up, began the Performance.

FIRST, entred a very beautiful Lady, magnificently dressed in Cloth of Gold, adorned with Jewels, and a Crown on her Head. She sang her Speech, with a charming Voice, and agreeable Motion of the Body, playing with her Hands; in one of which she held a Fan. The Prologue thus performed, the Play followed; the Story of which turned upon a *Chinese* Emperor long since dead, who had behaved himself well towards his Country; and, in Honour of whose Memory, the Play was written. Sometimes he appeared in royal Robes, with a flat Ivory Sceptre in his Hand; and sometimes his Officers shewed themselves with Ensigns, Arms, Drums, *&c.*

With a Farce. BY Intervals, a Sort of Farce was acted by their Lacqueys, whose antic Dress, and painted Faces, (says the Ambassador) were as well as any I have seen in *Europe*. As far as was interpreted to him, it was very diverting: Especially one Part, which represented a Person who had been tricked into a Marriage with a leud Woman; and, fancying her constant to him, had the Mortification to see another make Love to her before his Face: They also, according to their Manner, danced to the Lute. Three several Plays were acted, which held till towards Midnight. The twenty-eighth [a], setting forwards, he passed a floating wooden Bridge over the River *Lungo*, which runs South-Eastwards to the Sea.

Chan-tun-nung. BEING arrived at the City of *Chan-tun-nung* [b], near that of *Lania*, they were welcomed by the Discharge of several Guns, and lodged in the Suburbs. The *Mandarin* sent to compliment and invite him to Supper; pursuant to which, in Company with the Governor and principal Officers of the City, he was splendidly entertained at the Emperor's Country Palace, and again diverted with Farces. On the same Day, they passed the *Chung-ho* [c], which also flows Eastward, near the City of *Lania*.

Pine Stone Bridge. THE twenty-ninth, he went on, and crossed a Morass, over which lay a very fine Stone Bridge, with numerous Arches, all of square Stone, and adorned with all Sorts of Imagery; but especially Figures of Lions. He passed through several considerable Towns, and large Villages, all very populous, and provided with Necessaries for Travellers: Here they observed, more especially, a great Number of Inns, Cooks-Shops, and Tea-Houses. In the Evening he came to the City of *Chunguncha* [d], where, being indisposed with a tedious Day's Journey, he declined the *Mandarin*'s Invitation; and, staying at home, refreshed himself with the charming Fruits of that Country; as, Grapes, Lemons, Oranges, Apples, Pears, Chestnuts, large and small Nuts, *&c* [e].

Russian Embassy.

THE thirtieth, they travelled up a high Rock, passing by the Temple called *Yugangu*, whose Front appeared very beautiful, being all of square Stone, like a strong Fort or Castle. Next Day they passed over a high Mountain, by a beautiful Cloyster; and several Towns and Villages. This Temple is very famous on Account of the Image of a former *Chinese* King, or false God [f]; which induces whole Villages, as far as the great Wall, to come hither with their Priests, in Pilgrimage, twice a Year: In the Spring, to implore a fruitful Summer; and after Harvest, to thank their Deity for a good Crop. The Women being dressed in their best Apparel, ride on Asses in the Middle of the Procession. The Priests carry painted and metallic Images; some, a Sort of long Trumpets; others, Flutes, Drums, and Kettle-Drums; with which they make a horrid Noise. They were all followed by a *Lama*, or idolatrous Priest, with a Basket fastened to his Body, in which were triangular folded Papers, some gilded, and others silvered over. These he scattered on the Way, about an hundred Fathom from the Cloyster, in Honour of this Wonder-working Statue. Another carried burning perfumed Tapers, which lasted till they arrived at the intended Place. These Pilgrims stay several Days there, passing their Time in all Manner of Diversions as well as Devotion.

Yugangu Temple. *Pilgrimage thither.*

PROSECUTING their Journey, they passed by a City inhabited only by the Emperor's Concubines, and their Retinue; where that Monarch stays several Days when he goes a-hunting. The City is not large; but hath a great many fine Stone Palaces, covered with red Tiles [g]; is full of Idol Temples, and incompassed with a high Stone Wall. About three Cannon-Shot West of this Place, is a Spring of boiling-hot Water; of which, a hot Bath is made.

City of Concubines.

THE thirty-first, having passed many Towns and Villages, they came to *Ki-chu*: Here the Hills, both to the East and West, began to appear; though, on the South-East and Western Sides, they could not yet see

[a] The Dates, which are omitted in the Original, are inserted from the Order of Time, and the Journal of *Adam Brand*, Secretary to the Embassy.

[b] In the Original, *Xan-tun-nung*; the *X* being used for *Ch*.

[c] In the Original, *Xungo*. It should be, perhaps, *Chang chun yuen*.

[d] In the Original, *Xungunxa*.

[e] *Isbrand Ides*'s Travels to *China*, p. 60, *& seq.*

[f] You see how Papists, of all Countries, ignorantly, or maliciously, misrepresent Things.

[g] This is, possibly, the *Red City*, near the great Wall; where, *Brand* says, the Emperor's Sister resided.

City Tong-chew, *from* Isbrant Ides.

Pilgramage *to obtain a* fertile Year, *from* Isbrant Ides.

1693. Isbr. Ides. the great Wall. Going from hence, they crossed the River *Chang-ho*, over a Stone Bridge; and posed that Night at *Chang-ho-li* [a].

Tongchew. THE second of *November*, after passing several Towns and Villages, they crossed the River *Tong-ho* [b], over a Stone Bridge, to the City of *Tong chew* [c]; where the Governor and principal Officers, with a great Train of Horsemen, came as far as the Bridge to welcome the Ambassador, and treated him splendidly at Dinner. He was a very great Lord, and, by Birth, a *Mongal Tartar*; a very affable well-bred Man.

The City described. *TONG CHEW* is very large and populous, well walled, and a Place of great Trade, by Reason of the Water-Carriage from thence to *Japan*, and the Provinces of *Nan-king* and *Korea* [d]. In the *China* Earthen-Ware Market, which he rode through, he saw vast Quantities of the finest Porcelain in the World. He also observed abundance of Temples and Cloysters. The River was full of Junks or Barks; besides several which belonged to the Emperor. There were others hauled on Shore, and inhabited in Winter like Houses; although there is but very little Winter here [e], nor doth the River ever freeze-up, though sometimes Ice appears on the Shore. These Junks are indifferently large, and built strong: The Joints are smeared over with a Sort of Clay mixed with some other Ingredients; which, once dried, keeps faster and firmer than any Pitch. The Masts are a Sort of Bambûs, hollow within, but yet very firm; and some of them are as thick as a Man's Waist. The Sails are a certain Sort of Rushes woven together; which, in furling, fold up as pliable as Flags. The fore Part of these Ships is very flat, being built archwise from Top to Bottom, and very conveniently fitted for the Sea. The Inhabitants say, with a good Wind, in one of them, they can reach the Sea of *Korea* in three or four Days; and in four or five more, the Island of *Japan*.

Seats near Pe-king. THE third, about ten in the Morning, they approached within half a Mile of *Pe-king*; passing-by several magnificent Country Seats, belonging to the *Mandarins* and Citizens. These stood on both Sides of the Road, with wide Canals before them, to carry off the Water, covered with little Stone Bridges, opposite to the Houses. Most of the Gardens had very fine Garden-Houses, and were fenced with Stone Walls, adorned with carved Gates, which were left open on the Ambassador's Account, as he supposes. The largest Paths were planted on each Side with Cypresses and Cedars, which made the Passage charming. These pleasant Seats continued to the Entrance of the City. It is also observable, that from the great Wall to *Pe-king*, at the Distance of about every half Mile, there are Watch-Towers; each with five or six Soldiers, who, Night and Day, display the Emperor's Flags and Ensigns. These Turrets, like Beacons, serve to give Notice of an Enemy's Approach from the East, by lighting Fires at Top; which is done so expeditiously from one to another, that in a very few Hours the News reaches *Pe-king*.

Russian *Embassy.*

THE Land, from the City of *Lania*, hitherto, is plain, and good arable Ground, producing Rice, Barley, Millet, Wheat, Oats, Pease, and Beans; but no Rye. The Roads are very broad, strait, and well kept: For if but one Stone be found on them, it is immediately thrown to the Side, by Persons expresly appointed for that Purpose. In all the Villages they saw Pails filled with Water, standing ready for the Camels and Asses to drink: And, to the Ambassador's great Wonder, the Highways were as noisy, by Reason of the Multitude of Travellers and Waggons, as if they were the crouded Streets of a populous City.

Soil, and Produce.

HAVING dispatched his Karawân, with all the travelling Baggage, into the City, an Hour before, he marched in due Order with his Escorte, and those who were ordered to ride before him; making in all ninety Persons, besides several *Kosaks*. The Gates and Streets were so crouded, that the Emperor's *Bo-shi* [f], or Way-clearers, had enough to do to make Room for him and his Retinue to pass. Several *Mandarins* came to compliment him on his Arrival, as soon as he drew near the Hotel of Ambassadors: The Court of which, as well as both Sides of the Street, were lined with Soldiers. Riding through it, they brought him to his Apartment; where they were instantly furnished with all Manner of Provisions and Refreshments. Thus they finished their long and difficult Journey of one Year and eight Months, without the Loss of any more than one Man.

Ambassador's public Entry.

THREE Days after, according to Custom, the Emperor's Orders came for him to appear above, and receive a Table or Meal of Welcome. He was conducted by several great *Mandarins* into the Castle; where the Vice-Roy, *Sungut Doriamba*, Uncle to the Emperor, and four of the greatest Lords of the Court, received and welcomed him. Having seated himself along with them on the Floor, covered with Carpets, the Vice-Roy, in his Majesty's Name, acquainted

Emperor's Treat.

[a] In the Original, the first is *Xangu*, the last *Xangole*. [b] In the Original, *Tungo*. [c] In the same, *Tunxo*. This City has been often mentioned before. [d] This makes *Korea* a Province of *China*: But formerly, however, it was a tributary Kingdom. [e] Yet *Gemelli* found it so cold, he could not stay in *Pe-king*: But the Difference lay in the Constitution of the two Travellers; one having been bred in the warm Climate of *Naples*, the other inured to the freezing Skies of *Russia*. [f] In the Original, *Boschy*.

1693. Ifbr. Ides. him, that the Emperor, his Lord and Master, presented him with this Table, or Entertainment; and that, though he could not himself be present, yet he desired that the Ambassador would accept this Meal as a Welcome after such a long Journey. Hereupon the Table was covered with cold Meats; as, roast Geese, Chickens, Pork and Mutton; besides all Sorts of Fruit and Confections. The Table appointed for his Excellency, who sat alone, was about an Ell square; and the Dishes all of Silver, piled one upon another, amounted to the Number of seventy [a].

THEY were entertained with Tea, and the Ambassador with *Tara sun* [b] and Rhenish Wines. The Vice-Roy and other Lords diverted themselves by smoaking Tobacco. At the End that great Officer made his Compliments to his Excellency, desiring that he would accept of this Entertainment as a Testimony of the Emperor's Favour; and that in a few Days he might expect his Majesty's Orders to bring his Credentials, and receive his public Audience: Upon which, rising-up and thanking him for the Emperor's Favours, *Ifbrand Ides* took his Leave.

Conducted to Court. ON the twelfth, the Vice-Roy sent some *Mandarins* to give him Notice to appear with their *Czarish* Majesties Credentials next Morning in the Castle [c]: Accordingly, at eight o'Clock, three principal *Mandarins* came to conduct him thither, bringing with them fifty Horses for his Retinue. Besides their common Habit, they were also dressed in Robes, which were embroidered, some with Dragons, others with Lions, and a third Sort with Tygers and Cranes on the Breast and Back, worked with Gold-Thread. Coming to a Pillar, with some Characters engraven on it at the outer Gate, he was directed to alight. From thence he walked through five outer Courts to the Castle itself, where he found a great Number of *Mandarins* waiting for him, all cloathed in their richest Robes. After they had mutually exchanged Compliments, the Emperor appeared on his Throne; upon which the Ambassador delivered his Credentials, and after the usual Ceremonies, and a short Speech, was conducted back.

Feasted by the Emperor. THE sixteenth, being invited to eat before his Majesty, he rode to court in the Morning, accompanied with the *Mandarins* thereto appointed, and the chief Gentlemen of his Retinue. In the sixth Court he found a great many Lords and *Mandarins* standing in Rows; and shortly after an Order came for them to appear above in the Palace. As soon as the Ambassador entered, the Emperor mounted his exalted Throne; having near him some Persons who played very finely on the Fife, and a Life-Guard of twelve Men, with gilt Halbards without Points, but adorned with Leopards and Tygers Tails. As soon as his Majesty was seated, the Music ceased, and the Halbardiers seated themselves cross-legged on each Side below the Throne.

Russian Embassy.

THE Emperor's Table was furnished with cold Victuals, Fruits, and Sweet-Meats, served-up in Silver Dishes, and the Whole covered with yellow Damask. The Vice-Roy, his Majesty's Uncle, and two other of the principal Nobles stood on each Side of him, and the Ambassador was placed on the right Hand of the Throne, about four Fathom distant from the Emperor; who looking very earnestly at him, ordered the Vice-Roy (who received his Commands on his Knees) to bring him nearer: Upon which, that great Man taking him by the Hand, set him about two Fathom distant; and his Retinue were placed about six behind him. The Emperor a second Time sent the Vice-Roy to him with the utmost Respect, to ask after the Health of their *Czarish* Majesties: Then he caused his Table to be uncovered, and desired *Ifbrand* to eat, a Table being spread for himself alone. The other Lords and *Mandarins*, about two hundred in Number, took their Places according to their Quality, sitting two at each Table, in the *Persian* Manner, upon Carpets, with their Legs under them; which Custom he also was obliged to comply with.

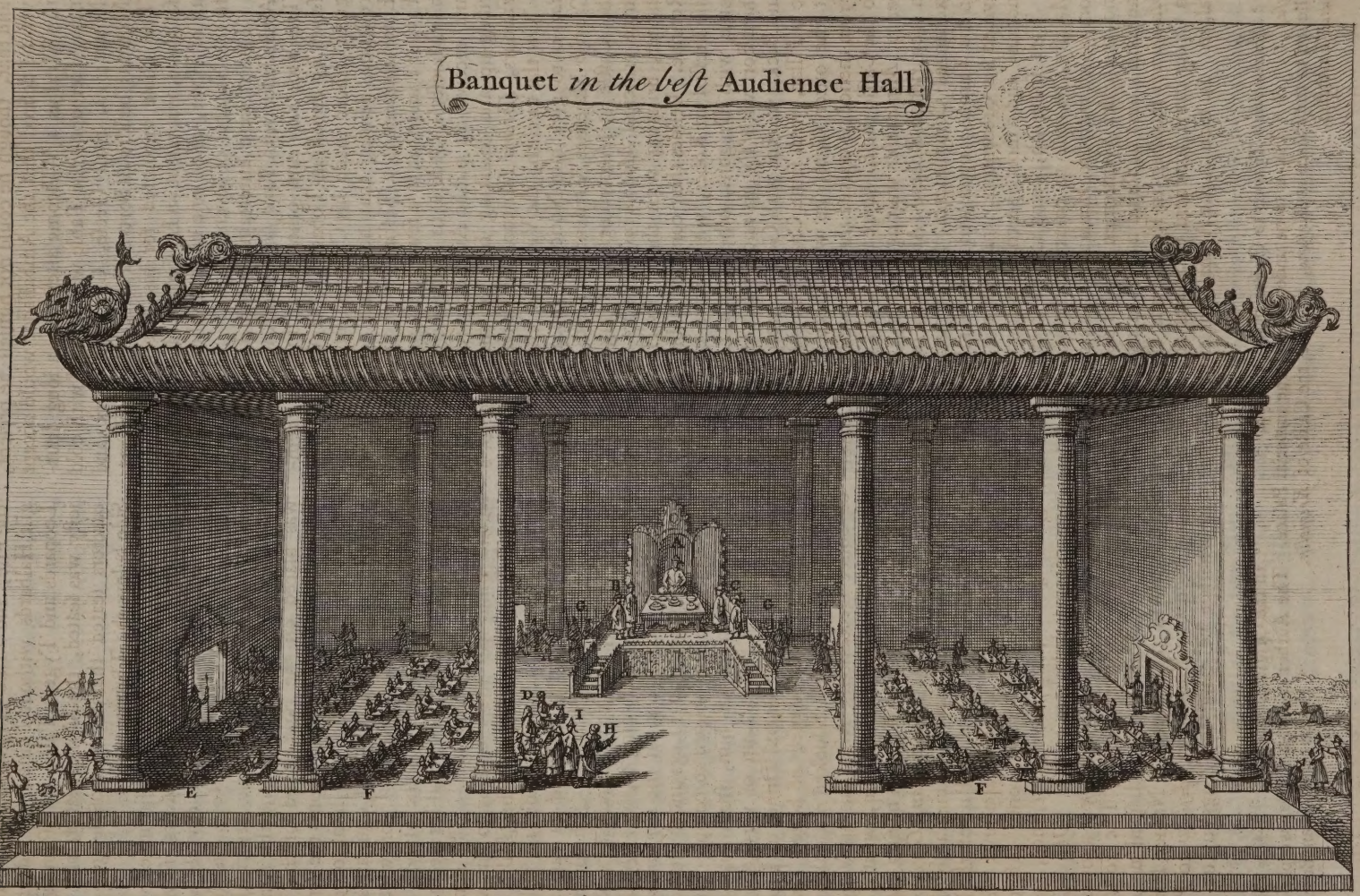
With Marks of Distinction.

THE Emperor sent him, from his Table, a roast Goose, a Pig, a Loin of very good Mutton; and soon after several Dishes of Fruit, and a Sort of Drink composed of boiled Tea, fried Meal and Butter, which looked not unlike Bean [d] or Coffee Decoction. After this his Majesty ordered the Vice-Roy to ask him, what *European* Languages he understood? And having answered, that he could speak the *Russian*, *German*, *Low Dutch*, and a little *Italian*, he immediately dispatched some Servants to the hinder Part of the Palace; which done, there instantly appeared three Jesuits, who approached the Throne. After kneeling and performing their Reverence, the Emperor commanded them to rise. One was *John Francis Gerbillon*, a *Frenchman*; another, *Anthony Thomas*, a *Portugueze*. The former approaching the Ambassador, and speaking *Italian*, asked him, in the Emperor's Name, how long he had been travelling from *Moskow* to *Pe-king*, and whether he came by Waggon, on Horse-

Questions asked him.

[a] *Ifbrand Ides*'s Travels to *China*, p. 64, &c. *seqq.* [b] In the Original, *Tarasoen*. Before called *Tarasu*. [c] This is to be understood of the imperial Palace. The Author calls it a Castle, we presume, in Allusion to the Palace at *Moskow*, which is the Castle of *Kremelin*. [d] Hence called Bean-Broth in the *Dutch* Embassies.

back,



A. *The Emperor.*
B. *The Jesuits Thomas & Gerbillon.*
C. *Dosianba & Aligamba, Ministers.*
D. *Ambassador between ye Emp.rs Unkle & another Prince.*
E. *The chief of his Retinue.*
F. *Principal Ministers of State.*
G. *Emperor's Life Guard.*
H. *Russian Interpreter in the Tartar Language.*
I. *Chinese Interpreter in the same.*

T. Basire sculp

1693. back, or by Water? Having received an Answer, he returned to inform his Majesty, who replied, *Go wa, Go wa*, that is, *Very well.*

Isbr. Ides.

Brought-up to the Throne.

THE Vice-Roy then acquainting his Excellency, that it was the Emperor's most gracious Pleasure that he should approach nearer the Presence, by coming-up to the Throne, led him by the Hand up six Steps, and set him at the Table opposite to his Majesty, to whom he paid his most humble Respects: Then *Gerbillon*, after the Emperor had talked to him, again asked the Ambassador, how long he had been on the Road thither; in what Manner he travelled; in what Latitude *Moskow* was situate; and how far distant from *Poland*, *France*, *Italy*, *Portugal*, or *Holland?* His Majesty, as soon as he had received the Answers, which seemed to please him, gave the Vice-Roy a Gold Cup of *Tartarian* Liquor, called *Kúmis*, (a Sort of Brandy distilled from Mares Milk) in order to hand it to his Excellency; which having tasted, he returned it. After this the Emperor ordered his Retinue to advance within three Fathom of his Throne, and entertained them with the same Liquor: Then paying his Compliment in the *European* Manner, the Vice-Roy conducted him by the Hand to his former Place; where, after sitting for a Quarter of an Hour, he was desired to rise.

During the Entertainment.

PRESENTLY the Emperor arose, and having saluted him, descended from his Throne and went-out of the Audience-Hall by a Door on the left Hand. As his Majesty was leaving the Place, he sent the Vice-Roy to ask *Isbrand Ides*, whether he had heard any News out of *Europe* concerning *Grimaldi*, who had been dispatched thither on the Emperor's Affairs. He answered, that when he left *Moskow* he was informed, that Jesuit, with a Retinue of twenty-five Persons, arrived at *Smyrna*, and resolved to prosecute his Travels through *Persia* and *India*. The Emperor replied, *He is safe arrived at* Goa, *and upon his Departure thence, in order to his Return hither; and it is seven Years since he left* China [a].

SECT. II.

The Ambassador's *farther* Entertainment *during his Stay at* Pe-king.

The Palace described. The Emperor's Throne. His Person. The Playhouse. Expert Jugglers. Comedy and Farce. Treated by the Vice-Roy: Order of the Dinner. The Treasurer's Treat. Markets of Pe-king. *Feast of the new Year. Processions of Priests. Audience of Leave: Ceremony of it. Imperial Guards. Jesuits House and Church. The Emperor's Elephants. Their great Docility. Dogs Flesh eaten. Rope dancing Apes. Strange Animals. The Ambassador leaves* Pe-king.

Russian Embassy.

The Palace described.

THE imperial Palace is an oblong, square, Brick Building, twice as long as broad, and eight Fathom high to the Roof, which is covered with yellow glazed Tiles; whereon were fixed Lions, Dragons, and all Sorts of Imagery. The Ascent to the Hall was by several Steps; and the farther Part or Entrance of it provided with small open Places or Windows, which were not glazed, but peaked with Paper. At each End was a Door, the Tops of which were adorned with a Sort of carved Work, somewhat like a Crown, extraordinary well gilt. The Inside of the Roof, which serves for the Ceiling, was composed of curious Pannels beautifully coloured, japanned, and finely gilded. This Hall is about thirty Fathom long, and ten broad. The Floor, according to the *Tartarian* Mode, was covered with Carpets, adorned with Landskips and Figures.

The Emperor's Throne.

THE Throne is placed opposite to the Eastern Entrance, against the hind Wall, and is about three Fathom broad, and as many long. Before it are two Ascents, with six Steps each, adorned with Rails and cast Representations of Leaves very well gilt. On the right and left Sides were also Rails of cast Imagery: These some report to be Gold, and others, Silver; which are also extraordinary well gilt. Exactly in the Middle of this raised Place is a Throne, somewhat like an Altar, which opens with two Doors; and in it the Emperor's Seat, about an Ell high, covered with black Sables, on which he sat with his Legs across under him.

His Person.

THIS Monarch was then aged about fifty Years, his Mien was very agreeable; he had large black Eyes, and his Nose was somewhat raised: He wore small black Mustachio's, but had very little or no Beard. He was very much pitted with the Small-Pox, and of a middling Stature. His Dress consisted of a common dark-coloured Damask Waistcoat, and a Coat of deep blue Satin, adorned with Ermins. A String of Coral hung from his Neck down on his Breast. He had a warm Cap on his Head, turned-up with Sable: To which was added, a red Silk Knot, and some Peacocks Feathers falling-down backwards. His Hair plaited into one Lock hung behind him. He had Boots on, made of black Velvet, but no Gold nor Jewels about him. During the Dinner a profound Silence was observed amongst the *Mandarins*, who forbore so much as speaking to one another; all sitting very still, with modest, down-cast Eyes.

The Playhouse.

NEXT Day the Emperor sent two *Mandarins*,

[a] *Isbrand Ides*'s Travels to *China*, p. 68, & *seqq.*

1693. *Isbr. Ides.* with fifty Horses for his Retinue; and a Message, importing, that it was his Majesty's Pleasure, that if the Ambassador desired to see the City, all that was worth his viewing should be shewed him. Hereupon he rode-out with those Officers, who, by the King's Command, brought him to a Sort of Play-house, or Court of Diversion; a very lofty, large Building, with a great Stage in it, adorned with carved Imagery finely painted. In the Middle of this Palace was an open Place encompassed with Galleries: Here the *Mandarins* desired the *Russians* to sit-down on Chairs; and having entertained *Isbrand Ides* with Tea and *Tharasin*[a] Wine, they were treated with a Comedy, and the Diversion of many different Sorts of exquisite Jugglers, who seemed to produce all Sorts of Fruit, live Birds and Crabs; performing all the Dexterities of that Kind practised in *Europe*. Others played with round Glass Balls, as big as a Man's Head, at the Point of a sharp Stick; tossing them several Ways without breaking or letting them fall, that it was really surprizing. After this a Bambû-Cane, about seven Foot high, being held upright by six Men, a Boy about ten Years old crept up to the Top of it as nimbly as a Monkey, and laid himself on his Belly upon the Point or End of it, turning himself several Times round: After which, rising up, he set one Foot on the Bambû, holding fast to it with one Hand, and then loosing his Hold, clapped his Hands together, and run very swiftly down; and shewed several other Feats of Agility, which were really wonderful.

Expert Jugglers.

Comedy and Farce.

THE Comedies also appeared very well, by reason they were acted by the Emperor's Players. They frequently appeared in Changes of very rich Dresses, embroidered in Gold and Silver; and the Plot turned on the Story of a triumphant Hero, in which were brought-in their Images, and a late Emperor, whose Face was painted of a Blood-Colour. This was interlaced with a Farce, or diverting Entertainment, of two young Women well-dressed, who stood each on a Man's Shoulder, and nicely played with their Fans; bowing to one another, and keeping Time to the Music as exactly as if they had danced on the Ground. Two little Boys played as *Hosticki*, in very fantastical Habits, and recited their Parts very well. These Diversions ended, the Ambassador thanked the *Mandarins*, and returned home. On the same Day the King went-out a Tyger-Hunting without the great Wall, pursuant to his annual Custom, and returned in the Evening to *Pe-king*.

Treated by the Vice-Roy.

THE same Day also his Excellency was invited to a Repast by the Vice-Roy, or *Sungut Doriamba*, who received him in his Bed-Chamber; and after some Discourse, led him into his best Hall, or Parlour, where several Tables and Stools stood ready. The Tables were adorned with rich Tapestry Carpets of Silk and Gold, which were full wrought with Figures. They were also set-off with very beautiful, artificial Flowers, (for want of the natural, it being Winter) made of Crimson Velvets, and the most charming coloured Silks. On the fore Part of the Tables were placed Silver Cups, with lighted Pieces of *Kalamba* Wood, which afforded a very good Perfume. Next these stood delicate Wooden Images, and Variety of small Figures, or Puppets, finely painted and gilded. The Chairs or Stools, on which the Vice-Roy and the Ambassador sat, were, according to the *Tartarian* Fashion, hung at the Backs with Leopard and Tyger Skins, which appeared very magnificent.

Russian Embassy.

BEFORE each Person there was placed a larger Dish of Tea than ordinary; in which were put peeled Walnuts and Hasel-Nuts, with a little Iron-Spoon to take them out. After the Tea was drank-off, whichtasted very agreeably, little Agat Cups filled with Brandy, mixed with distilled Waters, were served about; and after that several Dishes, or rather Cups, of fried or broiled Fish, cut into small Pieces, were set in Heaps one upon another, garnished with fine Herbs and Flowers; and, as an Ornament, set on the fore Part of the Table in a Row. By them were placed six Cups of very agreeable Soops, dished-up with stewed Flesh and Fish. This Course was followed by several others of the richest Edibles, which were succeeded by all Sorts of delicate baked Meats. The Whole was closed with all Sorts of delicious Confects; as, candied Grapes, Lemons, Oranges, Chestnuts, and shelled Nuts[b].

Order of the Dinner.

DURING the Entertainment, a Play was acted in the same Room, interlarded with Songs and Dances by little Boys dressed in Man's Cloaths, who kept very good Time; and played on the Flute withal, distorting their Bodies into antic Postures, and dexterously managing a Fan. The Vice-Roy's Lady and Daughter also appeared at the farther Part of the Hall, standing at a Door half open. They were very richly dressed, according to the Mode of the *Mongalian Tartars*. Here they very divertingly spent about three Hours.

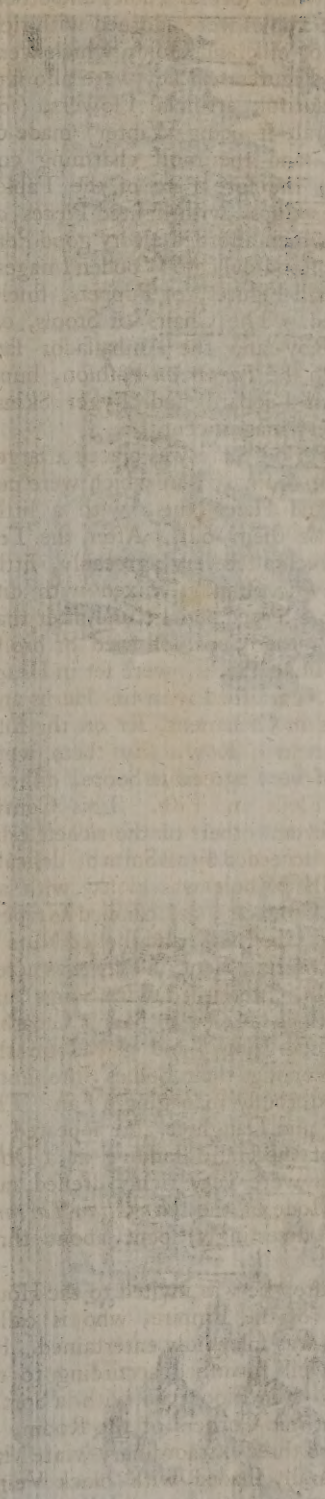
SOME Time after he was invited to the House of the Treasurer of the Empire, who is called *Shiloy*, where he was splendidly entertained. His Hall was very well furnished according to the *Chinese* Fashion: The Floor laid with a Sort of fine Stone. At three Corners of the Room, on Ebony Feet, stood three extraordinary white Marble Tables, naturally shaded with black Veins;

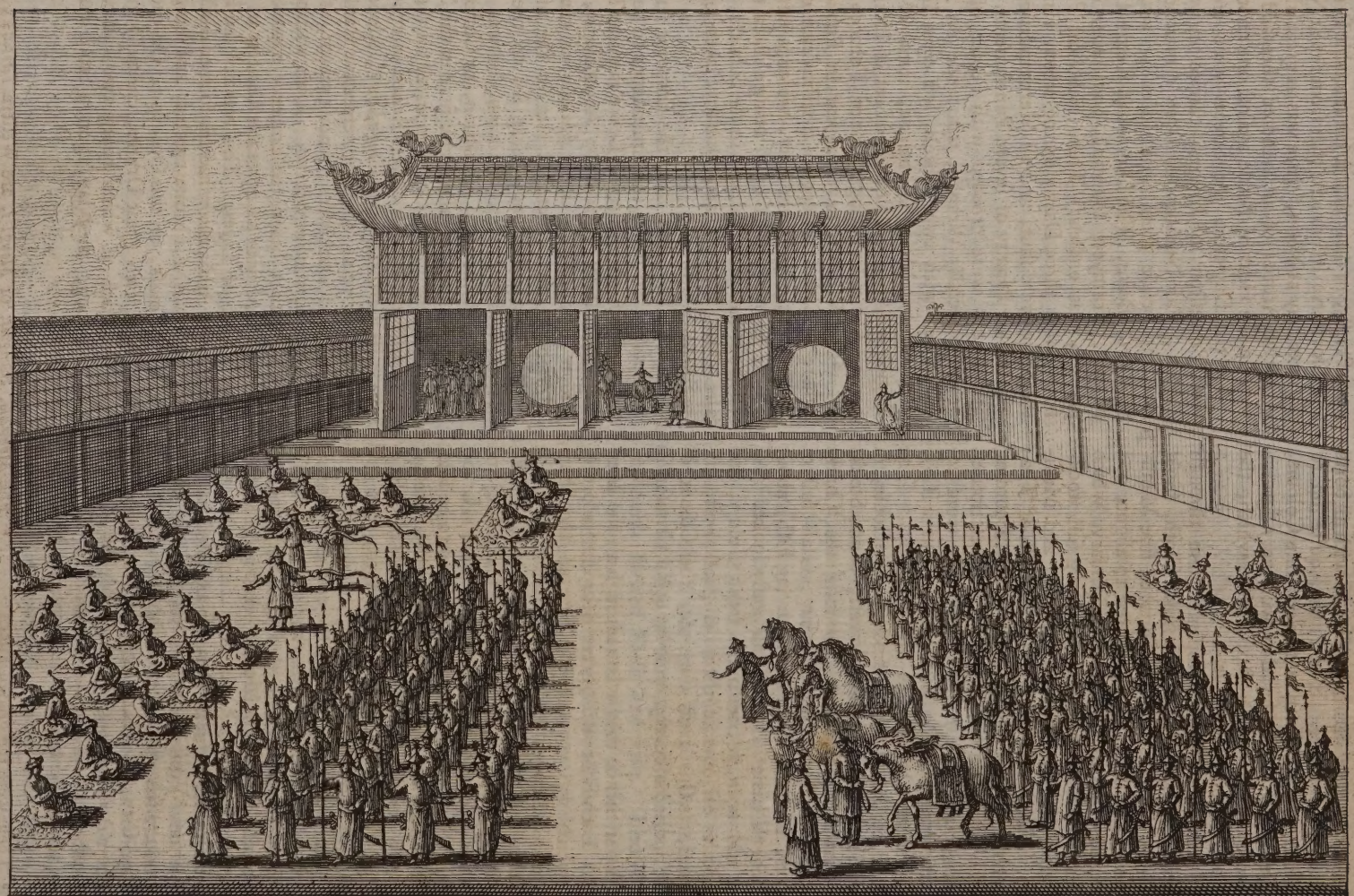
The Treasurer's Treat.

[a] Before called *Tarasu*, and *Tarasun*.

[b] *Isbrand Ides*'s Travels to *China*, p. 72, *& seqq.*

which





N°116.

Vol.3, Plate LVII, p.573.

Audience *of* Leave,
from Isbrant Ides.

J. Basire sculp.

1693. Ifbr. Ides. which repreſented beautiful Woods, Mountains, and Rivers: On them were placed high Silver Flower-Pots, very naturally adorned with all Sorts of beautiful Flowers. The Pillars, quite up to the Roof, were painted with very fine Colours. While they ſat at Table, they were very agreeably entertained with a Ball; after which, the Ambaſſador took his Leave.

Markets of Pe-king. WHEN this Lord accompanied him through the principal Markets, where Silk, Cloth, Gold and Silver, Jewels, and all Sorts of fine Manufactures were ſold, he was deſired to alight, and conducted to the Emperor's Diſpenſary, which he was curious to look into; it being full ſtocked with all Sorts of Roots, Herbs, and Medicines. He was here treated with a Diſh of Tea; and obſerved, while he ſtaid, that, according to the *European* Cuſtom, ſeveral Preſcriptions of Phyſicians were brought-in, which were accordingly prepared. Next to this was a Toy-ſhop, where he bought ſome Things. The Maſter of it had a very fine Garden-Houſe, in which were all Sorts of Flowers, young Stocks and Lemon-Trees, in Pots. Among other Things he ſhewed his Excellency a large Glaſs full of Water, in which were ſeveral living Fiſh, about a Finger's Length, which naturally looked as if they had been gilt with the fineſt Gold [a]; and the Scales of ſome of them being fallen-off, diſcovered, to his great Surprize, the Colour of their Bodies to be the moſt beautiful Crimſon in the World.

FROM thence they went through all the Markets. Each Shop had a great Board ſet before it, on which was very orderly written the Shop-keeper's Name, and the Commodities which he dealt in. In the Fiſh-Market he found all Sorts of living Fiſh; eſpecially Carps, Caroeſſes, and Water-Snakes, (which they eat here) Crabs, Shrimps, *&c.* all which ſtand in Tubs to be ſold, in great Abundance. Paſſing through another Market, he ſaw great Numbers of Harts, Roe-bucks, Hares, Pheaſants, Partridges, *&c.* and ſeveral other wild Game.

Feaſt of the new Year. THE ſeventh of *January* the cuſtomary annual Feſtival happened, which they obſerve for three Weeks. It began late at Night with the Appearance of the new Moon. And firſt the great Bell at the King's Court was rung, and their large Drums, expreſly kept for and uſed in their idolatrous Worſhip, were beaten, and ſeveral Cannon diſcharged. Upon this all the People in the City, of what Degree ſoever, according to their Ability, expreſſed their Joy by Rockets, Serpents, and all Sorts of Fireworks: To which they added the beating of an infinite Number of Drums; and, according to their Cuſtom, the ſounding of Trumpets by the *Lama's*, or idolatrous Prieſts, in their almoſt innumerable Temples and Cloyſters: Inſomuch, that from ten at Night, till next Day at Noon, there was as great a Noiſe as if two Armies of an hundred thouſand Men were in the Heat of Battle againſt one another. *Ruſſian Embaſſy.*

IN the Day-time the Streets were crouded with Proceſſions of Images, carried in various Shapes. Vaſt Numbers of *Lama's* marched before and beſide them with Incenſe-Pots, and Strings of Beads. The Drums and Kettle-Drums beating, Trumpets ſounding, and other Muſic playing, was endleſs. Theſe diabolical Proceſſions laſted three Days; during which Time all the Shops were ſhut, and all Merchandizing forbidden, on Penalty of ſevere Puniſhments. The Streets alſo were crouded with People of both Sexes, eſpecially Women, who rode on Aſſes, or Chaiſes with two Wheels, left open before. The Servant-Maids ſat behind, ſome of them ſinging whilſt others blew on a Sort of Hornpipe. Several Ladies ſat taking a Pipe of Tobacco openly. The Women never appear in Public any where in *China*, except in the Province of *Peking*, and chiefly in the City, which is inhabited by the *Tartars*; the *Chineſe* being obliged to live all about the City-Wall and in the Suburbs, where the chief Markets and public Places of Sale are kept. *Proceſſions of Prieſts.*

SOME Days after this, the Emperor ſent two *Mandarins* to deſire the Ambaſſador to be ready to receive his Audience of Leave the next Morning, two Hours before Day: Accordingly, three Hours before Day, three *Mandarins* came on Horſeback, and conducted him to the uſual alighting Place; whence being led to the third Court, and deſired to ſit down, he was entertained with the Bean Decoction, or Coffee, before-mentioned, uſually drank here in the Mornings. In the fourth Court appeared all the principal Officers in their richeſt Robes, dreſſed after the Eaſt *Tartarian*, or *Mongalian* [b], Mode, and ſeated, according to their reſpective Ranks, on the Eaſt and South Sides; among whom, at Break of Day, he was introduced. After waiting half an Hour, they heard the Emperor approaching, accompanied with an agreeable Concert of Fifes, and a Sort of Lutes. This was not the Hall in which the Ambaſſador had his former Audience; but here was a Throne erected, and hung with yellow Damaſk, on this Occaſion. On each Side of it were two great Drums, curiouſly gilt and painted, each of which being two Fathom and an half long, they lay upon a Stool made on Purpoſe. *Audience of Leave.*

[a] Theſe were the golden Fiſhes. [b] The *Mongals*, *Mongols*, or *Mongl's*, are Weſtern *Tartars*; but the Country they inhabit is reckoned, at preſent, Part of *Eaſtern Tartary*.

THE

1693. Isbr. Ides. *Ceremony of it.*

THE Emperor being ſeated, by his Command, the Herald, who ſtood before the Throne, going to the Preſence-Chamber Door, directed himſelf to the Lords, who ſat without in the Court; and uttering ſome Words, with a ſhrill Voice, he thrice, ſucceſſively, cried, *Stand-up, bow to the Earth.* Whilſt this was performing, three Times ſucceſſively, the Bells were rung, the Drums beaten, the Lute was touched, and three Pipes, made for that Purpoſe, were very loudly ſounded. Then two principal Lords came from the Emperor, to acquaint the Ambaſſador, that it was his Majeſty's Pleaſure, he ſhould approach nearer the Preſence. Accordingly they led him by the Hand from the Place where he was ſitting with his Retinue, being about eight Fathom diſtant from the Throne, till he was about three Fathom diſtant on one Side of it, where he ſat betwixt two *Wangs* [a], or Princes, by Birth *Tartarians*; and after having paid a reſpectful Compliment to the Emperor, his great Bell was rung, and the large Drums, on each Side, were beaten, which made as great a Noiſe as a Volley of Guns. The Flutes were alſo played on, and the beforementioned Pipes nine Times ſounded; upon which he was deſired to ſit down: Then a Diſh of Coffee, or Bean Decoction, was preſented to him. And after he had diſpatched the Affairs of their *Czariſh* Majeſties with the Emperor, he roſe up; and having paid his Compliment, his Majeſty alſo aroſe from his Throne, and went out at the Weſt Door to his Apartment.

Imperial Guards.

THE Emperor's Life-Guard were cloathed in red Calico, printed with red Figures as big as a Rix-Dollar: They wore ſmall Hats, adorned with yellow Feathers; were armed with Scimetars by their Sides, and fine Lances, with Colours fixed to them; and ſtood ranked at a Diſtance from the Throne, on each Side of the fourth Court; where alſo ſtood eight white Saddle-Horſes for Shew. In the third Court of State, were alſo placed four extraordinary large Elephants, one of which was white; all covered with rich embroidered Cloaths, and their Trappings with Silver gilt: They had each, on their Backs, a very fine carved wooden Caſtle, or Gallery, large enough for eight Perſons to ſit in. In this Court alſo ſtood the Emperor's Waggons, with two Wheels, and his Chaiſes, all hung with yellow Damaſk Curtains; likewiſe ſeveral Stands or Stools for Drums, Kettle-Drums, and other Inſtruments.

BEING gotten out of the Caſtle, the Ambaſſador rode to his Apartment in one of the Emperor's Waggons, drawn by an Elephant. On each Side ran ten Perſons, with a thick Rope in their Hands, faſtned to each Side of the Animal's Mouth; by Help of which, they lead and govern him: On his Neck alſo ſat a Man with an Iron Hook in his Hand; which alſo contributes to hold him in, and guide him. Though he went but his ordinary Pace, his Leaders were forced to run as ſwift as they could, in order to keep up with him [b].

Ruſſian Embaſſy.

Jeſuits Houſe and Church.

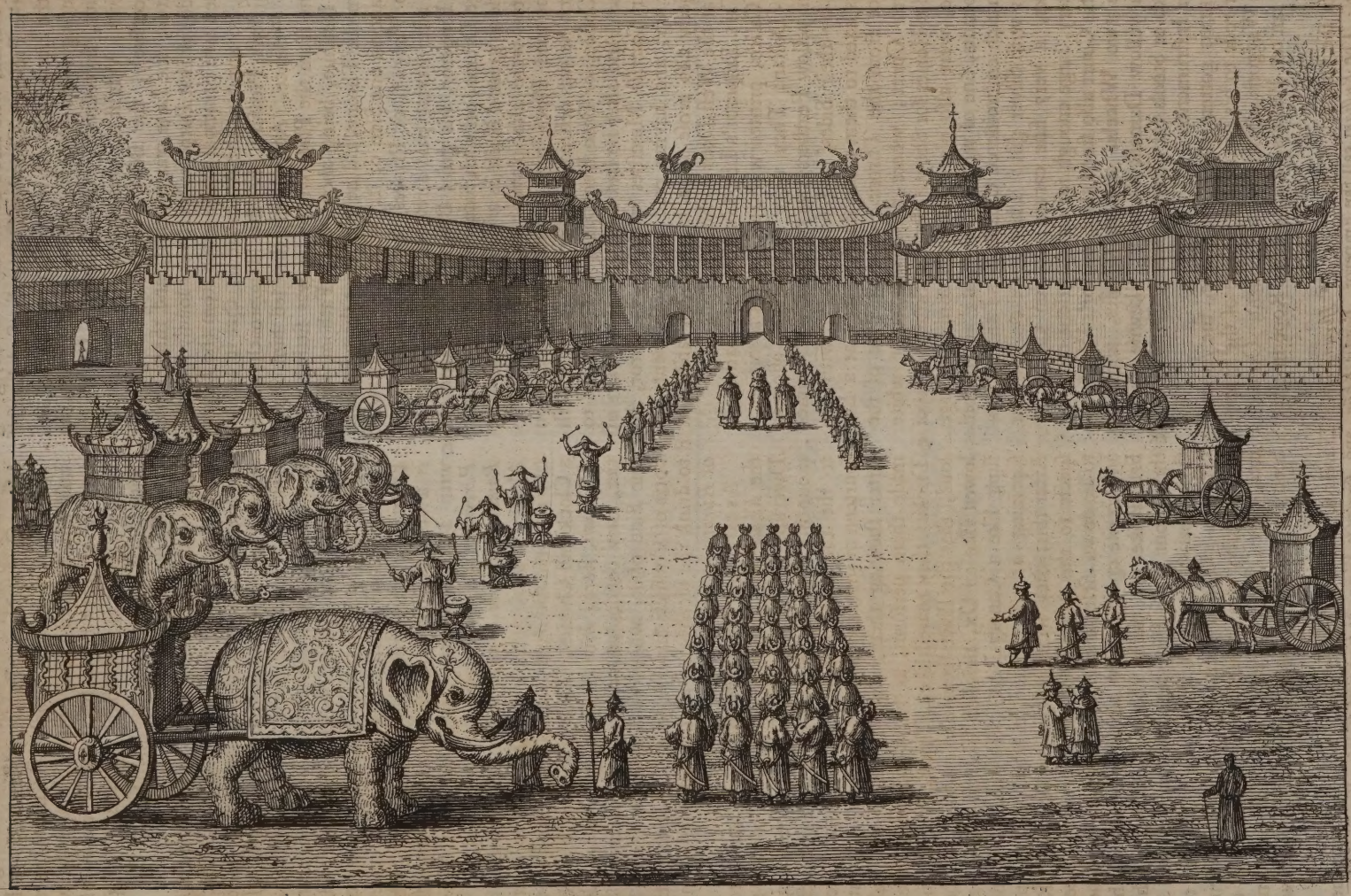
A FEW Days after, being invited by the Jeſuits, with the King's Leave, to viſit their Cloyſter, two *Mandarins*, according to Order, attended and conducted him thither. The Building was incompaſſed with a high Stone Wall, which had two very regular Stone Gates, after the *Italian* Manner. On the left Side of the Entrance, in the Court, under Shelter of a Roof, ſtand the cœleſtial and terreſtrial Globes, of an extraordinary Size; each being ſix Feet Diameter. From hence they proceeded to the Church, which is a very beautiful *Italian* Building, furniſhed with a large Organ, made by Friar *Thomas Pereyra*; and richly adorned, according to the *Roman Catholic* Uſage, with fine Images and Altars: It was, withal, large enough to contain two or three thouſand People. On the Top was a Clock and Chimes. Having ſhewed him their *Muſæum*, ſtored with all Sorts of *European* Rarities, they conducted him to an Apartment on one Side of it, where he was treated with all Sorts of Confects and Preſerves: Not forgetting to drink the Healths of all the Chriſtian Princes of *Europe* in rich Wines.

The Emperor's Elephants.

ABOUT this Time two *Mandarins* came from the *Khân* [c], to invite the Ambaſſador to take the Diverſion of ſeeing the City: Accordingly, mounting with his Retinue, they were conducted to the Emperor's Elephant-Stable, where ſtood fourteen of thoſe Beaſts; one of which was white: After ſhewing them, the Maſter of the Stable made them perform, at his Command, ſeveral Tricks; they roared like a Tyger, ſo dreadfully loud, that the Place ſeemed to tremble: Others lowed like an Ox, neighed like an Horſe, and ſung like a Canary-Bird: But what was moſt ſuprizing of all, ſome imitated a Trumpet. After this, they were obliged to pay their Reſpects to the Ambaſſador on their four Knees; to lie down firſt on one Side, then on the other, and to riſe up again. When they lie down, they firſt ſtrike-out their Fore-legs forward, then throw-out their Hind-legs backwards, and, by this Means, lie with their Bellies flat on the Ground. One of them, not yet broken, being very unruly, was loaden with heavy Chains on two Feet; and, for the whole Time, had not been removed from his Place: A great Pit was

Their great Docility.

[a] In the Original, *Wannes.* [b] *Iſbrand Ides*'s Travels to *China*, p. 75, *& ſeqq.* [c] Written here *Cham.* The *Ruſſians* call the Emperor, *Bogdoy Khân*, and *Amologdo Khân*, as being of *Tartar* Race.



Ambaſſador *conducted to* Audience.

N°.115 *T. Baſire ſculp.* Vol.3, Plate LV, p.574.

1717. Lange. dug before his Stall, that, in case he broke-loose, he might fall into it, and be prevented from coming into the Court to do any Mischief. All these Elephants were extraordinary large; and the Teeth of some six Feet long. The *Mandarins* told the Author, that they came from the King of *Siam*; who annually sends several, by Way of Tribute, to the Emperor of *China*. Their Food was only Rice-Straw, bound-up in small Trusses, which, with their Trunks, they convey, one after another, to their Mouths. b

Dog's Flesh eaten. In his Way back, he observed, at a great Officer's Door, some Persons fleaing a fat Dog: The *Mandarin* being asked, wherefore that was done? answered, that the Flesh of that Animal was a wholesome Sort of Food, especially in Summer, as being very cooling.

Next Day, the Vice-Roy sent a Tyger, or Panther, in a Cage, to the Ambassador's Court [a], to be shewn to the Author; as also several Jugglers with Monkeys and Mice, which had been c taught several very strange Tricks. They filled a Basket with Stuff-Coats of all Colours, each of *Rope-dancing Apes.* which an Ape took-out singly, at his Master's Command, never missing the Colour which he was ordered to take-out and put-on; always varying his Grimace with his Habit; after which, he not only danced on the Ground, but on a tight Rope, in a very diverting Manner. There were also two Mice fastned to their Chains, who, at the Word of Command, so intangled themselves in them, and immediately got loose, that it deserved Admiration: Yet, the odd Motions of these Vermin were still more surprizing. Russian *Embassy.*

The Jesuits told him, that, about three Years before, the Emperor received a Present, from an Island in the Eastern Sea, of four Animals, as big as ordinary Horses, each of which had two sharp Horns in the Forehead; and that they were sent to his Majesty's Park, about ten Miles [b] from *Pe-king*, to see if they had ever met with the like in *Europe*: But they affirmed, they had never before seen any of the Species. The Ambassador was very desirous to view them; but it being too far out of Town, and the Time of his Departure approaching, it proved impracticable. *Strange Animals.*

Latterly, he sat, one Morning in a Week, according to Custom, at the Emperor's Table. *Ambassador leaves Peking.* At length, having had Notice of his Departure, eight or ten Days before the Time, pursuant to his Request to the Vice-Roy, he left *Pe-king*, accompanied out of the City-Gate with a numerous Train of great Officers of State and *Mandarins*, on the nineteenth of *February*, 1694; and, on the twenty-fifth, reached the City of *Galgan*, close to the *Daurian* Wall, which they passed into *Tartary* [c].

CHAP. XIII.

The TRAVELS *of* Laurence Lange, *the* Russian *Envoy*, *in* China, *in* 1717.

Translated from the High-Dutch.

INTRODUCTION.

In *August*, 1715, the Czar, *Peter* I. Emperor of *Russia*, sent *Lange*, accompanied with one *Garwin*, an *English* Physician, as Envoy to *Kang-hi*, Emperor of *China*. His Journal, which he wrote on the Road, he, at his Return, communicated to the Author of the present State of *Russia*; who published it at the Beginning of the second Volume of that Work, printed in *High-Dutch*. This, the *English* Translator informs us, *Lange* was not pleased with; because that Journal was only an imperfect Draught, d which he intended to have improved and published himself. Accordingly, after his second Return from *China*, (where he was in 1723 [d]) a more complete Relation was published by himself, or with his Leave, we presume, in *German*. It is also in *French*, and makes a thin Volume, in Twelves. The Matters added in this new Edition, relate chiefly to *Tartary* and *Siberia*; those which concern *China* being much the same with what is to be found in the first: From e whence we have given the following Extract.

[a] So the Hotel was called, where the Ambassador was lodged. [b] By what follows, these should be *German* Miles, each equal to near four *English*. [c] *Isbrand Ides*'s Travels to *China*, p. 79, *&c seqq.* [d] See the *English* Translator's Preface to *The Present State of* Russia, which is ascribed to Mr. *Webber*, who a long Time resided at *Petersburg*, in Quality of the *English* Minister. This Book has gone through several foreign Editions with different Titles.

THE

1717. Lange.

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Chineſe *Wall.* Kalgan. Chan-chyenne *Palace: Detained there. Audience of the Emperor. Reverence paid him. Graciouſly received. Dine with the Chamberlain. The Emperor's kind Meſſage, and Preſents to them. Their Proviſion. No Stoves in* China. Chineſe *Embaſſy to* Ruſſia. *New Year ſolemnized. Honour paid to Age. Magnificent Fireworks. Preſent* Tartar *Family.* Kang-hi's *Advancement. His great Abilities: Juſtice and Liberality: Number of Children. His Religion. His Palace. The great Throne: Its magnificent Appearance. Emperor's Apartment. Audience given the Miſſioners. The Emperor's Perſon. His Preſent to them.*

Chineſe *Wall.*

THE ſixth of *November*, they paſſed the *Chineſe* Wall. It is built of Bricks, twelve Fathom in Breadth, and, as the Author gueſſed, three in Height; having ſquare Baſtions, an Arrow's-ſhot from each other. When they paſſed through the Gate, ſeven or eight Officers ſtood on their Right, neatly dreſſed in Satin; and thirty Soldiers on the Left, in a Line, preſenting, after their own Way, their Arms; which conſiſted of Sabres, Bows and Arrows. The Officers received them with great Civility, inviting them into their *Corps de Gard*, to take a Diſh of Tea and a Pipe of Tobacco, after the *Chineſe* Manner. At the Town of *Kalgan*, a League beyond, the Governor entertained them at his Houſe with great Politeneſs: Here a Courier came from the Governor of *Pe-king*, to inquire why they tarried; the Emperor having expected them long before. The *Mandarin*, apprehenſive of his Maſter's Diſpleaſure, diſpatched the Expreſs back, with an Anſwer, laying the Fault on the Envoys; and, next Day, hurried them away, contrary to his former Cuſtom, and unknown to them for what Reaſon; ſo that they arrived the ſame Night at the Town *Chanpingu*. The eighth, paſſing through many Towns and Villages, which lie ſo cloſe together, that they often ſaw three or four at once, they lay at *Nan-ku*.

Kalgan.

Chan-chyenne *Palace.*

THE eleventh, they arrived at *Chan-chyenne*, a Town lying three Leagues Weſt of *Pe-king*. The Emperor being there at his Pleaſure-Houſe, the *Mandarin* went to acquaint him with their Arrival; and, about half an Hour after, returned full Speed, with his Majeſty's Orders, for them immediately to appeart at Court; without giving them Time to change Cloaths, or ſo much as to bruſh the Duſt off. Having paſſed through one Court-yard into another, they were bid to wait the Emperor's Pleaſure; and, in a Moment, ſurrounded by ſome Hundreds of Perſons, who viewed them with ſo much Curioſity, that ſome pulled them by the Perukes, others by the Hats, examining their Dreſs to their very Skins. Thus they were hauled about, ſerving for a Shew to the *Chineſe*, till *Kilian Stumpf* and *Dominic Parennin*, the chief of the Jeſuits at *Pe-king*, came to them; and, in the Emperor's Name, aſked them ſome Queſtions concerning their Journey and the War with *Sweden*.

Ruſſian *Embaſſy.*

GARWIN, the *Engliſh* Phyſician, *Lange*'s Companion, was aſked in particular about his Medicines. While their Interpreters made Report to the Emperor of their Anſwers, they were preſented with a Silver Diſh of Tea, prepared with Milk and fried Meal; and were told, that it was the ſame his Majeſty uſed to drink himſelf. They reliſhed it very well, that Day being pretty cold, and having attended a long while in the Court in the open Air. At length, having anſwered ſome farther Queſtions, the Emperor ſent Orders to one of his Miniſters, who was Governor-General of the Weſtern *Tartary*, to take them with him to Supper; hereupon, they and the Jeſuits going to his Houſe, were nobly entertained. He diſcourſed with them about the Cuſtoms of the *Europeans* till Midnight; and, when they took Leave, told them, it was the Emperor's Pleaſure, that they ſhould make their Appearance at Court before Sun-riſing [a].

Detained there.

ON the twelfth, before Day-light, two *Mandarins* came to acquaint them, that the Emperor was already up, and had inquired after them. They following them to the Palace, were entertained with Tea by the great Chamberlain, an Eunuch; who informed them, that his Majeſty being buſy about Affairs of State, deſired them to wait in his Apartment till called to Audience. About two in the Afternoon, all the Miniſters of State being withdrawn, the above-mentioned great Officer, with whom they ſupped the Night before, came to aſk them, whether they were deſirous to ſee his Majeſty himſelf? They anſwered, that, in a Country ſo remote from *Europe*, they could receive no greater Honour than that of being admitted to pay their Reſpects to ſo great a Monarch.

Audience of the Emperor.

HE ſoon after returned, with Leave from his Majeſty, for them to appear before him, and Orders for the two Jeſuits to attend as Interpreters: So they walked between the latter, and were led through a third Court-yard into a Hall, where the Emperor was ſitting on a Throne. Upon entring it, they were obliged to kneel, and make three Bows, with their Heads to the Ground: Then riſing again, they performed the

Reverence paid him.

[a] *Lange*'s Journal in the preſent State of *Ruſſia*, vol. 2. *p.* 21, *& ſeqq.*

1717. Lange. same Ceremony a second and third Time, and remained on their Knees, with their Bodies upright. The Emperor ordering them to approach his Throne, one of the Chamberlains led them by the Hands to the Left of his Majesty, the Jesuits placing themselves on his Right; where again they all kneeled down on Cushions laid for that Purpose.

THE Emperor having inquired concerning his *Czarish* Majesty's Health, and how long they had been on the Road, asked, whether they were not cold in their strait and short Cloaths? They answered, that they did not find the Cold in this Country very sensibly, having been used to that of *Russia*, which is a great deal more severe; however, that they knew how to defend themselves against it, by Help of good Furs. Upon this, the Emperor spoke to one of his Chamberlains, who went out and fetched two Satin-Gowns, lined with white Fox-Skins, which he and another, by his Majesty's Order, put over their own Cloaths; for which they made another Bow with their Heads to the Ground. Then the Emperor bid them put-on their Gloves; and having continued some Time in that Posture, desired *Garwin* to feel his Pulse, and give his Opinion upon it. The Doctor answering, that his Majesty appeared to him to be in perfect Health, he seemed pleased, and gave them Leave to rise and withdraw into the Chamberlain's Apartment, where they had been before the Audience.

Graciously received.

Dine with the Chamberlain.

HAVING waited there a little while, the Emperor sent from his own Table some Ragoos, boiled Mutton, roasted Chickens, Geese, Ducks, *&c.* which were served up, all cut into small Pieces. The second Course consisted of a Dish of Fish dressed with minced Meat, and for each of them, some boiled Rice in a *China* Bowl, together with small Cakes filled with Fruit. While they were at Table with the Chamberlain and the two Jesuits, one of the Emperor's *Valet de Chambres* came to tell them, that he was ordered to bid them make good Chear, and to inquire how they liked the Dishes that were sent them: They returned Thanks for the great Favour, and very much commended their Fare; as, indeed, it deserved: And as for the rest, the Messenger could bear Witness they eat heartily: Though, at first, they were puzzled how to handle the *Chinese* Forks; which are only small turned Ivory Sticks.

Emperor's kind Message.

AFTER Dinner, they had Leave to return to their Lodgings: But before they left the Palace, the Emperor sent for *Parennin*, and ordered him to tell them as follows: *His Majesty, the Emperor of* China, *and first King of the whole World, sends Word to the* Russian *Ambassadors, that he knows them to be Strangers in his Empire, so remote from* Europe, *who are unacquainted with the Customs and Language of the Country; but that they ought to be under no Concern, because his Majesty will protect them not like Strangers, but like his own Children.*

Russian *Embassy.*

THEY were no sooner arrived at their Lodgings, but they were visited by another Chamberlain, and the two Jesuits, bringing a Present of Fruit from the Emperor; consisting of a Melon, three different Sorts of Grapes, and fresh Currants; all of a very delicious Taste. They were ordered likewise to inquire, whether the Envoys chose to wear their own Cloaths in his Country, or go in the *Chinese* Dress: As they left it to his Majesty's own Choice, the Chamberlain, having made Report of their Answer, soon after returned, with two *Chinese* Suits of Cloaths, besides Caps, Shirts, Stockings, and Boots; telling them, that the Emperor recommended the wearing of them. One Coat was lined with Fox-Skins, and the other with Marten: The upper Gowns were lined with the Skins of the Bellies of Foxes and Martens, most skilfully joined together, and so white, that they could hardly be distinguished from Ermin [a].

And Presents to them.

ON the fourteenth, they received another Visit from the above-mentioned Gentlemen, who took them to the Palace; where being asked, by the Emperor's Order, whether they designed to send any thing from his Dominions to his *Czarish* Majesty, they answered, that they made no doubt but that his *Czarish* Majesty would be much delighted to have some Curiosities of the Country, his Cabinet being furnished with few or none of them; but that being so newly arrived, they had no Opportunity of seeing many of them. Upon this the Emperor let them know, that if they would send him the Particulars of what they desired, they should be furnished out of his Collection. They replied, that being unacquainted with what were held Rarities in *China*, they should think those the best which the Emperor should be pleased to send them. About Noon they returned to their Lodgings, where they soon had another Visit from the same Gentlemen, who acquainted them, that the Emperor had ordered to provide them all with Beds; besides two Saddle-Mules for themselves, and Horses for their Servants, to be relieved every Day. Moreover, a monthly Allowance was assigned them, consisting of Money, Sheep, Rice, and Forage. It was likewise ordered, that, every Day, a *Mandarin* should keep them Com-

Their Provision.

[a] *Lange*'s Journal, in The present State of *Russia*, p. 23, *& seqq.*

1717. Lange. pany, and take Care they wanted for nothing: At the ſame Time, a Centinel was placed at their Door.

No Stoves in China. BEING afterwards left alone with the Jeſuits, *Lange* deſired *Parennin* to help him to a Stove of Porcelain, (conformable to the Draught he produced) if any was to be had at *Pe-king*. The *Frenchman* ſaid, no ſuch Thing was uſed in *China*, but thought it not impoſſible to get one made on Purpoſe; yet, that no-body would undertake it, unleſs by the Emperor's expreſs Order: And as he was expreſly charged by that Monarch to learn of them what might be to his *Czariſh* Majeſty's liking, he went, though againſt their Inclination, to report it at Court. An Hour after, he returned with a *Mandarin* to fetch the Draught to the Emperor; who, thereupon, let them know, that he would diſpatch a *Mandarin* into the Province where the Porcelain was made, to ſtay till the Stove was ready; and then ſend it to the Czar for a Preſent.

Chineſe Embaſſy to Ruſſia. AT the ſame Time, *Stumpf*, who was Preſident of the Mathematical Sciences, received Orders to prepare a Model of Wood for the Purpoſe. Before the *Mandarin* ſet out with it, *Lange* preſented him with ſome Sables, to engage his good Will; and he promiſed to be back, if poſſible, in *Auguſt*, 1717. The fifteenth, the Governor of the Weſtern *Tartary* came to acquaint him to prepare for his Departure, the Emperor having reſolved to ſend Ambaſſadors with him to *Ruſſia*. Immediately after, two *Chineſe*, and as many *Tartarian* Lords, were nominated for this Embaſſy; beſides, another Perſon was to be added to them. After this, the Emperor went to take the Diverſion of Hunting. And, on the twentieth of *January*, 1717, returned to *Chang chienne* [a]; where having ſtaid ſome Days, he repaired to *Pe-king*, to ſolemnize *New-Year's-Day*; which, with the *Chineſe*, falls on the ſecond of *February*.

New Year ſolemnized. ON this Occaſion, all the *Mandarins*, to the Number of ten thouſand and upwards, were arrived from their reſpective Provinces to make their Appearance at Court, and congratulate the Emperor. It is to be obſerved, that there are five different Degrees of *Mandarins*. Thoſe who were of the firſt Rank, had the Privilege of entring the inmoſt Court of the Palace; where they could ſee, through the opened Gate of the Hall, the Emperor ſitting on his Throne; and congratulate him, on their Knees, with the accuſtomed Ceremonies. The *Mandarins* of the ſecond Claſs ſtaid in the ſecond Court; and ſo on to the loweſt, who attended in the fifth [b]. The reſt of the Emperor's Officers, who were not *Mandarins*, remained in great Numbers in the Street, and paid their Reſpects. They were all, from the higheſt to the loweſt, pompouſly dreſſed in Satin, richly adorned with Figures of Dragons, Snakes, Lions, and even Landſkips, wrought in Gold. On the Breaſt and Back of their upper Garments were ſmall Squares, containing embroidered Beaſts and Birds; the Marks by which the ſeveral Employments of thoſe who wore them were diſtinguiſhed. Military Officers had Lions, Leopards, Tygers, *&c.* The Learned, or Doctors of the Law, wore Peacocks, *&c.*

Ruſſian Embaſſy.

THE *Ruſſian* Envoys, and the Jeſuits, were admitted into the firſt Court [c], (where ſtood ten Elephants magnificently adorned) to congratulate the Emperor, among the *Mandarins* of the firſt Rank. Among thoſe of the third Rank, was one who, on *New-Year's-Day*, was juſt an hundred; and had held that Dignity at the Time when the *Tartars* conquered *China*. To this *Mandarin* the Emperor ſent his *Valet de Chambre* to let him know, that *he ſhould have the Honour of being admitted into the Hall to congratulate his Majeſty; and that, upon his Entrance, the Emperor would do him the Favour to riſe from his Throne; which Regard, however, he was to remember as paid to his advanced Age, and not to his Perſon.* This Solemnity being over, the Emperor received many valuable Preſents: After which, he returned to *Chang chienne*, where a Firework was repreſented on the fifteenth; at which, the Envoys, and all other *Europeans*, had Orders to be preſent [d].

Honour paid to Age.

Magnificent Firework. FIRST were ſeen many wooden Figures in the Shape of Men, ſkirmiſhing, in two Parties, with Squibs inſtead of Arrows. One of theſe giving Way and diſappearing, the Conquerors attacked a Town, which was battered and defended for half an Hour; till a Baſtion, filled with two or three thouſand Squibs, blew up, with a dreadful Report and Rattling. Then appeared on the Rampart ſeveral Men, continually turning about and brandiſhing their Swords; below were others, who fired at thoſe above; during which, appeared two Dragons, made of Paper, each two Fathom long, carrying a Lantern in its Mouth, and illuminated with Candles within. They moved up and down the Place, but ſoon vaniſhed, as well as the Men who defended the Town; which the others continued battering till a ſecond Baſtion blew up. The Places of the Beſiegers and Beſieged being ſupplied with new Soldiers, the Attack was vigorouſly carried-on. The two Dragons alſo appeared again, and moved up and down as before, till the Beſieged were obliged to ſurrender, when the Dragons vaniſhed;

[a] Perhaps, *Chang-chun-ywen*. [b] This is, properly, the firſt, or outer Court of the Palace. [c] This muſt be underſtood, of the inmoſt Court. [d] *Lange*'s Journal, in The preſent State of *Ruſſia*, p. 27, *& ſeqq.*

1717. Lange. vaniſhed; and ſo the Firework ended. The Place, on which it was repreſented, was hung, on all Sides, with ſome thouſands of Lanterns; which being painted with Variety of Colours, added no ſmall Ornament to the Shew. While the Fireworks were playing-off, the Emperor ſent, ſeveral Times, to aſk the Envoys how they liked them. They were told by the Jeſuits, that the like had been repreſented before the reigning Emperors for near two thouſand Years paſt, without the leaſt Alteration.

Preſent Tartar Family. THE *Chineſe* call the preſent *Tartarian* Family, reigning in *China*, *Tay-tſing*, or *Tayoir*, that is, *Great Purity*; becauſe the *Tartars* (ſay they) were ſent by Heaven, like a Flood, to waſh-off the innocent Blood that had been ſpilled, and to quench the Fire of inteſtine Diſcord. *Shun-chi*, the Founder of it, was Son of *Tſun-te*. This Monarch dying, in 1644, in the Midſt of his Conqueſts, when the young Prince was but ſix Years of Age, left him under the Guardianſhip of his Brother; who diſcharged his Truſt with ſuch Applauſe, that he was called *A-ma-hân*, or *A-ma-vang*, that is, *Royal Father*. *Shun-chi*, in the twenty-fourth Year of his Age, being ſeized with a Diſorder, which he perceived would prove fatal to him, ſent for his Sons; and after having told them, that his End was drawing near, aſked, who among them was ſtrong enough to bear the Burden of a new-conquered Empire.

Kang-hi's Advancement. THE eldeſt excuſed himſelf on account of his Youth; and deſired his Father to diſpoſe of the Succeſſion as he ſhould think fit. But *Kang-hi*, the youngeſt, being then in his ninth Year, fell on his Knees before his Father's Bed, and, with great Reſolution, ſaid; *Father, I find myſelf ſtrong enough to take upon me the Burden of the Adminiſtration, in caſe you can live no longer. I will not loſe Sight of the Examples of my Anceſtors and Predeceſſors, but endeavour, with great Care, to govern the Nation to their Satisfaction.* The Words had ſuch Effect on *Shun-chi*, that he accordingly declared him his Succeſſor, under the Guardianſhip of four Perſons, by whoſe Advice he was to govern. In 1661, *Kang-hi* aſcended the Throne, and began to reign by himſelf in 1666.

His great Abilities. HE gave early Proofs of great Strength of Body as well as Mind. He abſtained from Wine, Women, and Sloth; and though, according to the national Cuſtom, he took many Wives, yet he was hardly ever obſerved to go among them in the Day-time. From four in the Morning till Noon, he is taken up with peruſing Petitions, and tranſacting State-Affairs; the reſt of the Day is ſet apart for warlike Exerciſes, and liberal Arts; which latter, however, have the greateſt Share of his Application: So that he is able to examine the *Chineſe* upon their own Books, the *Tartars* in military Exerciſes, and the *Europeans* in Mathematics. Ruſſian Embaſſy.

Juſtice and Liberality. EVERY Year ſince 1682, when the Empire was ſettled in Peace, he hath marched with an Army into *Tartary* to hunt: Not ſo much with a View to Sport and Diverſion, as that of keeping his *Tartars* inured to Riding, Shooting, Incamping, and other warlike Exerciſes, to prevent their becoming effeminate, like the *Chineſe*. His great Succeſs, Underſtanding, and Courage, appeared in his ſuppreſſing the moſt dangerous Conſpiracies before they could cauſe any Commotion in the Empire. No Governor, who is juſtly accuſed to him, eſcapes Puniſhment. To the People he is very gracious: He often remitted the Taxes in the Time of Dearth, and cauſed Money and Rice, to the Value of ſome Millions, to be diſtributed among the Neceſſitous. To the Soldiers he is very liberal, paying their Debts, when their own Allowance falls ſhort; and often makes them an extraordinary Preſent of Cloaths againſt the Winter. The Merchants, in particular, who trade with the *Ruſſians*, receive frequent Marks of his Bounty: For, frequently, when they are not able to make their Payments at the Time prefixed, he advances them the Money out of his own Treaſury, that their Creditors may not complain of being detained. In 1717, Trade being ſo dull at *Pe-king*, that the *Ruſſian* Merchants could find no Vent for their Goods, he gave his Subjects Leave to traffic with them without paying the uſual Duties; which occaſioned, that Year, a Deficiency of twenty thouſand Ounces of Silver in his Revenue.

Number of Children. THE Learned are in great Eſteem with this Monarch; however, he takes Care that they be not burdenſome to the People. This renders his Government ſo glorious, that the *Chineſe* diſtinguiſh his Reign by the Name of *Tey-ping*, *Great Tranquillity*. *Kang-hi*, ſo far as they could learn out of Court, had then nineteen Sons, and twelve Daughters, all married, except two Princes; one of thirteen, the other of twelve. Three male Children, and as many female, are dead. Moſt of his Daughters are married into *Tartary*: Having left no Means untried to gain the Kings and Princes of that vaſt Region over to his Intereſt; and the greater Part of them are, at preſent, actually his Vaſſals. It is ſurprizing to ſee, every Year, in *January* and *February*, in what Numbers they come to *Pe-king*, ſome fifty or ſixty Days Journey, in order to congratulate his Majeſty on *New-Year's-Day*. They are all received with great Civility by the Emperor; who defrays their Expences during their Stay, and preſents them with a Veſt, beſides other Cloaths.

Religion. As to his Religion, he deſerves to be commended;

1688. Le Comte. mended: For not having been much addicted to Idolatry, during his younger Years, he has often said to the Jesuits, *It is not the Firmament, nor the Stars, which I worship; but I adore the living God of Heaven and Earth* [a]. He has read abundance of *Romish* Books, and has granted a Toleration of their Religion in his Empire; and even, some Years ago, made a Present to them of fifteen thousand Ounces of Silver, for building a Church. But now, in his advanced Years, his Wives have drawn him in to apply to the Idols for long Life [b]; which, however, he seems to do rather through Complaisance to them, than out of any Confidence in their Gods. Nevertheless, the Christians have no Reason to complain of any hard Usage on the Emperor's Part, though they suffer great Hardships and Persecution from the great Men, who aim at extirpating the Christian Religion [he should have said, Popery] out of the Empire [c].

THE following Description of the Emperor's Person and Throne, from *Le Comte*, may not be an improper Supplement to the several Accounts already given of them.

His Palace. TWO Eunuchs having come to their College, to warn the Superior, that he should attend with his Brethren in a Court of the Palace which was appointed, they were carried in Chairs to the first Gate; whence they went, on Foot, through eight Courts of a prodigious Length, built round with Lodgings of different Architecture; but all very ordinary, except those large square Buildings over the Arches, through which they passed from one Court to another: Those, indeed, were stately, being of an extraordinary Thickness, and proportionable in Breadth and Height: They were built also with fair white Marble, but which was worn rough through Age. Through one of these Courts ran a small Rivulet, over which were laid several little Bridges of the same Marble; but of a whiter Colour, and better Workmanship.

THE Beauty of this Palace does not consist so much in being composed of several curious Pieces of Architecture, as in a prodigious Quantity of Buildings, and an infinite Number of adjoining Courts and Gardens, which are all regularly disposed; and in the whole, make a Palace really great, and worthy of the Monarch who inhabits it.

Missioners Travels.

THE only Thing which surprized the Author, and seemed singular in its Kind, was the Emperor's Throne [d]. The best Description of it, which his Memory afforded, is this: In the midst of one of those great Courts stands a square Basis, or solid Building, of an extraordinary Bigness, whose Top is adorned with a Balustrade, much after the *European* Fashion: This supports another like it, but framed taper-wise; over which, are placed three more, still losing in Bulk as they gain in Height. Upon the uppermost is built a large Hall; whose Roof, being covered with gilt Tiles, is borne by the four Walls, and as many Rows of varnished Pillars; between which is seated the Throne.

The great Throne.

THESE vast Bases, with their Balustrades, made of white Marble, and thus disposed Amphitheatre-wise, when the Sun shines, dazzle the Eyes of the Beholder, with the Lustre and Splendor of the Gold and Varnish, and afford a most beautiful Prospect; especially since they are placed in the midst of a spacious Court, and surrounded by four stately Rows of Building: So that were its Beauty inhanced by the Ornaments of our modern Architecture, and by that noble Simplicity which is so much valued in our Buildings, it would, doubtless, be as magnificent a Throne as ever was raised by Art.

Its magnificent Appearance.

AFTER a Quarter of an Hour's Walk, they, at length, came to the Emperor's Apartment. The Entrance was not very splendid, but the Anti-chamber was adorned with Sculptures, Gildings, and Marble; whose Neatness and Workmanship were more valuable than the Richness of the Stuff. As for the Presence-Chamber, the second Mourning [for the Empress Mother] not being over, it was still disrobed of all its Ornaments; and could boast of none but a Sovereign's Person, who sat, after the *Tartars* Custom, on a Table, or *Sopha*, raised three Feet from the Ground, and covered with a plain white Carpet, which took up the whole Breadth of the Room. There lay by him some Books, Ink, and Pencils [e]: He was cloathed with a black Satin Vest, furred with Sable; and a Row of young Eunuchs, plainly habited, and unarmed,

Emperor's Apartment.

[a] Although the Jesuits stick at no Lies more than the Friars of other Orders, to serve their Turn, yet they may be credited in this Article, because these must needs have been the Sentiments of so wise a Prince; and he had frequently Occasion to declare them, on Account of the Controversy among the Missioners, concerning the Object of the *Chinese* Worship. [b] This is, doubtless, a Calumny, raised by the Jesuits, on that glorious Emperor, for not favouring their Religion latterly, (so much as he had done formerly) on Account of the Dissensions and Prevarications which he found among the Missioners, as well as Usurpation and Contradiction in their Popes; as will be shewn in the fifteenth Chapter. [c] *Lange*'s Journal, in The present State of *Russia*, p. 31, & *seqq.* [d] There are several Thrones, some in Halls; but this seems the grand imperial Throne. [e] *Gemelli*'s Description seems to be copied from hence. See before, *p.* 558. b.

stood

1722. Gaubil. ſtood on each Hand cloſe-legged, and with their Arms extended downwards along their Sides; which is looked upon there, as the moſt reſpectful Poſture [a]. In this State, the moſt modeſt that even a private Man could have appeared in, did he chuſe to be ſeen by the *French* Miſſioners; being deſirous that they ſhould obſerve his Dutifulneſs to his departed Mother, and the Grief he conceived at her Death, rather than the State and Grandeur he is uſually attended with.

Audience given the Miſſioners.

WHEN they came to the Door, they haſtened b with no little Speed (for ſuch is the Cuſtom) till they got to the End of the Chamber oppoſite to the Emperor. Here, all a-breaſt, they ſtood for ſome Time in the ſame Poſture the Eunuchs were in; and then falling on their Knees, made their Proſtrations three Times [b]: After this they were ordered to come forward, and kneel before his Majeſty; who having inquired after the Affairs of *France*, their Voyage, and Manner of Treatment by the *Mandarins: Well*, ſaid he, *ſee if I* c *can add any new Favour to thoſe I have already conferred upon you. Is there any Thing you would deſire of me? You may freely aſk it.* They returned him humble Thanks, and begged he would permit them every Day to pray for his Health and Happineſs. With this Anſwer, ſeeming well pleaſed, he permitted them to withdraw, which is performed without any Ceremony. The great Reſpect and Dread, which the Preſence of the moſt potent Monarch in *Aſia* inſpired them with, did not yet awe them ſo far, but that they took a full View of his Perſon. Indeed, leſt their too great Freedom herein ſhould prove a Crime, (for in what concerns the Emperor of *China*, the leaſt Miſtake is ſuch) they had firſt obtained his Leave.

Miſſioners Travels.

HE was ſomething above the middle Stature, more corpulent than what in *Europe* is reckoned handſome, yet ſomewhat more ſlender than a *Chineſe* would wiſh to be; full-viſaged, diſfigured with the Small-Pox, had a broad Forehead, little Eyes, and a ſmall Noſe after the *Chineſe* Faſhion: His Mouth was well-made, and the lower Part of his Face very agreeable. In fine, though he bears no great Majeſty in his Looks, yet they diſcover Abundance of good Nature. His Ways and Actions likewiſe have ſomething of the Prince in them, and ſhew him to be ſuch.

The Emperor's Perſon.

FROM his Majeſty's Apartment they went in- to another, where a *Mandarin* treated them with Tea, and preſented them, as from the Emperor, with about an hundred Piſtoles. The Gift ſeemed but mean to the Miſſioners, conſidering whom it came from, but was very conſiderable in reſpect to the Cuſtom of *China*, where it is the Maxim of all great Perſons to take as much and give as little as they can. On the other Hand, he loaded them with Honours, and ordered one of his Officers to wait-on them to their Houſe [c].

His Preſent to them.

CHAP. XIV.

The JOURNEY *of* Anthony Gaubil, *Jeſuit, from* Kanton *to* Pe-king, *in* 1722.

Now firſt tranſlated from the French.

INTRODUCTION.

THE following Journal is extracted from d which he made of the Latitude and Longitude of a Collection of curious Tracts and Obſervations, publiſhed by *Souciet* the Jeſuit [d]. Many of them were made by the Author *Gaubil*, a robuſt young Man of great Talents, and indefatigable Pains, who went with one *Jacques*, another of the ſame Order, to *China*, as Mathematicians, in 1721. Beſides the exact Obſervations Places, both in that Country, and ſeveral others in his Voyage, particularly *Pulo Kondore*, we find there ſeveral Extracts from the *Chineſe* Hiſtorians, relating to their Aſtronomy, Chronology and Hiſtory; which he has illuſtrated with Notes, very uſeful in explaining Terms and clearing-up the Geography of *Marco Polo*, *Rubruquis*, and

[a] *Le Comte*'s Memoirs of *China*, p. 37, *& ſeqq.* before, *p.* 558. d. [b] In the Manner as deſcribed by *Gemelli*. See before, *p.* 558. d. [c] *Le Comte*, as before, *p.* 39, *& ſeqq.* [d] Intitled, *Obſervations Mathematiques, Aſtronomiques, Geographiques, Chronologiques, & Phyſiques, tirees des Anciennes Livres Chinoiſe, ou faites Nouvellement, aux Indes & à la China, par les peres de la Compagnie de Jeſus. Redigées & publiées par le P. Etienne Souciet, de la Méme Compagnie.* At *Paris*, by *Rollin*, 1729, in Quarto, *p.* 294. This is the firſt of three Volumes of the ſame Nature, publiſhed by the ſame Jeſuit.

1722. Gaubil. other early Travellers, into *Tartary*, *Tibet*, and *China*: A Thing which the Miſſioners before him never attempted; or, indeed, ſeemed capable of doing. He likewiſe made it his Buſineſs to gather all the Information he could from others concerning theſe and the neighbouring Countries, as appears from ſeveral Memoirs publiſhed in the above-mentioned Work.

THE CONTENTS.

Account of Kanton. *Fine Suburb.* Fo ſhan, *great Village. Guards of the River.* Shaw chew fû. Kan-chew fû. Nan-gan fû. *Lake* Po yang. Whang-chew fû. Vû-chang fû. *Roads of* Ho-nan. Kay-fong fû. *Cities of* Shan-tong. *Arrive at* Pe-king.

Account of Kanton.

THE Author computed the Extent of *Quan chew fû*, or *Kanton*, to be a Mile and an half from North to South. He always obſerved the Latitude to be twenty-three Degrees eight Minutes [a]; and by the End of an Eclipſe of the Moon the twenty-ſecond of *December*, thirty-one Minutes after Midnight, 1722, he found the Meridian Diſtance from *Tholouſe* to be near ſeven Hours twenty-four Minutes, or an hundred and eleven Degrees; then it will be from *Paris* an hundred and nine Degrees twenty Minutes [b], and from *Ferro* an hundred and twenty-nine Degrees twenty Minutes. The *Tartar* City on the North Side has large empty Places, and is but thinly peopled; but from the Middle to the *Chineſe* City it is very beautiful, well-built, and adorned with fine Streets, which are nicely paved, and full of triumphal Arches. The Palace where the Literati repair to honour *Confuſius*, that where they are ſhut-up to be examined, and thoſe belonging to the Vice-Roy and General of the Troops are magnificent: But the *Chineſe* City has nothing remarkable, except a few Streets towards the River, (where there are handſome Shops) the reſt being very narrow.

Fine Suburb. THE Weſtern Suburb is the beſt peopled, and makes the beſt Appearance of the Whole. It has an infinite Number of ſtrait Streets, paved with large ſquare Stones, and adorned with fine large Shops. Theſe Streets being covered on account of the Heat, one ſeems to walk in the Galleries of the Palace of *Paris*. It is remarkable alſo for the *Hangs*, or Magazines, which the Merchants have along the River. As to the Eaſt and South Suburbs, they conſiſt of wretched Streets, inhabited by poor People: But the fineſt Thing about *Kanton*, is the View of the River and Canals, with the vaſt Number of Barks of all Sizes moving up and down as if they ſailed on Land, the Water of the Canals being hidden by the Trees, Corn, and Herbage [c].

Miſſioners Travels.

THE thirty-firſt of *December*, the Author left *Kanton* in Company with *Jacques*, another Jeſuit, to go to *Pe-king*, whither they went by Order of the Emperor in Quality of Mathematicians; the *Tſung tu* giving them eight hundred and fifty Livres for the Expences of their Voyage. They lay that Night at *Fo ſhan*, which is reputed a Village, though near as populous as *Kanton*, from whence it lies three Leagues and three Quarters Weſt; and is one of the moſt conſiderable Places in *China* for Trade.

Fo ſhan, great Village.

THE ſecond of *January* they lay in their Bark near a *Tang pû*, or Guard-Houſe. When one of the Literati, or a *Mandarin*, paſſes-by, the Soldiers there ſalute his Bark, which they know by the Streamers, Pikes, and Name of the Perſon on-board. This is done by ſtriking great Braſs Baſons, called *Lo*. Every Evening the Bark, on its Arrival any-where, ſtrikes the *Lo* twice or thrice, to give Notice to the *Tang pû*; which anſwers by as many Strokes, and is obliged to guard the Bark all Night. Theſe *Tang pû* are carried from Place to Place, and fixed two Leagues aſunder; but ſo, that the ſecond may be ſeen from the firſt. They have Centries to make Signals on Occaſion.

Guards of the River.

THE third, they dined at *San-ſhwi hyen*, (five Leagues Weſt North-Weſt of *Fo ſhan*) near which they entered the River that runs to *Nan-yong fû*. They lodged under a *Tang pû*, having paſſed-through one of the moſt charming populous Countries in all *China*, much ſuperior to that they ſaw the next Day.

THE fifth, they dined at *Tſin-ywen hyen*, and found the Latitude twenty-three Degrees forty-five Minutes. The twelfth, they paſſed by *Shaw chew fû*, and the ſixteenth arrived at *Nan-yong fû*, where there are two Bridges over two Rivers. It lies in twenty-five Degrees ſeventeen Minutes Latitude, and two Degrees ſome Minutes more Eaſt than *Kanton*. The Country, within three Leagues of *Tſin-ywen hyen*, is ſtony, mountainous, and ill-inhabited: The River alſo winds conſiderably, and is very difficult to aſcend.

Shaw chew fû.

HERE they landed, and were carried to *Nan-gan*, ſix Leagues diſtant. In the Middle of the Road is the high Mountain *Me lin*. A great Gate of a City divides *Quang-tong* from *Kyang-ſi*. The Road from one City to the other is

[a] However, in *October* and *November*, he found it thirty or thirty-five Seconds leſs. [b] But more correctly, by the Table, an hundred and nine Degrees thirty Minutes. [c] *Gaubil*, in *Obſervations Mathematiques*, &c. *p.* 123, *& ſeqq.*

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1723. Gaubil. steep and narrow, but well paved, being properly a Cauſeway. The Author never ſaw any Street in *Paris* ſo thronged as was the Way with Goods and Paſſengers from ſeveral Provinces.

THE nineteenth, they embarked at *Nan-gan* on a River which riſes near the City; whence, after winding greatly among the Mountains, it comes to *Kan-chew fû*, where, ſwelled with the Waters of ſeveral Streams, it becomes a conſiderable River. Its Banks are adorned with many handſome Towns and Villages, beſide the b City of *Nan-kang hyen*, fourteen Leagues North-Eaſt of *Nan-gan*.

Kan-chew fû. *KAN-CHEW FU* itſelf is the ſecond City of *Kyang-ſi*. It ſtands in twenty-five Degrees fifty-two Minutes Latitude, and two Degrees ſome Minutes more Eaſt than *Kanton*: It has good Walls, fair Streets, beautiful Palaces, and a large Diſtrict. The *Spaniſh Franciſcans* and *Portugueze* Jeſuits have each a Church there. Three Leagues to the North of it are the *She-po-tans* [a], which are Rocks that cover the River. It requires much Skill in croſſing two of them; and when the Water is high, the Paſſage is dangerous. The *Chineſe* make Vows on this Occaſion. There is a Temple built at the Entrance, and another at the End of theſe Shoals, where the *Bonzas* aſk Alms of all Paſſengers, and take Care to ſhew Lifts of Sailors who have been ſaved by that Means.

SEVEN Leagues farther, and twelve North-d West of *Kan chew*, is *Van-gan hyen*, a City finely ſituated: After which occurs a charming fruitful Country, full of Towns and Villages; as, *Ki-gan fû*, a City of the firſt Rank; *Tay-hyo*, *Kye-ſhwi*, and *Hya-kyang*, Cities of the third Rank; *Kan-ſhew*, a great Borough, where all the Drugs of *China* are met-with; and *Fû-ſhin*, a Town of great Trade.

Nan-gan fû. AT length they came to *Nan-chang fû* [b], the Capital of *Kyang-ſi*. This City is great and well e peopled. It has ſome fine Streets. The River which ſurrounds it, and is covered with Barks, the Quays which run along the River, the Gardens which are cut in Terraſſes, and the Palaces for lodging thoſe ſent on Buſineſs by the Emperor, which ſtand on the Port, render the Proſpect very agreeable. Its Latitude is twenty-eight Degrees thirty-five Minutes, and Longitude a little more Weſt [c] than *Pe-king* [d].

THE ſeventh of *February*, leaving *Nan-chang* f and the Road to *Pe-king* by Land, they continued it by Water; and the eleventh came to *Kyew-kyang fû*, after travelling four Leagues by Land. This is a great City of the firſt Rank, (ſeated on the South Side of the *Kyang*) and encloſed with Walls, but almoſt deſart, in twenty-nine Degrees fifty-ſix Minutes Latitude. Here the *French* Jeſuits have a Church. It lies four Leagues from the Lake *Po yang*, through which they came hither. This Lake, which has ſeveral pleaſant Iſlands in it, is formed by ſeveral large Rivers. Several Towns and Villages appear on its Banks; among the reſt *Nan-kang fû* on the Weſtern Side, but a wretched City, and ill built. It extends from South-Eaſt to North-Weſt ſixteen Leagues, and is almoſt four broad; but near *Nan-kang* it contracts to two Leagues. Between this City and *Kyew-kyang* is ſeen the famous Mountain *La-ſhan*, where, it is ſaid, there are three hundred Temples, with an infinite Number of *Bonzas*. *Miſſioners Travels.* *Lake Po yang.*

THE thirteenth, they embarked on the *Kyang*, and next Day arrived at *Whang-chew fû* in *Hu-quang*. Juſt as they got thither, a furious Storm aroſe, which was followed by ſevere cold Weather; the Mountains being covered with Snow, and the Brooks frozen, although in the Latitude of thirty Degrees twenty-ſix Minutes. This kept them there five Days, when they went-on to *Han-kew*, thence to proceed by Land through *Ho-nan*, by Way of *Kay-fong fû*, to make Inquiries concerning the *Jews* lately diſcovered there. Whang-chew fû.

FROM *Kyeng-kyang* [e] to *Vû-chang fû*, Capital of *Hu-quang*, the Sides of the *Kyang* are rendered very agreeable by the fine Plains, Towns and Villages that appear along it. Oppoſite to *Vû-chang*, at the Mouth of the River *Han*, lies *Han-kew*. On the left Hand ſtands the City *Hon-yan* [f]. *Vû-chang*, *Hon-yan* and *Han-kew* form the greateſt and one of the moſt conſiderable Places in all *China*. To ſee the prodigious Multitude of Barks, ſome as big as Ships, with incredible Numbers of People continually paſſing, one would think the whole Empire was gathered thither. In the Shops of *Han-kew* all Sorts of medicinal Drugs and Herbs are found. Vû-chang fû.

THEY left this Place the ſixth of *March*, and travelled through a Country pretty well peopled, and fertile enough, but without either Towns or Villages worth Notice. After five Days Journey, they entered *Ho-nan*. This Province, which they croſſed from South to North as far as *Kay-fong fû*, its Capital, is admirably fine; being one vaſt Plain, full of great and beautiful Roads, bordered with Trees, that lead to Towns and *Roads of Ho-nan.*

[a] *Nieuhof* places them a great Way farther from *Kan-chew fû*. See before, *p.* 409. d. [b] In the Original, *Nan chan fou*, that is, *Nan ſhan fû*, according to the *Engliſh* Orthography. [c] The Jeſuits Maps make it thirty-ſix Degrees forty-three Minutes. [d] *Gaubil*, in *Obſervations Mathematiques*, &c. *p.* 127, & *ſeqq.* [e] Perhaps a Miſtake for *Kyew-kyang*. [f] In the *French*, *Honian*. The ſame, doubtleſs, with *Han-yang fû*.

Villages

1720. Mezzabarba. Villages which one meets every Step on both Sides. The high Road is more elevated than the reſt, being properly a Bank-Cauſeway, from whence one has a View of charming Plains. At every Town there are Poſts ſet-up, directing the Way to the next Place. From Time to Time likewiſe one finds public Houſes to refreſh himſelf, and in the Towns, Cities, and Villages, large Inns to lodge in: However, Travellers muſt carry their Beds with them; and provided an *European* has a Servant to dreſs his Victuals, he may travel more commodiouſly than in *France*.

Kay-fong fû. *KAY-FONG FU* ſtands in thirty-four Degrees fifty-one Minutes Latitude, and near two Degrees Weſt of *Pe-king*. It is a very great City, but ill built, and thinly peopled. The *Whang ho* paſſes a League and an half to the North of it. Four Leagues to the South there is a Place of Trade, which may paſs for a great and beautiful City.

THE Road from *Kay-fong* to *Pe-king* is the ſame as the former, with this Difference, that it is more frequented, but the Country not ſo fine, nor ſo fertile. Two or three Days Journey to the North of *Kay-fong*, it is nothing but a Marſh, through which they have made magnificent Cauſeways. The Province of *Shan-tong* is very ſandy, and the Duſt every-where very troubleſome. *Introduction.*

TONG-CHANG FU[a], which belongs to it, is a large handſome City, very rich, and of great Trade, ſituate on the royal Canal in thirty-ſix Degrees thirty-four Minutes Latitude, and fifteen Minutes Weſt of *Pe-king*. *Cities of Shan-tong.*

TE CHEW[b] is alſo a large fine City on the Canal, and in the ſame Province, twenty Leagues to the North of *Tong-chang*, and fifteen[c] South of *Pe-king*. Here are magnificent Stone Bridges, and four Leagues Weſt South-Weſt of it one of the beautifulleſt any-where to be ſeen.

THE Author ſays nothing of the Temples, Marble Bridges, and a thouſand other Things, which he had not Time to examine. They got to *Pe-king* the nineteenth of *April*, having travelled from *Han-kew* two hundred and thirty Leagues, reckoning one to an Hour[d]. *Arrive at Pe-king.*

CHAP. XV.

The Legation *of* Charles Ambroſe Mezzabarba, *titular Patriarch of* Alexandria, *from the Pope to the Emperor* Kang hi, *in* 1720.

Written in Italian *by* P. Viani.

And now firſt rendered into Engliſh.

INTRODUCTION.

Account of the Narrative. BESIDES the *Italian* Narrative of this memorable Embaſſy, which preceded the Expulſion of the Miſſioners, and compleated the Ruin of the *Romiſh* Superſtition in *China*, there is an Abſtract of it publiſhed in the *Bibliotheque Raiſonnée*[e]; which, containing all that is material in the Original, accompanied with ſeveral uſeful Animadverſions of the Journaliſt, we thought we could not do better than inſert an Abridgement of it here, as followeth.

[a] In the *French*, *Tou chan fou*, for *Ton tchan fou*. [b] In the *French*, *Te tchew*; but it muſt be obſerved, that ſcarce any Book was ever ſo incorrectly printed, eſpecially as to the Figures. [c] Rather, thirty-five. [d] *Gaubil*, in *Obſervations Mathematiques*, &c. *p.* 131, *& ſeqq.* [e] Intitled, *Iſtoria delle coſe Operate nella China da M. Gio. Ambrogio Mezzabarba, Patriarca d' Aleſſandria, Legato Apoſtolico in quell' Impero, & di preſente Veſcovo di Lodi. Scritta dal Padre Viani, ſuo Confeſſore, è Compagno, nella predetta Legazione. Opera data adeſſo la prima volta alla luce. In Parigi. Appreſſo Monſu Briaſſon. Con Privilegio.* The Name of *John* ſeems to be given here by Miſtake to *Mezzabarba*, who is every-where elſe called *Charles Ambroſe*. The Book is an Octavo, and contains two hundred and fifty-ſix Pages, excluſive of the Epiſtle Dedicatory, an Advertiſement of the Editor, and an Account of *Viani*, the Author, in Form of a Letter. The Abſtract of this Relation (from whence we have given ours) is to be found in the firſt and ſecond Parts of the twenty-fifth Tome of the *Bibliotheque Raiſonnée des ouvrages des Savans de l' Europe:* Printed at *Amſterdam* in 1740, in Twelves. It is divided into two Articles: The firſt containing thirty-eight Pages; and the ſecond, forty-ſix.

ALTHOUGH

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ALTHOUGH the Journal of this Legation is represented in the Title Page as printed at *Paris*, yet it is easy to see, by the Impression, that it came-out of an *Italian* Press. The Editor's Dedication, signed *Anatolio Pistofilace*, is written from the *Cité non permanente*, and dated the first of *June*, 1739. In the short Advertisement we are told, that it was printed from *Viani*'s Manuscript, without any Alteration: That this Manuscript was handed about in *Italy* during the Life-time both of the Legate and the Author, as many living could testify; and that it contains nothing but what the Author, a Person of known Integrity, was an Eye-Witness of.

And the Author.

VIANI was born at *Saluces* in *Piedmont*, in 1690. After having studied the Classics, Philosophy, and the Civil Law, he, at the Age of nineteen, entered the Order of *Servites* at *Bologna*; where, in 1712, he was received a Collegiate at *St. Joseph*. He taught Philosophy, which seemed to be his favourite Study, successively at *Florence*, *Pistoia*, *Montepulciano*, and *Rome*. He likewise applied to Oratory and Cosmography by the Advice of *P. Capassi*, a Theologian of the same Order; who at last presented him to M. *Mezzabarba*, and got him to accompany that Prelate to *China* as his Confessor. On his Return to *Italy*, where the Legate extolled his Merit, the University of *Turin* made him one of the twelve Theologians, appointed for examining those who take their Doctor's Degree; and might have been made a Divinity Professor, but would not. Although he was nominated Provincial of *Piedmont* in 1735, and chosen Definitor-General [a] in 1738, yet he retired the same Year to *Rome*, there to live more at Ease: But soon after the General of the *Servites*, much to his Disappointment, sent him to *Naples* in Quality of his Vicar-General; in order to pacify some Disputes arisen among the Religious in that Kingdom. He afterwards conferred on him the Priorship of *St. Marcellus* at *Rome*: But *Viani* did not enjoy it, being carried-off by an apoplectic Fit at *Naples* the End of that same Year, which made his Age forty-nine [b].

His Works.

WHILE he was in the College of *St. Joseph* at *Bologna*, he published, in *Italian*, *A Treatise concerning the Soul of Beasts* [c], translated from the *French*, which he understood in Perfection. There are likewise some Prolegomena of his own Theology, which he published at *Modena*, where he taught School for some Time. This Work, in the Judgment of the Writer of the Letter, (whence these Particulars relating to *Viani* are taken) is full of Researches in sacred Geography, Chronology, and ecclesiastical History. In short, he represents the Author of the following Journal as a Person of great Integrity as well as Learning, agreeable in Conversation, disinterested, free from Revenge, and of universal Benevolence. *Introduction.*

THE Design of this Account of *Viani* is to shew what Grounds the Reader has for the Truth of his Relation. Though few People were ignorant of the Subject of *Mezzabarba*'s Embassy, yet the Particulars of it were hidden in the Dark till his Confessor brought them to Light. He wrote it in Form of a Journal, setting-down every Thing daily as it happened. It is succinct, but clear, and well deserves the Attention of the Public. There they will find a Sample of the Politics of the *Roman* Pontifs and their Ministers to extend or confirm their Empire. Those who are ignorant of the Ingenuity of the Jesuits to maintain their Society at the Expence of their Religion, without being embarrassed by the Popes or their Bulls, need only look into this Work, of which the Conduct and Sentiments of those Friars is the principle Object. But to set the Matter in a proper Light, it will be necessary to go a little backward. *Design of the Narrative.*

DU HALDE, in his Description of *China* [d], passes lightly over the Disputes which divided the Missioners in that great Empire for twenty Years successively: He, indeed, mentions the most remarkable Facts on both Sides; not forgetting, however, to insinuate, that the Enemies of the Jesuits have traduced them in the most unworthy Manner, both before the Tribunal of divers Popes, and in the Eyes of the Public. According to him the Points in Question were, "1. "Whether by the Words *Tyen* and *Shang ti* the "*Chinese* only understood the material Heaven; "or, if they meant the Lord of Heaven? 2. "Whether those Ceremonies, which they ob- "serve with regard to the Dead, or the Philo- "sopher *Confusius*, are religious or civil Obser- "vances, Sacrifices, or political Usages?" *Disputes among the*

MATTHEW RICCI [e], the Jesuit, who arrived in *China* in 1580, about thirty-six Years after *Jasparo de la Cruz*, a *Portugueze Dominican*, had introduced the Gospel there, was of Opinion, that most of the Ceremonies might be tolerated; "Because, in their first Institution, "and in the Intention of the understanding *Chi-* "*nese*, in which their new Converts were careful- "ly instructed, they were merely civil." *Du Halde* says not what *Ricci*'s Sentiment was re- *Missioners in China.*

[a] The Counsellor, or Assistant, of a General of an Order.

[b] *Bibliotheque Raisonnée*, vol. 25. Part 1. *p.* 103, *& seqq.*

[c] This is, probably, the Work intitled, *Traite de l' Ame & de la Connoissance des Bêtes*, &c. *Par A. D* * * *. *Amsterdam*, 1681. in Twelves.

[d] See vol. 2. *p.* 31, of the *English* Folio Edition.

[e] By some named *Riccio*.

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lating to the firſt Article: But it appears from what follows, as well as from other Memoirs, that he judged the *Literati* adored the true God under the Name of *Tyen*; and, that therefore no Inconvenience could ariſe from permitting the converted *Chineſe* to retain that Worſhip.

THE *Dominicans*, on the contrary, maintained, that the *Chineſe* actually adored the material Heaven, under the Names of *Tyen* and *Shang-ti*: That, conſequently, the Worſhip which they gave it, was groſs Idolatry; and, that their Ceremonies with Regard to the Dead, were real Sacrifices, incompatible with Chriſtianity. *Longobardi*, who ſucceeded *Ricci*, in 1610, was of the ſame Opinion with the *Dominicans*: All the Jeſuits of *Japan*, and Part of thoſe reſiding in *China*, were of the like Sentiments. The Journaliſt is beholden to *Dupin* [a] for this Particular, which is prudently omitted by *Du Halde*; who, on his Side, aſſures us, that ſome of the *Dominicans* declared in Favour of *Ricci*'s Opinion [b]. However that be, the Diſpute becoming every Day more inflamed, both Parties prepared to carry the Cauſe to *Rome*. *Moralés*, a *Dominican*, who arrived there firſt, in 1645, obtained of Pope *Innocent* X. a Decree, of the twelfth of *December*, againſt the Conceſſions of the Jeſuits. But *Martini*, deputed by the latter, having the Year following repreſented Matters in a different Light, the Congregation of the *Propaganda* approved of Part of the *Chineſe* Worſhip [c], ſuppoſing it to be purely civil; and Pope *Alexander* VII. confirmed their Declaration by his Decree of the twenty-third of *March*, 1656: Yet, without revoking that of *Innocent*. From that Time, till 1684, all Diſputes ceaſed in *China*, according to *Du Halde* [d]: Whereas, *Du Pin* informs us, that the *Dominicans* renewed their Complaints in 1661, and 1674, under the Pontificate of *Innocent* XI. M. *Maigrot*, a *Sorbonne* Doctor, belonging to the Seminary of foreign Nations, made, by the Pope, Vicar Apoſtolic of *Fo-kyen*, and afterwards Biſhop of *Conon*, publiſhed, on the Spot, the twenty-ſixth of *March*, 1693, an Ordonnance, which determined the two Points in Queſtion, to the Diſadvantage of the Jeſuits.

Chineſe Ceremonies both approved

THIS Mandate was preſented to the Pope, in 1696; to which was annexed, a Petition, referring himſelf to the Judgment of his Holineſs, who, in 1699, eſtabliſhed a Congregation to examine that Affair: "An active and powerful Party was now combined", ſays the Jeſuit Hiſtorian [e], "who left no Stone unturned to raiſe a general Outcry againſt the Society." In 1700, there appeared a Letter written to the Pope, in the Name of the Seminary of *foreign Miſſions* at *Paris*, wherein the Jeſuits were violently attacked. The ſame Year, the *Sorbonne* cenſured five Propoſitions, extracted from the Memoirs of *China*, by *Le Comte* [f]. Preſently after, all *Europe* ſwarmed with Writings, for and againſt the *Chineſe* Worſhip. "They had "Recourſe, ſays their Advocate [g], even to the "Scriptures, to wound the Reputation of the "Jeſuits; and a Pſalm was paraphraſed, in a "devout Stile; where the Words of the royal "Prophet were intermixed with the keeneſt "Sarcaſms, and the moſt bloody Invectives. "Thoſe of the Society were not wanting to "themſelves on this Occaſion: They bore up to "their Adverſaries, who attacked them on all "Quarters, refuting their Calumnies, and publiſhing a great Number of diſpaſſionate Writings, &c."

Introduction.

FOR all this, *Clement* XI. made a Decree, the twentieth of *November*, 1704, by which he condemned the *Chineſe* Ceremonies; *Such as they had been repreſented by the Gentlemen of foreign Miſſions*. This Decree was not publiſhed in *Europe* till 1708, or, according to *Du Pin*, 1709: But it was publiſhed at *Nan-king* the twenty-fifth of *January*, 1707, in a Mandate of *Charles de Tournon*, titular Archbiſhop of *Antioch*; whom his Sanctity had ſent to *China* in Quality of Patriarch of the *Indies*, and *Legate à Latere* to the Emperor *Kang-hi*. The Biſhops of *Aſkalon* and *Ma-kau*, with forty-four Jeſuits, entered an Appeal from this Mandate, and ſent *Barros* and *Bauvolier*, two of the Society, to *Rome*, to ſupport it. The Emperor being informed of what had paſſed, ordered, that no foreign Miſſioners ſhould remain in his Dominions, who did not approve of the *Chineſe* Ceremonies. He drove out *Maigrot*, the Biſhop of *Conon*, and ſent the Legate to *Ma-kau*; commanding, that he ſhould be cloſely confined till the Return of the two Jeſuits, whom his Majeſty had ſent to *Europe*. That Prelate died there the eighth of *June*, 1710, after he had been honoured with the *Roman* Purple. The twenty-fifth of *September*, the ſame Year, the Tribunal of the Inquiſition confirmed the Mandate of the Cardinal *de Tournon* [h], and the Pope ordered the Miſſioners to obey it, purely and ſimply [i].

Vindicated by the Emperor.

And condemned by Popes.

FIVE Years after, *Clement* XI. publiſhed an Apoſtolic Precept, by which he ordered them to

[a] *Hiſt. de l'Egliſe, en Abrege*, Tom. 4. *p.* 402. ſecond Edition, *Paris*, 1714. [b] *Bibliotheque Raiſonnée*, vol. 25. Part 1. *p.* 105, *& ſeqq.* [c] The ſame, *p.* 403. [d] As before, *p.* 31. [e] The ſame, *p.* 32. [f] *Du Pin*, as before, *p.* 405. [g] *Du Halde*'s *China*, vol. 2. *p.* 32. [h] The Hiſtory of *de Tournon*'s Legation was publiſhed in *French*, and afterwards in *Engliſh*, in Octavo. [i] *Du Pin*, as before, *p.* 409.

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make use of the Word *Tyen-chi* [a], importing, *Lord of Heaven*; and with Regard to the Ceremonies that might be tolerated, he appointed, that they should refer themselves to the Judgment as well of the Visitor-General of the Holy See, who was then in *China*, or else of him who held his Place, as of the Bishops and Vicars Apostolic of that Country. These not daring to determine any Thing, demanded new Instructions; and "his Holiness resolved to dispatch a "new Apostolic Legate to *China* with a particular "Instruction, containing the Indulgences and "Permissions which he granted to the Christians, "in Regard to the Usages of the Country; and "the Precautions which ought to be taken, lest "any Thing should creep into those Usages that "might taint the Holiness of our Religion. The "Pope made Choice of *Charles Ambrose Mezzabarba*, whom he created Patriarch of *Alexandria*; and whose Legation, says *Du Halde* [b], "was prudent and moderate."

Mezzabarba's *Embassy.*

It is of this Embassy that *Viani* has written the History, of which we shall relate the principal Facts; taking Care, as we go along, to compare that little which the Author of the Description of *China* has said of it, with what is attested by the Legate's Confessor [c].

SECT. I.

The Legate's *Arrival in* China, *with what passed at* Ma-kau, Kanton, *and on the Road to* Pe-king.

The Legate's Reception at Ma-kau. *Invited to* Kanton. *Perjury of a Jesuit, and the Vice-Roy. The Legate's Resolution. Questions put to him. His Answer. New Questions and Answers. Sets out for* Pe-king. *New Set of Interrogatories, and Difficulties. Four* Mandarins *arrive with farther Demands. The Legate's Reply. A mortifying Message. Artifice of the* Mandarins. *Fraud of a Jesuit. His Contempt of the Legate. Is preferred by the* Mandarins. *Talks slightly of the Pope. Counsels the Legate. Rites tolerated by the Pope's Brief. The* Mandarins *satisfied. A Jesuit objects. The Legate's Perplexity. Malice of a Jesuit. Their Proceedings censured.*

Reception at Ma-kau.

M. *MEZZABARBA* set sail from *Lisbon* the twenty-fifth of *March*, 1720, and, after a Voyage of five Months and twenty-nine Days, arrived, the twenty-third of *September*, within two Leagues of the Port of *Ma-kau*, where he could not be admitted till the twenty-sixth, becaufe it was resolved to receive him with Marks of Distinction, which required some Preparations. The Governor of the City went out to meet him, under the Discharge of the Cannon, at the Head of the Senate, and accompanied with the whole Militia. The Streets, through which the Legate passed, were spread with Carpets, and adorned with Garlands and Festons. He was conducted in State to the Palace appointed for him; where seated on a Throne, he received the Compliments of several Lords, who came to felicitate him on his Arrival. The three following Days were taken-up with Ceremonies on the same Occasion. The Governor, the Senate in a Body, and all the religious Communities, came to pay their Reverence to M. *Mezzabarba*, who, on his Side, gave Absolution to the Bishop of *Ma-kau*, and *Monteiro*, Provincial of the Jesuits; making them swear to observe the Bull concerning the *Chinese* Rites; and took-off the Interdict which had been set on all the Churches.

Papal *Embassy.*

Invited to Kanton.

The thirtieth, his Excellency received Letters from the Governor of the Provinces of *Quang-tung* and *Quang-si*, inviting him to meet the *Tajin* [d], or great Officer, at *Kanton*, who was going by Water to *Pe-king*. *Mezzabarba* readily embraced the agreeable Offer; and five *Mandarins* having been deputed to know what Day he would fix-on for his Departure, he chose the seventh of *October*. He employed the intermediate Time, either in returning the Visits he had received, or else, in paying his Devotions at the Churches: Especially the Cathedral, where the *Ecce Sacerdos magnus*, with the *Te Deum*, was sung in his Honour; and the *Venerabile* exposed to the View of a Multitude of People. The Jesuits likewise received his Excellency in their Church of St. *Paul*, where he had the Consolation to kiss the Arm of St. *Francis Xavier*. They afterwards gave him a splendid Regale at the *Green Island*.

Perjury of a Jesuit.

That Prelate left *Ma-kau* loaded with Civilities from all the Ecclesiastics, as well as the Governor, who allowed him a Guard at his Palace. Coming near to *Hyang-kan*, he met two great Barks; one of them sent for his Use, by the *Tsung-tu* of *Kanton*: In the other was *Laureati*, above-mentioned, Visitor of the Jesuits, accompanied with several other Friars. As soon as *Laureati* had an Opportunity of being alone with M. *Mezzabarba*, he presented him a Writing, in *Latin*; whereby he swore not only to give no Opposition to Pope *Clement* XI.'s Decree,

[a] In the *French*, *Tchien tchu*. [b] *Du Halde*'s *China*, vol. 2. *p.* 33. [c] *Bibliotheque Raisonnée*, vol. 25. Part. 1. *p.* 109, & *seqq.* [d] According to *Du Halde*, it was by the pressing Solicitations of *Laureati*, the Jesuit, that the Legate obtained Leave to set-out for *Pe-king*, without waiting for the Emperor's Order.

1720. Mezzabarba touching the *Chineſe* Rites, but even to farther it all in his Power. As this is a Piece of Importance, the Journaliſt hath thought proper to inſert it [a]. The Legate received this Proteſtation with great Pleaſure: But how great was his Surprize, when, the Moment after, that Jeſuit told him, that if he might adviſe his Excellency, the firſt Step he took, ſhould be openly to diſavow all that had been done in *China* by the Cardinal *de Tournon*; without which, he could not expect to meet with any Succeſs! *Mezzabarba* b aſked him, briſkly, how he could reconcile ſuch Advice with the Oath he had juſt then tendered him? The Jeſuit was about to reply; when ſome Perſons coming-in, the Converſation dropped.

Papal Embaſſy.

Intrigues of the Jeſuits.

THE twelfth, the Legate landed at *Kanton*, and went, with all the Miſſioners in his Train, to lodge at the Houſe of the ſacred Congregation; while *Laureati* haſtened to notify his Arrival to the *Ta-jin*, the *Tſung-tu*, and the Vice- c Roy. The two former of them were ſent to compliment the Legate on that Occaſion; and to acquaint him, that before his Departure for *Peking*, they had ſome Queſtions to aſk him, in the Emperor's Name: But the Vice-Roy being at Variance with the *Tſung-tu*, would not admit *Laureati* to his Preſence, though, otherwiſe, his Friend; and even pretended, that he had not received his Billet of Notice. He likewiſe cauſed Friar *Céru*, one of *Laureati*'s Companions, to d be arreſted: And the Legate, perplexed how to maintain the Dignity of his Character, could not get out of this Plunge, but by the Favour of *Pereira*, the Jeſuit; who was actually *incognito* at *Kanton*, although the reſt of the Society gave out, that he was attending his Church at *Fo-ſhan* [b]. *Laureati* counſelled *Mezzabarba* to reſent this Matter highly; and to let the Vice-Roy know, that he would return to *Ma-kau*, unleſs he gave him proper Satisfaction. This was a e Snare which the faithful Jeſuit laid for his Excellency. The Legate perceived it, and obliged him to engage *Pereira* to undertake the Affair. *Laureati* pretended to write to *Fo-ſhan*; and next Day, not only *Céru* was releaſed, but *Mezzabarba* received the Compliments of the Vice-Roy himſelf [c].

And the Vice-Roy.

THE fifteenth, the Legate being invited to a Conference at the Palace of the *Ta-jin*, where a the *Tſung-tu* and Vice-Roy were to aſſiſt, went thither in the Morning, attended by *Laureati*, *Fernandez*, *Pereira*, *Céru*, and *Palazzo*; all Jeſuits but the laſt, who was Provincial of the *Auguſtin* Friars. The firſt received him very civilly; the ſecond, entring ſoon after, did the ſame: But the Vice-Roy's Arrival diſturbed the Conference, by the Ceremonial; which, with a furious Air, he would oblige the Legate to ſubmit to. *Mezzabarba* refuſing, the *Tſung-tu* and b Vice-Roy aroſe and went-out. This laſt, as he paſſed-by the Legate, taking him by the Hand, ſaid, he was his Friend; and, that what he had done, was not in the leaſt with a Deſign to offend him. His Excellency returned a polite Anſwer, and concealed his Confuſion with a profound Diſſimulation.

The Legate's Reſolution.

As ſoon as the Vice-Roy and *Tſung-tu* were retired, the *Ta-jin* taking *Pereira* and *Fernandez* aſide, whiſpered a few Words in their Ear; after c which, the Legate, who had deſired, that the Queſtions to be aſked him might be given in Writing, took his Leave, and went Home. Such a Scene of Intrigue had filled him with Aſtoniſhment. He deſired the two Jeſuits to put in Writing what the *Ta-jin* had ſpoken to them. They told him, they were the Queſtions which he had to propoſe to his Excellency; and ſet themſelves to write. They contained nothing but Invectives againſt the Commiſſion of the d Cardinal *de Tournon*, and contradicted one another. When the Legate had read them, he fell into a great Paſſion; and, tearing the Paper, told the Jeſuits, in a threatning Tone, that he would have them take Care of what they did; for, that he knew all their Artifices; and that, if inſtead of favouring the Execution of the Pope's Orders they continued to obſtruct it, he would make them repent it. In ſhort, he commanded them to repair a-new to the *Ta-jin*, and e deſire him to give his Queſtions in Writing. They obeyed. Theſe Queſtions, tranſlated into *Latin*, were all different from thoſe which the Jeſuits had drawn up; and were as follows:

Queſtions put to him.

1. FOR what Reaſon did the ſovereign Pontif ſend his Excellency to *China*?

2. HAVE you any thing farther to communicate to the Emperor from the ſovereign Pontif?

3. SOME Years ago, his Eminency, *de Tournon*, came here, and a Diſpute aroſe about a cer-

[a] *Ego Joannes Laureati, Societatis Jeſu, ad avertendam omnem ſuſpicionem, juro coram Deo qui intuetur cor meum, me neque directè, neque indirectè, neque per me, neque per alios, ullo modo impediturum juſſa Sanctiſſimi Domini noſtri Clementis Divinâ providentiâ Papae* 11. *circa ritus Sinicos. Immo quantum in me eſt ſincere & libenter eadem executurum, & promoturum, ut ab aliis admittantur & promoveantur, adjuvando ſtrenuè & efficaciter ad id in Sinas miſſum illuſtriſſimum D. Carolum Ambroſium Mezzabarba, Legatum à Latere ejuſdem Sanctiſſimi Domini noſtri. Sic libens & non requiſitus ſpondeo, voveo & juro. Sic me Deus adjuvet & hæc Sancta Dei Evangelia. Jo. Laureati Societatis Jeſu, Viſitator Japonis & Sinarum.* [b] The great Village, about three Leagues from *Kanton*.

[c] *Bibliotheque Raiſonnée*, vol. 25. Part 1. *p.* 112, *& ſeqq.*

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tain Doctrine. Did he act of his own Head? Did the ſovereign Pontif give his Conſent, or not?

4. THE Emperor, in the forty-fifth Year of his Reign [a], ſent to the ſovereign Pontif the *RR. PP. Barros*, and *Bauvolier*, yet no Anſwer is come. Again, his Majeſty, in the Year forty-ſeven, ſent the *RR. PP. Raymond* and *Provana*; and ten Years are elapſed, without hearing any News of them, farther than that *P. Provana* died in the *Indies*, of his Infirmities.

5. BESIDES theſe Queſtions, which your Excellency is to anſwer, is there any thing elſe you have to offer? If you have, ſpeak.

THE Legate immediately took Pen in Hand, and wrote the following Anſwer:

His Anſwer.

1. THE ſovereign Pontif has ſent me, principally, with a View to inquire reſpectfully after the Emperor's Health; and return him moſt humble Thanks for the innumerable Favours which he has beſtowed on the Churches, the Miſſioners, and the Holy Law.

2. I AM charged with a Brief, cloſed and ſealed, which I muſt deliver to his Majeſty, on the Part of the Pontif.

3. THE ſovereign Pontif has been thoroughly informed of all which the Cardinal *de Tournon* acted with reſpect to the Holy Law; and the Truth is, it was he who ſent him.

4. IF an Anſwer be not arrived, it muſt be owing to the Death of the *PP. Barros* and *Beauliers*, in their Voyage, before they reached *Europe*, as is the Caſe of *P. Raymond*, who died in *Spain*. *P. Joſeph Pereira* not having been charged with any Diploma from the Emperor, met with no Credit. At length, having produced the *Hung-pias* [b], he was received with great Honour by the Pontif; who, nevertheleſs, did not deliver to him any Letter for his Majeſty: Becauſe all the Phyſicians were of Opinion, that his Infirmities would put an End to his Life before he could return to *China*, as it really happened [c].

5. I AM moſt humbly to beg Leave of the Emperor to inform the ſovereign Pontif, frequently, concerning his Health. I have, moreover, ſome Preſents to offer to his Majeſty from the Pontif: And, laſtly, I am moſt humbly to requeſt of him certain Grants in Favour of our Religion.

WHEN theſe Anſwers were finiſhed, the Jeſuits fell to tranſlate them [d]: But this was not done without great Oppoſition; eſpecially to the third Article, which *Laureati* and *Pereira* would fain have had omitted.

THE *Ta-jin* came next Morning to viſit *Mezzabarba*, who delivered thoſe Anſwers into his own Hand. Several Difficulties were ſtarted relating to them; which were reduced to Writing, and anſwered off-hand the ſame Way, by the Legate. Firſt, *Li-pin-chung* demanded a more explicit Anſwer to his third Queſtion. His Excellency replied, "I know not whether his "Eminence *de Tournon* diſputed or not: But I "know for certain, that he was ſent by the ſo- "vereign Pontif, and that the latter has alſo ap- "proved of what he decreed, to ſupport the Pu- "rity of our holy Doctrine." Secondly, he aſked, with regard to the fifth Article, what thoſe Things were which the Legate had to deſire of the Emperor for the Benefit of his Religion. *Mezzabarba* replied, "As there may "daily happen unforeſeen Events, favourable to "the Chriſtian Religion, I can ſay nothing upon "that Head. What I ſhall expreſly ſue for is, "that his Majeſty may permit me to exerciſe "the Function of Superior of our Miſſions, as "well as order the *Mandarins*, and their Sub- "ſtitutes, in no-wiſe to moleſt either the "Churches or the Miſſioners." Thirdly, the *Ta-jin* demanded to know, how long he propoſed to continue in *China*? The Legate anſwered, "that the ſovereign Pontif had not ſettled that "Point." And why ſo? replied the *Mandarin*. "It is, probably, ſaid his Excellence, becauſe "he would willingly firſt know how I was re- "ceived by the Emperor."

Papal Embaſſy.

New Queſtions and Anſwers.

ALL theſe Anſwers of the Legate, with which the *Ta-jin* ſeemed well ſatisfied, were ſent to the Court, and the Time fixed for his Departure thither. The *Mandarin*, at the ſame Time, intimated to *Mezzabarba*, that he ſhould chuſe *Laureati*, whom he was very ſuſpicious of, for his Secretary, inſtead of *Céru*, whom he liked to have. *Laureati* ſet-out before with four Letters from his Excellency for Meſſrs. *Pedrini*, *Ripa*, and the Superiors of the Church at *Pe-king*. The Legate therein conjured them to unite, in order to obtain of the Emperor the free Exerciſe of their Religion, conformable to the Conſtitutions of the Holy See. At length, on the twenty-ninth of *October*, his Excellency ſet-out in a great Bark, magnificently adorned, carrying ſix Lances at the Poop, and a yellow Flag on the Main-Maſt, with theſe Words in *Chineſe* Characters, *From the remoteſt Weſt is ſent a Legate to the Emperor*. His Retinue went on-board two other Barks. The *Ta-jin* had another, like that of his Excellency. Thus they ſet Sail, eſcorted by ſome inferior *Mandarins*, beſides ſeveral Officers belonging to the *Tſung-tu* and Vice-Roy, who had Orders to attend them as far as *Pe-king*.

Sets out for Pe-king.

[a] Of Chriſt, 1707. Repetition of the firſt.

[b] Theſe muſt be a Sort of Credentials.

[c] The reſt of this Article is only a

[d] That is, into the *Chineſe*, or *Tartarian*.

As

1720. Mezzabarba *New Set of Interrogatories,*

As the Legate was leaving *Nan-chang fû* [a], the Capital of *Kyang-si*, where he arrived after a Journey of about twenty-five Days by Water and Land, he was met by a *Mandarin* of the Court, who came furnished with three new Questions, which he was to answer: The first concerned Friar *Provana*; the second, *Pedrini* and *Ripa*. They called themselves the Pope's Envoys; and the Emperor, who spoke of them with great Contempt, wanted to know the Truth. The Legate answered, that in Reality the Pope had sent them to *China* but only as Men of Letters, whose Presence might be agreeable to his Majesty; and not in Quality of Legates or Deputies to his Sanctity, on any particular Affair. The third Question was the most important: The Emperor demanded if the last Constitution, published in the Pope's Name, came really from him. *Mezzabarba* answered, that in Fact the Pope had sent a Bull to the *Europeans* settled in *China*: That however he could not say whether the Bull, which the *Mandarin* spoke of, was the same, or a forged one: But that, as soon as he should see it, he would tell him for certain [b].

And Difficulties.

THE twenty-sixth of *November*, the *Ta jin* informed the Legate, that he had Orders to go before, and was very desirous to carry a Copy of the Pope's Brief to his Majesty: But the Legate pretended he had not a Copy of it: "For "fear, says *Viani*, that it should be first carried "to the Jesuits; and that they being incensed "at certain Articles, might hinder the Original "from coming to the Emperor's Hands."

THE fifth of *December*, at *Pazonlin*, *Mezzabarba* learned, that the *Ta jin* had denied *Fouchet* the Jesuit, lately recalled to *Europe*, Leave to see his Excellence; and that *Pereira* had refused to carry a Letter from him to the Legate. *Fouchet*'s Crime was his having opposed his Brethren, and supported the Pope's Bull: However, he found Means secretly to inform *Mezzabarba* of the Truth.

TWO Days after, a Letter from *Pedrini* to *Céru* was also privately conveyed to him, by which he clearly perceived what he had to fear from the Jesuits in the Execution of the Pope's Designs. *Pedrini* complained bitterly of the Calumnies raised by *Parennin*, *Tartaoux* [c], and *Maran* [d], in order to blacken him and *Ripa*; adding, that they should run the Risk of their Lives, if the Legate did not expressly declare, that they had been sent by the Pope.

Four Mandarins *arrive*

THE twenty-fifth, being arrived within thirty Miles of *Pe-king*, a new Scene opened, still more embarrassing to the Legate. *Li pin chung* and three other *Mandarins* of the Court coming late at Night, brought him new Orders from the Emperor. His Excellence falling on his Knees, and bowing his Head several Times to the Ground, according to Custom, enquired after his Majesty's Health. After many Ceremonies had passed, they desired him to tell them, if it was true that he was sent from the Pope only to enquire after his Majesty's Health, and to thank him for the Protection with which he had honoured the *Europeans*. The Legate answered, that he had declared something more; and among the rest, that his Sanctity had ordered him to desire Permission to reside in *China* as Superior of the Missioners, and to solicit Liberty for the Christians settled in the Empire to follow the Decisions of the Pope touching Ceremonies.

Papal Embassy.

With farther Demands.

THE *Mandarins* replied, that he ought to have explained himself at first as fully as he had then done. *Mezzabarba* appealed to the Answers which he had given in Writing: But *Li pin chung*, being puzzled, returned to the Charge, and represented to him, that the Emperor would never retract what he had ordered about the Observation of the Ceremonies. They all four added, that it was not the Pope's Business to reform the Usages of *China*: That his Holiness, by his Constitution, contradicted those of his Predecessors; and that, if his Excellence would be advised by them, he should avoid, in Time, to draw on himself the same Disgrace which befel M. *Maigrot* and *Castorano*, for joining with the Cardinal *de Tournon*.

The Legate's Reply.

TO this the Legate replied, that his Sanctity did not pretend to give Laws to any but such as were Christians: That his Decision was according to Informations posterior to those which influenced his Predecessors; and that as to himself he should omit nothing proper to gain his Majesty's Favour. The *Mandarins* required, that he should set-down his two Demands in Writing; which being done, they withdrew. Afterwards M. *Mezzabarba* with his People were brought to a House of Pleasure, three Leagues from the City of *Chang-chung ywen*, where the Emperor usually resided, passing but a few Days in the Year at *Pe-king*.

THE twenty-sixth, in the Morning, a Guard of Soldiers was set upon the House where the Legate lodged, with strict Orders to let no-body go-out. In the Evening the four *Mandarins* returned with Refreshments, which the Emperor sent to his Excellency; and after the usual Ceremonies, made him this mortifying Declaration, 1. That the Emperor having resolved never to receive a

A mortifying Message.

[a] In the *French*, *Han can*. [b] *Bibliotheque Raisonnée*, &c. *p.* 117, *& seqq.* [c] It should be *Jartoux*. [d] Rather, *Moran*, who, soon after *Kang hi*'s Death, was executed by Order of his Successor for fomenting Rebellion, as appears from a Narrative lately published in *Italy*, of which the public Papers gave an Account.

Constitution

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Conſtitution contrary to the irrevocable Laws of the Empire, ordered him and all the Miſſioners to return to *Europe*, excepting thoſe who had a Mind to remain there of their free Choice; or who, on account of their Age and Infirmities, could not undertake the Voyage, whom his Majeſty permitted to live in *China* according to their Law. 2. That M. *Maigrot* having been the firſt Cauſe of the Troubles which occaſioned the Conſtitution, the Legate ought to have brought that Perſon with him to ſhew a Reaſon for his Opinion. 3. Laſtly, That his Majeſty at firſt intended to have treated the Legate with all poſſible Marks of Diſtinction: But that ſince he found what his Demands were, he would not ſo much as ſee him.

Conſultation thereon.

M. *MEZZABARBA* anſwered this Meſſage with a great deal of Dignity [a]. After teſtifying his Grief to the *Mandarins*, he took Notice, that *Maigrot* having been driven-out of *China*, it would have ſhewed Want of Reſpect to the Emperor to ſend him back thither. He added, that the Pope had publiſhed his Conſtitution after a mature Examination. He intreated the *Mandarins* to engage his Majeſty to read at leaſt his Sanctity's Brief; and aſſured them, that while he waited for their Anſwer, he would beg the Aſſiſtance of Heaven to enable him to act in the moſt proper Manner. The *Mandarins* being gone, the Legate called into his Apartment all the Prieſts in his Retinue, and having recited the *Veni Creator*, he deſired their Advice in the preſent Difficulty. They were all of Opinion, that without departing in the leaſt from what was eſſential in the Conſtitution of *Clement* the Eleventh, it would be neceſſary to make uſe of all his Skill, to avoid ruining, by an unſeaſonable Stiffneſs, the Hopes which the Pope had conceived for their Religion in *China* [b].

Artifice of the Mandarins.

THE twenty-ſeventh, immediately after Dinner, the four *Mandarins*, accompanied by a fifth Perſon, unknown to the Legate, came to his Lodgings. He imagined they had brought the Emperor's definitive Anſwer: However, their Converſation was little more than a Repetition of their former Conference. They menaced him, they flattered him, and made uſe of all the Wiles imaginable to induce him to drop the fatal Bull. But *Mezzabarba* remaining inflexible, the only Thing they left him to hope for, in taking their Leave, was, that the Emperor, who had reſolved to ſend-away all the *Europeans* the very next Morning, might not refuſe to grant them a little Reſpite, on account of the Rigour of the Winter, and him Time to recover from the Fatigues which he had undergone.

Papal Embaſſy.

A FEW Steps from the Legate's Houſe, the Perſon they brought with them, who was *Louis Fan* a *Chineſe* Jeſuit, perfectly well-known to *Pereira*, told them, that this laſt had faithfully interpreted all the Anſwers of his Excellency: But that yet he had omitted telling them one Thing, which was, *That the Legate intreated the Emperor to open a Brief committed by the Pope to the* Barnabite *Friars; wherein, perhaps, might be found the Permiſſion for moderating the Bull.* The *Mandarins*, ſurprized at this Diſcourſe, returned and called *Pereira* to the Door of the Houſe, reproaching him for having concealed from them that Part of the Legate's Converſation. The Jeſuit denying that he had heard any Thing like it, they called-out *Mezzabarba* himſelf, who proteſted he never heard the Words. He added,

Fraud of a Jeſuit.

" That the Brief remitted to the *Barnabites* contained nothing, as he believed, more than a " Publication of his Embaſſy: And renewing his " firſt Inſtances, intreated that his Majeſty might " condeſcend to read the Brief which the Pope addreſſed to himſelf; as containing his Holineſs's " Reaſons for not approving what was inconſiſtent with the Chriſtian Religion, without " meddling with any thing that was compatible " therewith, and therefore permitted."

BUT ſaid the *Mandarins*, Have you any Power to moderate the Rigour of the Bull? And is this Permiſſion declared in the Brief of his Holineſs?

His Contempt of the Legate.

" No, replied the Legate, I have not that Power, " nor can it be granted to any Perſon: But I " have intreated and ſtill intreat the Emperor to " open the holy Father's Brief; being perſuaded, " that what is in it will be agreeable to his Majeſty. I am, nevertheleſs, authorized to allow certain Matters which are not incompatible with the Chriſtian Religion: But if the " Emperor will by no Means receive the Brief, " let him be pleaſed to ſuffer his Miniſters to " open it, and grant me the Favour of having " Interpreters, by whoſe Help I may declare " who *Pedrini* and *Ripa* are." " Do not mention " thoſe Men, ſaid *Fan* the Jeſuit, interrupting " the Legate, they are odious to the Emperor: " Your Demand would provoke his Majeſty." *Mezzabarba* replied, " He ſhould be grieved to " diſpleaſe that Monarch: That what he had " ſaid, he would not retract; and that all he " dared farther demand, was a greater Number " of Interpreters, the better to explain his Meaning." Whereupon the *Mandarins* departed.

[a] Contrary to what *du Halde* has repreſented the Caſe. How unfortunate am I, cried he, (according to that Author) to come nine thouſand Leagues by Order of the ſovereign Pontif, and yet not have the Honour either to ſee his Majeſty, or convey to him the Pope's Brief! Deſcription of *China*, vol. 2. *p.* 34.

[b] *Bibliotheque Raiſonnée*, &c. *p.* 123, *& ſeqq.*

NEXT

1720. Mezzabarba *Is preferred by the* Mandarins.

NEXT Morning, Notice came to the Legate, a that the Emperor ſent for him. He ſet-out inſtantly and was conducted with all his Family to a great Convent of *Bonzas*, where he found *Chau chang*, one of the four *Mandarins*, and Friar *Fan*; who told him, that he would not yet be admitted to his Majeſty, but that a Houſe would be given him near the Palace, to the End the Miniſters might more conveniently treat with him. Preſently after the *Mandarins* entered. *Fan* continued to ſerve as their Interpreter, and b always received greater Marks of Diſtinction from them, than they ſhewed the Legate, who alſo was obliged to give Precedence to him on every Occaſion.

THIS new Conference turned upon the ſame Topics as the preceding; but Matters were handled with more Warmth. The *Mandarins* exclaimed vehemently againſt *Maigrot*, *Ripa*, *Pedrini*, and ſome others. The Legate ſuffered many hard Words from them: Nor did they c ſpare the Pope himſelf. As for Friar *Fan*, he took the moſt inſulting Liberties before the *Bonzas*. "Who is the Pope?" ſaid he among other Things. "The Pope commands! Pray who is "he, that he ſhould take upon him to com- "mand? He dare not ſend his Orders either to "the *Engliſh* or *Dutch*, and yet he preſumes to "ſubject *China* to his Will: But we know how "to curb it. In Truth, the *Engliſh* and *Dutch* "are very wiſe——." d

Talks ſlightly of the Pope.

THE Legate, though pierced with Grief at ſuch injurious Expreſſions, judged it beſt to reſtrain himſelf; and without replying one Word to *Fan*, ſaid every thing to the *Mandarins*, which he imagined moſt likely to ſoften them. *Chau chang* hereupon embraced him, and promiſed him Mountains. *Fan*, in his Turn, aſſumed a gracious Air, and at parting counſelled the Legate not to imitate *Tournon*, that he might avoid the ſame Mortifications, and ſave their Religion from new e Diſgraces: But *Mezzabarba* ſeemed not to hear him. He was afterwards removed to another Houſe, not above two Miles from *Chang-chung-ywen*, but continued ſtill under a Guard.

Counſels the Legate.

IN the Evening *Li pin chung* came to the Legate in the Emperor's Name for a Copy of the Brief. It was in vain to ſay he had none, and dared not truſt to his Memory: He muſt obey. After making a Proteſt againſt being accountable for Miſtakes, he wrote-down the Subſtance of f the Brief, which contained no more than what he had ſo often before repeated to the *Mandarins*. The following are the Permiſſions granted by the Pope with regard to the Uſe of Ceremonies, which is the moſt curious Part of it [a].

Papal Embaſſy.

Rites tolerated

"THEY may tolerate in the private Houſes "of the Faithful through *China* the Uſe of the "Tablets and Cartridges [b], bearing the Name "only of the dead Perſon; putting on the Side "of it a convenient Explication, and taking "Care, that on this Account no Superſtition be "committed, nor any Scandal given.

"They may tolerate all the *Chineſe* Ceremo- "nies towards Perſons deceaſed, which are nei- "ther ſuperſtitious nor ſuſpected, but merely b "civil.

"THEY may permit rendering to *Confuſius* "a Worſhip purely civil; and on the Tablet "bearing his Name, without any other Cha- "racter, or ſuperſtitious Inſcription, they ſhall "add the convenient Explication: In which "Caſe it may be lawful to light Candles, burn "Incenſe, and offer Meat by Way of Oblation "before ſuch Tablet.

"THEY may permit the Reverences of Ge- c "nuflexion and Proſtration before the corrected "Tablets, the Tombs or the dead Bodies them- "ſelves.

"THEY may permit the Rites received in "Funerals of preſenting Candles and Perfumes "in making the above-mentioned Proſtration.

By the Pope's Brief.

"THEY may permit ſetting Tables, furniſh- "ed with Confections, Fruits, and all Sorts of "common Meats, before the Tombs of the "Defuncts, over which ſhall be placed the re- d "formed Tablet, with the requiſite Declaration: "The Whole *as a Sort of civil Honour and Act "of Piety* [c] *towards the Deceaſed*, without ob- "ſerving any ſuperſtitious Rite.

"IT may farther be permitted to make, be- "fore the reformed Tablet, the Act of Vene- "ration, called *Ko beu*, either on the firſt Day "of the Year, or any other Days conſecrated "by Cuſtom.

"LASTLY, They ſhall permit burning Per- e "fumes and lighting Candles before the above- "mentioned Tablets, only obſerving the ſaid "Conditions: And to do the ſame alſo before "the Coffins, where they may offer Meats, as "above recited; making the Proſtrations, and "obſerving the requiſite Precautions." It was ſigned *C. A. Alexandrinus & Legatus Apoſtolicus.*

The Mandarins ſatisfied.

IT is eaſy to ſee, by reading this Piece, ſays the Journaliſt, that the Court of *Rome*, able to *become all Things to all Men*, grants to her f *Chineſe* Proſelytes all that could be granted them; unleſs a Permiſſion in Form to be both Chriſtians and Pagans at the ſame Time. The *Mandarin Li pin chung* ſeemed very well ſatisfied with theſe Conceſſions; and having received them with the Copy of the Brief, repaired immediately

[a] *Bibliotheque Raiſonnée*, &c. *p.* 128, *& ſeqq.*

[b] Boards and Papers inſcribed with the Names of *Confuſius*, &c.

[c] *Per una certa oneſta è pieta, verſa i defunti.*

to

1720. Mezzabarba — Papal Embassy.

to Court, where almoſt all the *Europeans* waited with the utmoſt Impatience to ſee them tranſlated. They fell about that Work inſtantly; and as faſt as a Paragraph was rendered, the Eunuch *Sin fû* read it. All the *Mandarins* preſent declared, they did not doubt but the Emperor would be fully ſatisfied with what the Pope had granted. But who will believe it? *Joſeph Suarez*, the Jeſuit, more a *Pagan* than the *Chineſe* themſelves, was not aſhamed to declare himſelf of a different Opinion.

A Jeſuit objects.

"SOFTLY, Gentlemen, ſaid he, with much "Warmth, to the *Mandarins*, ſoftly, I beſeech "you, for there is nothing but Trick and Fraud "in all this. Do not you ſee, that, by the "Conſtitution from *Rome*, there muſt be taken "from the Tablets of the Deceaſed theſe eſſen"tial Words, *This is the Seat of the Soul of* "*ſuch an one?* The Pope does not permit them." The *Mandarin*, *Chau*, and the Eunuch, replied, that this ſignified nothing, ſince the Pope allowed the Uſe of the other Ceremonies; as, Bowings, Proteſtations, *&c.* which were all the Eſſentials. "This is enough, Gentlemen, (added *Chau*) "what would you have more? For my Part, I "will be equitable. Theſe Permiſſions are ſuf"ficent. Be content." Thereupon the Eunuch took the Papers and carried them to the Emperor.

The Legate's Perplexity.

THE twenty-ninth, the four *Mandarins*, accompanied with Friar *Fau*, repaired a-new to the Legate's, to communicate to him an imperial Mandate; which contained nothing but reiterated Complaints againſt *Maigrot* and *Pedrini*. His Excellency proteſted, that he did not know they had diſpleaſed his Majeſty; and humbly begged Pardon for the Faults which they might have committed. The Fatigue and Anguiſh had ſo changed and emaciated him, that *Chau-chang* appeared touched at it. He exhorted M. *Mezzabarba* not to be caſt down, aſſuring him, that the Emperor loved the Chriſtian Religion, and had no ill Will to any but thoſe Wretches who had prejudiced the Pope againſt the Rites of which they had themſelves no Ideas but what were falſe; and that theſe were, in Truth, the Men who had diſturbed the Tranquillity of the Miſſion.

Malice of a Jeſuit.

IN the Afternoon, two *Barnabites*, *Ceſati* and *Ferrario*, appeared before the Legate. Theſe Friars, who were ſent to notify to the Court the Approach of his Excellency, went into *Tartary*, where the Emperor then was. But, inſtead of receiving them, that Monarch ordered them to be clapped into Priſon; where they underwent the ſame Sort of Examinations as *Mezzabarba* himſelf had done; as appeared by the Copy of the Interrogatories, and their Anſwers. They related, among other Things, that when they ſaid, they had been ſent to *China* by the *Propaganda*, *Parennin*, the Jeſuit, who ſerved as their Interpreter, had the Malice to explain this Word, by ſaying, *that the Perſons who had ſent them were Tribunaliſts* [a], *who took out Actions againſt People.* Upon this *Ripa* oppoſed him; and having truly defined what the Congregation of the *Propaganda* is, *Parennin* replied, laughing, *That what he had ſaid, came exactly to the ſame Thing.*

Their Proceedings cenſured.

ONE may ſee by this, and other Paſſages, if they be true, ſays the Journaliſt, what baſe Methods the Jeſuits take to render the Deſigns of the Court of *Rome* abortive; and maintain themſelves in that Dominion which they had gotten over the reſt of the Miſſioners by ſome unwarrantable Compliances [b].

SECT. II.

The Legate's *four Audiences of the Emperor, and what paſſed therein.*

Meſſage to the Legate to appear at Court. His Audience. Mortifying Queſtion. The Legate's Anſwer. He is diſmiſſed. The Preſents ſent for. Jeſuits menace the Pope. Mortifying Meſſage. Jeſuitical Inſults. A private Audience. Kang-hi *accuſes the Miſſioners and the Pope of Diſputes and Contradictions; of deſtroying his Envoys. Another Audience. A fourth Audience. The Legate's Demands: His falſe Reaſoning. The Miſſioners pardoned: Unity recommended. The Jeſuits alledge* Kang-hi *only jeſted.*

Meſſage to the Legate

M. *MEZZABARBA*, ſince his Arrival at *Chang-chung-ywen*, had met with a thouſand Mortifications, without any Hopes yet of being admitted to an Audience of *Kang-hi*; when, at length, on the thirtieth of *December*, 1720, that Monarch ſent him Notice by one of his Nephews, accompanied by four *Mandarins*, and two other Officers of the Crown, that he was to appear before him the Day following. This done, they required the Legate to ſummon all the *Europeans*, that they might pay their Reſpects to him after the *European* Manner. When they were met, they obliged them all, not excepting the Legate himſelf, to fall on their Knees, and knock their Heads nine Times againſt the Ground, in Token of Veneration; to prepare them, they ſaid, for the Ceremony they were to

[a] Or, who ſet the People together by the Ears; *Tribunaliſti eccitatori de Liti.* [b] *Bibliotheque Raiſonnée*, as before, *p.* 132, *& ſeqq.*

1720. perform next Day. A new Order came to his Excellency, in the Afternoon, to appear dreſſed as if he was in *Italy*, leaving thoſe of his Retinue to chuſe either the *Chineſe* or *European* Habit.

Mezzabarba

To appear at Court.

AT the appointed Hour, the *Mandarin*, *Lipin chung*, came to conduct the Legate to his Audience. This Prelate had on the *Rochet* [a], with the *Camail* [b], and the Mantelet [c] over it. All the *European* Miſſioners were dreſſed in the *Chineſe* Manner: Either becauſe they had not complete Habits enough in their own Faſhion; or elſe, adds *Viani*, to avoid ſhocking the Infidels by the Diverſity of Garments, by which the Religious of different Orders are diſtinguiſhed. Being come to the Palace, the Legate was led croſs a vaſt Court into a great and magnificent Hall; where the Regulos and Grandees were ranged in twelve Ranks, ſix on the Right of the Throne, and ſix on the Left. Four Tables, loaded with Fruit and ſweet Paſtery, were ſet for each Rank.

His Audience.

WHEN the Emperor entered, and was ſeated on his Throne, *Mezzabarba*, and thoſe who accompanied him, fell on their Knees, and made the uſual Reverences. The Legate, afterwards, delivered the Pope's Brief to his Majeſty; who aſked how the Holy Father did, and gave the Brief to the ſecond Eunuch, without opening it. They then placed his Excellency at the End of the firſt Row of Grandees, and his Train behind the ſixth. The Emperor made a Sign, and all the Aſſembly ſat down. Then, ſome *Mandarins* having brought that Prince an upper Coat, made of Sables, in the *Chineſe* Faſhion, he took off that he had on, which was alſo of Sable-Skins, and ſent it to the Legate, who immediately put it over his eccleſiaſtical Habit; paying the Emperor his Acknowledgments, by profound Reverences. After this, his Majeſty fell to eat; and thoſe who were preſent, followed his Example. During the Repaſt, that Monarch had the Goodneſs to ſend ſeveral Diſhes from his own Table, not only to the Legate, but alſo to the Miſſioners. Dinner being over, M. *Mezzabarba* was brought near the Throne, and received a Cup full of Wine from the Emperor's own Hand. Four *Mandarins* gave the like to all thoſe of his Train, who came to receive that Favour before the Throne; and thus the Entertainment ended.

Mortifying Queſtion.

IMMEDIATELY after, the Legate was brought forwards again; and the Emperor, after putting a few rambling Queſtions concerning his Embaſſy, aſked him, with a ſpiteful Intention, "what certain Pictures, brought from *Europe*, "repreſented, wherein he had ſeen human Fi- "gures which ſeemed to have Wings?" *Mezzabarba* anſwered, *that, perhaps, they might be the Lord Jeſus, the Bleſſed Virgin, ſome other Saints, or, more probably, Angels.* "But why, "ſaid *Kang-hi*, are they repreſented with "Wings?" *In order to expreſs their Agility*, replied the Legate. "This, adds the Emperor, "is what our *Chineſe* could never underſtand, "but would always regard as a groſs Error; "being perſuaded, that it is abſurd to give "Wings to Men. Perhaps, however, they "might conceive, that this was no more than "a ſymbolical Repreſentation, in caſe they tho- "roughly underſtood the Books of the *Europe-* "*ans*; and then they would ſee no more than "the Truth inſtead of Error." After this, he took three Pieces of Stuff, which lay upon his Table, one white, another red, and the third yellow: Then addreſſing himſelf to the whole Aſſembly, "If any one, ſaid he, ſhould main- "tain, that the red Stuff is white, and that the "white is yellow, what would you think of it? "Is it poſſible to give any Credit to Men who "at one Time call that Thing yellow, which "they repreſent as white at another Time [d]?"

Papal Embaſſy.

IT requires no great Penetration to diſcover the Monarch's Drift by this Diſcourſe. The Contradiction in the Decrees of the Popes, touching the *Chineſe* Rites, is thereby plainly pointed-out. And, I imagine, (ſays the Journaliſt) that M. *Mezzabarba* would with great Pleaſure have repeated the humble Ceremonies of kneeling and knocking his Head againſt the Ground twenty Times over, rather than have anſwered the Emperor's Objection: But there was no avoiding it. He then ſaid, *That Jeſus Chriſt, when on Earth, ſettled every Thing which he judged neceſſary for the Good of his Religion; and likewiſe determined all Matters which had any Relation to it: But that having afterwards aſcended to Heaven, he left here below, in the Perſon of St.* Peter, *and his Succeſſors, a Vicar, able to pronounce in any Caſe relating to the Faith of Chriſtians. That, by the peculiar Aſſiſtance of his Spirit, he prevents this Vicar from falling into Error when he decides Controverſies, or gives the Interpretation of Scripture; and that, conſequently*, Clement *the Eleventh, enlightened and ſtrengthened by this ſupernatural Aid, could not poſſibly be deceived.* But, replies the Emperor, "Is it poſſible, that "the Pope can judge of the Nature of the Rites "of *China*, which he has never ſeen, or had "any perſonal Knowledge of, any more than I "can judge of the Affairs of the *Europeans*, "who are unknown to me?" The Legate anſwered, *That his Holineſs did not pretend to ſet-*

The Legate's Anſwer.

[a] A Church Veſtment. [b] A purple Cloak, or Ornament, worn over the Rochet. [c] A ſhort purple Mantle. [d] *Bibliotheque Raiſonnée*, Tom. 25. Part 2. *p.* 327, *& ſeqq.*

up-

1721. *up for a Judge in the Affairs of* China, *but only* a much discontented with it, particularly *Regis* and *Papal Embassy.*
Mezzabarba *to determine for the Christians, settled in that vast Empire, what Usages should be allowed them, without violating the Principles of Christianity; and, on the other Hand, what Rites ought to be prohibited according to the same Principles*[a].

He is dismissed. I KNOW not (says the Journalist) whether *Kang-hi* was satisfied with this Subterfuge. *Viani* only adds, that he asked the Legate, if he had any thing else to say; and that *Mezzabarba* beginning to touch on the principal Design of his b Embassy, the Emperor referred the Whole to another Audience. However, he put some farther Questions to the Legate before he dismissed him: As, whether there were any Mathematicians among those of his Train; and, if he had any Secret for strengthening the Memory? Having answered in the Negative, he was ordered to retire; and, at his Return, he received, as a Present, all that remained of the splendid Collation, prepared in the Audience-Hall, which c had scarce been touched. *Mezzabarba*, on his Side, sent his Majesty the Missioners, brought, for his Service, from *Europe*.

The Presents sent for. NEXT Morning, being the first of *January*, 1721, the four *Mandarins*, so often mentioned before, came to demand the Pope's Presents to the Emperor from the Legate; who promised to send them, as well as those brought on his own Account, as soon as they could be put in Order. These Officers made extravagant Encomiums on d the Honours which his Majesty had heaped on his Excellency the Day preceding: And before they withdrew, asked every Person of his Retinue, whether he had not a Present for the Emperor?

AFTER Dinner, the Eunuch *Sin-fú* brought the Legate several Sorts of Meats from that Monarch's Table; and among the rest, Pheasants, killed with his Majesty's own Hand. That Minister repeated the Order for getting ready the Presents of the Pope; adding, that the *Padres* e *Cesati* and *Ferrario* might come to Court, and that the Emperor would receive the Brief which they brought with them. The Elogies of the Emperor's Munificence were renewed. At length, the Eunuch departed; and, as a new Favour, *Mezzabarba* and his Retinue were carried to a more commodious House at *Chang-chung-ywen*; but none were suffered to go in or out, except the Missioners of the Palace.

Jesuits menace the Pope. THE second, his Excellency went to Court, f accompanied by all the Missioners; among whom were *Cesati* and *Ferrario*, who delivered to the *Mandarins* the Brief which they had brought. *Chau-chang*, having opened it before the Legate, gave it *Suarez*, the Jesuit, to translate. He read it to some of his Fraternity, who appeared *Simonetti*; who exclaimed, without Reserve, against the little Regard which the Pope had shewn for the Society. They accused him of Injustice: Nay, *Cesati* and *Ferrario* often protested to the Author *Viani*, on the Word of a Priest, that, at another Time, *Simonetti*, enraged against his Holiness, had the Insolence to cry out, *The Pope will irritate our Society so far, that, at length, he will lay them under a Necessity of letting all the World see what they are able to do.*

THE same Day, the Legate carried the Holy *Mortifying Message.* Father's Presents to the Emperor, who received them very graciously, and bestowed on his Excellency some Marks of his Liberality. But they were soon after attended with a very afflicting Message: Two Eunuchs coming to tell him, 1. That if his Majesty could have foreseen the Disorders which his Embassy had occasioned, he would severely have punished the Authors of it in Time: 2. That the Pope was no more capable of deciding, with regard to the *Chinese* Rites, of which he could have no just Idea, for want of understanding their Books, than he was able to judge of the religious Ceremonies of *Europeans*: 3. That, consequently, his Excellency would do wisely to conduct himself according to the Directions which his Majesty would cause to be given to him; and not hearken to the Insinuations of certain base and turbulent Men, who had carried or written to *Rome* nothing but gross Lies.

THE Eunuchs improved upon the Orders of *Jesuitical Insults.* *Kang-hi*, by new Invectives against the Cardinal *de Tournon*; and as they were always the same Complaints over again, the same Answers served. He had more Difficulty to restrain himself at the injurious Speeches which the Jesuit *Mouravo* uttered against the Pope. But this was no Time for Resentment. Every Thing foreboded an approaching Storm. The Guard was reinforced. None had free Entrance into the Legate's Hotel, but such as had Business with the Jesuit *Pereira*, who was as much in Favour at Court as he was out of it.

THE third, certain *Mandarins*, accompanied by the Jesuit *Fan*, and the Eunuch *Sin-fu*, came to tell M. *Mezzabarba*, that the Emperor would discover a Secret to him, upon Oath, not to reveal it to any but the Pope. His Excellence strove in vain to decline that Honour; which was the more dangerous, as *Fan* alone was to be Interpreter of the Words of *Kang-hi*, in Presence of M. *Roveda*, a faithful Servant of the Jesuits. He was obliged to obey; and nothing of this secret Conversation would ever have transpired, had not the Legate, who was uncer-

[a] *Bibliotheque Raisonnée*, as before, *p.* 331, *& seqq.*

1721. Mezzabarba

tain whether ever he ſhould, in Perſon, report to the Pope what was ſaid at that Conference, committed, under the Seal of Confeſſion, a Copy written by *Roveda*, with ſome Additions of his own, to *Viani*, our Author; among whoſe Papers it was found.

A private Audience.

THIS Converſation was held the third of *January*, 1721, in Preſence of *Frederic Roveda*, Miſſioner, the Legate's Chaplain, and *Fan*, the *Chineſe* Jeſuit. It conſiſted in eleven Queſtions, propoſed by the Emperor; and the Legate's Anſwers. The three firſt were of no Importance. His Majeſty's fourth Propoſition was, *That he did not believe* France *obſerved the Conſtitution of the Pope* [a]. The Legate anſwered, That ſome, indeed, had ſhewed an Unwillingneſs to accept of it; but that the Majority had rendered due Obedience to the Pope's Deciſion; that, however, all Diſputes on that Head appeared to him, for certain, to have been over before he left *Europe* [b], and that he had been aſſured ſo at *Liſbon*.

IN the fifth Place, the Emperor told *Mezzabarba*, that although he had other Ambaſſadors at his Court, and among the reſt thoſe of *Ruſſia* and *Korea*, yet he treated none of them with ſo much Honour as he did him; becauſe, he was the Pope's Ambaſſador. Sixthly, that though he was under ſome Obligation to the *European* Mathematicians, for the Informations he had from them, yet he kept them aſide, and talked to him with the greateſt Confidence. The Legate thanked his Majeſty for theſe two Favours [c].

Kang-hi accuſes the Miſſioners and the Pope.

SEVENTHLY, the Emperor deſired him to be chearful, and adviſed him not to give Ear to vile and deſpicable Men, ſuch as *Pedrini* and *Ripa*; "eſpecially *Pedrini*, ſaid he, a ſhuffling Fellow; "as I could convince you by ſeveral Proofs, as "well as by an Experiment on the Man him-"ſelf, did not I fear it might provoke me. "However, I treat him with the ſame Defe-"rence that I do the other Miſſioners, and have "endeavoured to reconcile him with them; but "always in vain [d]." To this Article *Mezzabarba* anſwered, that thoſe Men were very culpable; and that he admired at his Majeſty's Clemency for ſuch Faults committed by *Europeans*.

EIGHTLY, the Emperor told him, "That "he had tried to re-unite all the Miſſioners of "different Nations; as, *Portugueze*, *French*, "*Italians*, and *Germans*: But that they conti-

a "nually nouriſhed their Diſſenſions; and what "is a Thing I cannot comprehend, the Jeſuits "themſelves cannot agree together. Another "Method I made uſe of was, to lodge all theſe "Miſſioners in the ſame Houſe, in order that "they might have no more than one Heart: "But it had not that Effect on them. One calls "himſelf a Clergyman, another a *Franciſcan*, "a third a *Dominican*, and the fourth a Jeſuit; "which irreconcileable Diſunion ſurprizes me

b "much." The Legate, on this Occaſion, aſked Pardon for the Offence which the *Europeans* had given him; aſſuring him, that his great Patience towards them was celebrated throughout *Europe*. He added, that if his Majeſty would permit him to try to reconcile them, he would employ all his Care that Way.

Papal Embaſſy.

Of Diſputes and Contradictions.

UPON this the Emperor demanded, ninthly, "if he would undertake that they ſhould ſubmit "to his Advice?" The Legate anſwered, that

c he could not promiſe; but hoped they would.

THE Emperor's tenth Queſtion was, How it happened that the Pope could give any Credit to the different Reports of thoſe Monks, who were ſo ill acquainted with the *Chineſe* Uſages, that one affirmed directly the contrary of what another affirmed? "This being the Caſe, added he, why "does the Pope take upon him to judge of the "Affairs of *China?* Does he find that I pretend "to determine thoſe of *Europe*."

d THE Holy Father, replied *Mezzabarba*, has determined nothing without having heard both Parties, the Jeſuits, as well as others; collected all the Informations poſſible to be had; and maturely weighed every Thing, as he himſelf proteſts. "He has alſo, continues the Legate, "been aſſiſted in his Deciſion by the Holy Spi-"rit; who never ſuffers the ſovereign Pontifs to "err in Matters of Religion [e]. In a Word, "the Pope has not given Sentence with regard

e "to the Affairs of *China*, but thoſe which con-"cern the *Romiſh* Religion."

To this the Emperor anſwered, eleventhly, That what the Legate alledged, could not poſſibly be the Caſe, becauſe the Pope had not rightly been informed concerning thoſe Matters. "I love "your Religion much, added his Majeſty [f]? I "adore the ſame God whom you adore: If "therefore you meet with any Difficulty, apply "yourſelf to me, and I will explain it to you."

[a] In *Roveda*'s Copy the Words were, *It does not appear to me, that* France *is in Peace.* [b] Muſt not the Legate have groſly falſified in this Point, when the Diſpute ſtill ſubſiſts? [c] *Bibliotheque Raiſonnée*, &c. *p.* 331, *& ſeqq.* [d] The Reader muſt needs be ſurprized at the great good Nature and Condeſcenſion of this great Monarch, on this, and infinite other Occaſions; who, amidſt the Affairs of his vaſt Empire, which were all examined with his own Eyes, could have Leiſure and Patience to hear, and endeavour to compoſe the Diſputes of eternally wrangling Prieſts. [e] He had better have owned, according to their quibbling Diſtinction, that the Popes could err as to Matters of Fact, though not of Faith, than have denied abſolutely, that he could err, when the Contradiction was ſo evident. [f] If the Reporters ſay true: For all the contending Parties would allow of this Fraud.

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Mezzabarba

Papal Embaſſy.

Of deſtroying his Envoys.

TOWARDS the End of the Audience the Emperor obſerved, that none of thoſe ſent by him to *Europe* had returned to *China*; and that, having received no Anſwer relating to the Matter with which they were charged in Commiſſion, he ſuſpected that they had been put to Death by Conſent of his Holineſs. The Legate, to remove his Majeſty's Jealouſy, repreſented how ſacred the Character of Ambaſſadors was among *Europeans*; and having alledged, that neither the Pope nor his Religion could have gained any thing by deſtroying his Majeſty's Envoys, ſaid it was well-known, that the Ships in which *Barros* and *Bauvolier* went, were caſt away before they got to *Europe*: That *Raimond* died before he landed in *Italy*; and that *Provana* had been ſent back to *China* by the Pope, with Inſtructions by Word of Mouth requiſite to ſatisfy his Majeſty.

Cenſures the Conſtitution.

THE Emperor ſaid, moreover, "That the "Conſtitution touching the *Chineſe* Rites, had "not at all been given with a View to the *Ro-* "*miſh* Religion: That it was no other than an "Arrow of Revenge ſhot at the Jeſuits to pleaſe "M. *Maigrot*, *Pedrini*, and others." Theſe Words were not interpreted by *Fan*, nor ſhould the Legate ever have known any thing of the Matter, if, on the tenth of the ſame Month, the Emperor had not repeated them, and cauſed *Mezzabarba* to be told, that he had already explained himſelf in the ſame Manner in the private Audience. Whence it appears, that *Fan*, the better to conceal his Deſign, and that he held Intelligence with the Emperor, had ſupplied thoſe Things he ſuppreſſed, by often repeating the ſame Queſtions on the Part of his Majeſty, as appeared from *Roveda*'s Relation.

IT appears plainly from this Account, ſays the Journaliſt, that the Whole was managed at the Court of *Pe-king*, by the Direction of the Jeſuits themſelves: That the Emperor made game of the Legate: That his Excellency was the Dupe of his Interpreters; and that thoſe who brought them to betray him, had no other View in it but to ſell their Religion to ſerve their private Intereſts [a].

Another Audience.

A NEW Audience, which was granted M. *Mezzabarba* on the tenth of *January*, before-mentioned, ſerved only to increaſe the Uneaſineſs and Perplexity he was in. *Pedrini* and *Ripa* with four Jeſuits were Interpreters for the Emperor. The Legate had no Need of any, for *Kang hi* ſpoke all himſelf. He delivered in Detail all that his Miniſters had often repeated before; touching on nothing that was eſſential, and concluded by telling the Legate, that he would ſend him a *Si*, or imperial Decree, wherein he intended to explain himſelf concerning the Buſineſs of his Legation, deſiring him to reflect ſeriouſly upon it: That he would afterwards ſend one of his Officers to *Rome*; and that he deſired he would be eaſy, without afflicting himſelf, whatever might happen. His Excellency would have made a Reply, but the Interpreters deſired him not. None of them diſcourſed with the Emperor but *Fan*, and that always in private.

A fourth Audience.

THE fourteenth was ſignalized with a fourth Audience, more ſolemn than any of the preceding. His Majeſty ordered that the *Europeans* ſhould be preſent, not excepting thoſe who were infirm, and eſpecially Friar *Caſſio*. When they came before him, the Emperor, after the uſual Ceremonies, put ſeveral trifling Queſtions to the Legate; inſiſted much on the little Honeſty to be found amongſt foreign Nations, and the Probity of the *Chineſe*; who, he ſaid, were Enemies to Shuffling and Fraud. Then turning to the Legate, he exhorted him to ſpeak what he had to ſay, with all the Freedom and Strength he was able.

The Legate's Demands.

THE Legate, encouraged by this Invitation, anſwered, that he had three Things to propoſe or demand of his Majeſty in Behalf of the Pope: The firſt was, that the Chriſtians of *China* might ſubmit to the Decree of his Holineſs touching the *Chineſe* Rites. Hereupon *Kang hi* deſired to know once more what Fault the Pope found with thoſe Rites. *Mezzabarba*, by Advice of the Interpreters, inſiſted only upon one Point, and repreſented, that the ſovereign Pontif expreſly condemned the ſuperſtitious Veneration of the uncorrected Tables, or Cartridges. But the Emperor anſwered, "That this Veneration was not "inſtituted by *Confuſius*, but had been intro- "duced into the *Chineſe* Religion by Foreigners: "That nevertheleſs it was not an Affair of ſmall "Importance, nor did it belong to the Pope to "judge of it, but indeed to the Vice-Roys and "*Mandarins* of the Provinces; and that he "would hear no more on the Subject."

THE Legate having added, that the Pope diſapproved of the Titles of *Tyen* and *Shang ti* given to the true God, the Emperor anſwered, that it was only a *Bagatelle*, and that he was aſtoniſhed they had diſputed about it for ſo many Years. He demanded, in his Turn, "Whether "*Mezzabarba* believed any of the *Europeans* "preſent had committed any Act of Idolatry, "and *Ricci*, the Founder of the Miſſion, had "erred?" The Legate paſſed lightly over the firſt Queſtion, anſwering it but by Halves; and replied to the ſecond with all the Caution which

His falſe Reaſoning.

[a] *Bibliotheque Raiſonnée*, as before, *p.* 337, *& ſeqq.*

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a Man ought to have, who has to do with People he fears. "*Padre Ricci*, ſaid he, has erred innocently in certain Things, becauſe as yet "there was no Deciſion or Judgment of the "holy See upon thoſe Matters."

WHAT Tergiverſation is this! crys the Journaliſt: *Ricci* had permitted idolatrous Rites to be mixed with the Chriſtian, and nevertheleſs erred innocently in permitting them, becauſe at that Time the Court of *Rome* had not condemned them! If theſe Rites were innocent in themſelves, whence comes it that the Pope had branded them with the Name of Idolatry? If on the contrary they were, in their own Nature, idolatrous, how could *Ricci* be innocent in admitting them into the Chriſtian Worſhip? [a] The Legate, adds he, was happy that the Emperor did not ſtart this Dilemma, to which it was not in the Power of all his Sophiſtry to give a plauſible Anſwer.

THE ſecond Point, which M. *Mezzabarba* had to offer to the Emperor, was, that the Pope hoped, as his Conſtitution had regard only to Spirituals, all the Chriſtians in *China* might obey it with the ſame Submiſſion that was due to his Majeſty in Temporals. *Kang hi* applauded much this Diſcourſe [b], and ordered the Legate to proceed.

The Miſſioners pardoned,

HIS Excellency then ſaid, thirdly, that he hoped his Majeſty would graciouſly pardon all thoſe *Europeans* who had the Unhappineſs to diſpleaſe him; and having lain proſtrate with his Face to the Earth, when he made the Requeſt, the Emperor was ſo charmed with that Mark of Humility, that he made the Legate the moſt flattering Compliment, ſo far as to ſay, "That "he had both ſpoken and acted in Perfection: "That it was not poſſible to do better: That "thenceforward all Matters were cleared-up, and "the whole Affair ended." *Kang hi*, however, gave the Legate Leave to add what he might have farther to ſay.

HIS Excellency then demanded Permiſſion to reſide in *China* as Superior of the Miſſioners: But the Emperor referred the Anſwer to that Queſtion to another Time; and *Mezzabarba* having again conjured his Majeſty to forget what was paſt, that Monarch, not content to applaud his Petition, exhorted him to treat, on his Side, with Gentleneſs, the Miſſioners who might have forgotten themſelves; adding, that almoſt all of them were ready to reproach each other, but that from that Time forward they ought to live as ſo many Children of the ſame Family, in the moſt intimate Union. The Legate after this was going to withdraw, but *Kang hi*, reſuming the Diſcourſe, told him, that it was neceſſary to ſend as ſoon as poſſible to the Pope, to inform him of all that had paſſed. His Excellency anſwered, that he would diſcharge that Duty without Delay. Hereupon he was diſmiſſed with all the Miſſioners, excepting *Suarez* and *Bouvet*, whom his Majeſty kept with him.

Papal Embaſſy.

M. *MEZZABARBA* left this Audience with great Satisfaction. All the Miſſioners were well-pleaſed, except the Jeſuits, who appearred chagrined. They told the Legate, that unleſs God had miraculouſly touched the Heart of *Kang hi*, they looked on all, which that Monarch had ſaid to him, as a pure Irony: That he was given to Raillery, and had undoubtedly been only joaking with him. At this Diſcourſe the Legate, ſurprized, ſcarce knew what to think, when *Chau chang* and the other *Mandarins* came to urge him to get-ready his Letter for the Pope, the Emperor intending to diſpatch, for *Rome*, *Reinauld* and *Roveda*. This Letter contained nothing but magnificent Exaggerations of the Manner in which *Kang hi* had received his Excellency, of the Preſents his Majeſty had made him, and the Succeſs of his laſt Audience: With regard to which he ſaid, *That the Emperor had, at his Requeſt, granted Permiſſion to preach their holy Law according to the Pope's Deſires.* The Miſſioners were of Opinion, that theſe Expreſſions were too ſtrong, the Emperor not having explained himſelf ſo poſitively in the Matter. The Legate replied, that he had written ſo deſignedly; for that, if his Majeſty ſuffered the Letter to be ſent in that Form, it would determine the Senſe of Words which he made-uſe of, and ſhew if he ſpoke ironically, as the Jeſuits alledged [c].

The Jeſuits alledge

Kang hi only jeſted.

And Unity recommended.

SECT. III.

Farce *acted with the* Legate *at* Pe-king, *and his Return.*

Face of Things changed. Decree againſt the Miſſioners. All Things in Confuſion. Inſolence of a Jeſuit. Outrage of the Mandarins. *The Legate's humble Letter. Miſſioners ſent to Priſon. Emperor's ſhrewd Remark. Legate ſends a Petition: Penned by the Jeſuits.* Pedrini *blamed. Emperor's Sneer on the Pope: His good Nature: Strong Reaſoning, and fine Satire. A home Stroke. Sweet Meat, ſour Sauce. Au-*

[a] But with the Papalins, it is the Pope's Decree that makes the Difference of right and and wrong: *Bellarmin* ſays, *If he ſhould decree Virtue to be Vice, and Vice Virtue, he is to be believed.* [b] This ſhould ſeem to be done ironically, or in Contempt; for the Thing the Legate aſked, was the very Thing in Queſtion, which the Emperor had ſo long oppoſed. [c] *Bibliotheque Raiſonnée*, as before, *p.* 342, *&* *ſeqq.*

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dience of Leave. Jesuits new Intrigue. Firmness of two Missioners. One of them punished. The Legate's Address. Has another Audience. Dismissed with great Honours. Returns to Makau. *Sails for* Europe. *The Author's Apology, and Commendation. Remarks of the Journalist. Popery prescribed, and the Missioners banished.*

Papal Embassy.

Face of Things changed.

NEXT Day, being the sixteenth of *January*, the Face of the Whole was changed. The Emperor caused *Mezzabarba* to be told, that the Interpreters having translated the Account of his Audience of the fourteenth differently, he would know the Truth another Way. After many Messages, it was agreed, that his Excellency should send the Pope's Constitution to his Majesty; to the End that Prince might determine, with Certainty, both what the holy Father permitted and prohibited. The Constitution being translated, the *Mandarins* carried it to their Master: But first they engaged the Legate to write a Relation of the last Audience, to be compared with the other Accounts; telling him, that by Means of those Papers his Doubts, with regard to the Emperor's Intentions, would soon be removed.

IN effect, on the eighteenth, before *Mezzabarba* had finished his Relation, the usual *Mandarins* came to deliver a *Si*, written by *Kang hi* himself in red Letters at the Bottom of the Constitution, in the following Terms: *On reading this Constitution, all that can with Certainty be gathered from it is, that it relates to none but vile* Europeans. *How can it be said to concern the great Doctrine of the* Chinese? *And the rather, since there is not one of the* Europeans *who understands the* Chinese *Language. It contains many unworthy Things. Now it appears, by this Decree brought by the Legate, that there is a great Resemblance between the Sect of Idolaters, and the few Sects* Ho shang shi [a]. *They have among them so violent a Dispute, that nothing can possibly be greater. For this Reason it is not fit that, for the future,* Europeans *should be suffered to propagate their Law, which ought to be prohibited, as the only Means to prevent mischievous Consequences.*

Decree against the Missioners.

IT may be easy to judge what Disorder the reading of this fatal Decree produced in the Mind of the Legate. The first Thing that occurred to him, was to write the Emperor a Letter of Submission. He wrote one, and would have had all the Missioners sign it: But the Jesuits refused, and told his Excellency plainly, that the Constitution must be suspended, for that otherwise there was nothing to be hoped for. *Mouravo* told him to his Face, that it ought to be done, because that Constitution had come from the Pope wrongly informed; and that, no Doubt, if the Pope was in *China* beholding Things in another Light, he would be the first to retract a Bull, which was of no Use, but to give their Religion its mortal Wound. The Legate replied, that he had no Authority to suspend the Constitution: That he chose rather to risk all, than offend God in transgressing the express Orders of the Pope; and that he would sooner resolve to finish his Days on a Gibbet, than be guilty of so base an Action. Hereupon *Mouravo* made bold to abuse his Sanctity in so indecent a Manner, that the Legate thought himself obliged, in a mild Manner, to bid him take Care to whom and of whom he spoke. *I know him well enough*, answered the Jesuit, *but I fear none but God.* All that his Excellency dared to return, was, *That if he feared God, he would speak with more Respect of his Vicar, or the Minister of this latter.*

All Things in Confusion.

Insolence of a Jesuit.

SUAREZ made-use of much the same Language as *Mouravo:* But the most furious of all, was the Jesuit *Mailer*; who, to the great Scandal of those present, carried his Insolence so far as to say, in the next Chamber to the Legate's: "That the Pope could not in Conscience give "the Constitution which he was going to pub- "lish; and that they could not grant him Ab- "solution at his Death, in case he persisted to "exact the Observation of that impious De- "cree."——Somebody having said, that if he was in another Place [b], he would not have the Boldness to talk in that Manner: He replied in a furious Tone, "I would maintain what I have "advanced in the Midst of *Rome* itself, and tell "the Pope so to his Face." The most moderate among the Jesuits reasoned thus: "The "Constitution is an ecclesiastical Precept, the "Observation of which would occasion the Ruin "of the Mission: Consequently this Constitu- "tion is not really obligatory, and all the Effi- "cacy of it ought to be suspended." All that the Legate could say on this Occasion, all his Steadiness, all his Condescension, all his Prayers, served only the more to encourage them, and embarrass himself.

Outrage of the Mandarins.

BUT what a Condition must he have been in, when the *Ta jin*, or *Mandarin Li pin chung*, so often before-mentioned, entring his Chamber like one out of his Senses, and taking him by the Collar, told him before the whole Company, *That he was a perfidious Traitor; and that, for the Love he had for him, he ran the Risk of losing his Head: But that first he was resolved to kill him!* During this untoward Scene, the Domestics of the *Ta*

[a] By Idolaters here, is meant the Christians. This makes the Missioners Idolaters, the *Ho shang* being the idolatrous Priests of *Fo*. [b] *Italy*, *Spain*, or *Portugal*, we presume, is meant, where he would be clapped into the Inquisition for much milder Language against the Pope.

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jin and the other *Mandarins* improved on the Violence of their Maſter. They buffeted the Legate's Valet de Chambre, pulled him by the Beard, and did him an hundred other Injuries. Poor *Mezzabarba*, pierced with Fear and Grief, was in ſuch a pitiful Caſe, as would have ſoftened any People but *Chineſe*. One of the *Mandarins* looking on him with a ſneering Air, told him, *That in all Appearance he was tranſported with Rage; and that without Doubt his Paleneſs was the Effect of the overflowing of his Gall, through an Exceſs of Hatred and Fury againſt his Majeſty.* The Legate was obliged to defend himſelf, and repel this inhuman Reproach, by ſubjecting himſelf to the moſt abject Proſtrations, and humble Excuſes [a].

IN the Evening the *Mandarins* came again to the Legate's, and ſummoned him to anſwer the *Si* which they brought him in the Morning. His Excellency took the Pen, and notwithſtanding his Affliction, wrote the following Letter:

The Legate's humble Letter.

"It was with the moſt reſpectful and profound "Sentiments of Submiſſion that I read the Tranſ- "lation of the Decree which your Majeſty con- "deſcended to write, with your own Hand, in "red Characters. Having been ſent by the ſo- "vereign Pontif to ſolicit the Favour of your "Majeſty, I flattered myſelf, that the Permiſ- "ſions, which I had the Honour to preſent to "your Majeſty, might have appeaſed you [b], and "facilitated the Succeſs of my Legation. At "preſent nothing remains for me to do, but "forthwith to aſk Pardon of your Majeſty; to "let you ſee the Anguiſh with which my Soul "is pierced, that I can find no other Way to "teſtify my ſincere Veneration for you; and to "proſtrate myſelf on the Earth, as I do, to im- "plore your Clemency. *Charles Ambroſe*, Pa- "triarch of *Alexandria*, and Legate Apoſtolic.--- "If your Majeſty commands me, I will go pre- "ſent myſelf at the Feet of the Pope, and let "him know clearly, faithfully, and ſincerely, "your Intentions." This Poſtſcript, ſays the Author *Viani*, was added by the Advice and at the Inſtances of the Miſſioners; and, according to the Remark of *du Halde*, it pleaſed the Emperor much [c].

Miſſioners ſent to Priſon.

WHILE his Anſwer was tranſlating, the *Mandarins* ſupped in his Bed-Chamber; and after them, their Servants. They left the Room littered all over with their Scraps, as well as fouled with Greaſe and the Water which they ſpilled about. To complete the Legate's Afflictions, he was informed the ſame Evening, that *Pedrini* and *Ripa* had been thrown in Priſon: That *Laureati* was alſo in Irons for having written that his Excellency had nothing but what was agreeable to propoſe to the Emperor: That *Pereira* ran the ſame Riſk; and that *Li pin chung* himſelf was going to be ſent to the Malefactors Tribunal, for having been kind to his Excellency.

Papal Embaſſy.

NEXT Day, the nineteenth, new Meſſages, new Repetitions and new Menaces arrived. The Emperor cauſed the Legate to be told, "That "having compared the Conſtitution of the Pope "with M. *Maigrot*'s Mandate, he found it to "be the very ſame Thing: Whence he con- "cluded, *That if it be true*, as the Chriſtians "affirm, *that the Pope is immediately aſſiſted by "the Holy Ghoſt, when he pronounced any Sen- "tence with regard to Doctrinals, then M.* Mai- "grot *muſt needs be the Holy Ghoſt of the Chriſ- "tians.*"

Emperor's ſhrewd Remarks.

THIS Argument, which was not, perhaps, ſo much of *Chineſe* Original as ſome People may imagine, was followed by a new *Si* the ſame Day. It contained a few inſignificant Remarks on the Permiſſions granted by his Sanctity; and concluded with very harſh Reflections on M. *Maigrot*, which made the greater Part of the Whole. Perhaps any one, who ſhould compare this *Si* with the Memoirs preſented in *Rome* by the Jeſuits, againſt the Gentlemen of foreign Miſſions, would ſay that the Jeſuits have been, on this Occaſion, the *Confuſius* of *Kang hi*.

Legate ſends a Petition.

HOWEVER it was, his Majeſty ſent to acquaint M. *Mezzabarba*, that he was reſolved to diſperſe the Decree before-mentioned through all the Kingdoms of the World; and that the *Ruſſian* Ambaſſador [d], who was then in *Pe-king*, had already promiſed to ſend it to all the Courts of *Europe*. This was too much for the Legate to bear, who was ready to ſink to the Earth with Grief. He could not refrain from Tears on reading the Decree, and receiving the Order of *Kang hi*. *Mouravo* the Jeſuit fell at his Feet, and conjured him, by the Bowels of Jeſus Chriſt, to have Pity on the Miſſion, which would be deſtroyed in caſe he perſiſted to maintain the Bull. However the Legate ſtill held-out, and though much out of Order, ſaid to the Jeſuits, "Talk "to me no more either of ſuſpending or mode- "rating the Conſtitution: It is adding to my "Affliction to propoſe a Remedy which is worſe "than the Diſeaſe. Nevertheleſs, if you can "think of any Expedient to pleaſe yourſelves, I "ſhall readily ſubſcribe to it, provided my Duty "will permit me."

[a] If there ever was a Farce acted in any Part of the World, this was one to be ſure. [b] In the *French* it is *him*; and indeed it ought to have been *his Majeſty* all along, inſtead of *your Majeſty*, according to the Stile of the *Chineſe*, who never addreſs their Monarch but in the third Perſon. [c] *Bibliotheque Raiſonnée*, &c. *p.* 347, *& ſeqq.* [d] This was, probably, *Lange*, in his ſecond Embaſſy.

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AT theſe Words *Mouravo* was going to write a Petition to appeaſe the Emperor, and help the Legate out of this Plunge, when *Reinauld* pulled one out of his Pocket ready drawn-up, in the following Words: "*Charles Ambroſe*, Patriarch "of *Alexandria*, moſt humbly intreats your Ma- "jeſty, that you would be pleaſed to uſe Cle- "mency to the *Europeans*, tolerate our holy Re- "ligion, and ſuſpend ſending-forth the Diploma, "which you have reſolved, by the Way of "*Ruſſia*, to diſperſe through all Parts of the b "World. I will convey myſelf back to the ſo- "vereign Pontif, and will not fail to acquaint "him fully and ſincerely with the Intentions of "your Majeſty. In the mean-while I ſhall let "Things remain as they are, without altering or "doing any thing; and whatever your Majeſty, "or their Excellencies the *Mandarins*, ſhall or- "der me, I ſhall faithfully communicate to the "holy Father. In the laſt Place, I humbly be- "ſeech your Majeſty to ſend-over with me ſome c "Perſons capable of reporting to you, with "what Sincerity I ſhall repreſent the Whole to "the ſovereign Pontif, and what Efforts I ſhall "make to procure myſelf the Honour of daring "to appear again before your Majeſty."

Penned by the Jeſuits.

AFTER reading this Petition ſeveral Times over, *Mezzabarba* ſigned it. Some of the Jeſuits, not thinking it agreeable enough to the Intentions of the Emperor; or, what comes to the ſame Thing, ſufficiently humble for the Legate d and the Pope, refuſed to ſubſcribe their Names: However, the Majority followed the Example of the Patriarch; and the Inſtrument tranſlated into the *Chineſe* was carried to the Emperor.

Pedrini blamed.

SOON after, the Patience and Dexterity of his Excellency underwent new Trials. The Emperor communicated to him, by his Miniſters, a Memoir, which *Pedrini* had formerly preſented to the Court againſt the Jeſuits. *Pedrini* himſelf was forced to read it to the Legate, in Preſence e of the Gentlemen of the Society, "Who, ſays "*Viani*, treated him as a Calumniator; as if "they would have had thoſe Things paſs for "mere Falſhoods which he advanced, and we "knew to be the real Truth." At length the *Mandarins* obliged the Legate to give his Opinion of that Memoir; who, not daring to ſpeak the Truth, and not being ſuffered to hold his Tongue, the beſt Anſwer that his *Italian* Subtilty could ſuggeſt to him to make, in ſuch a criti- f cal Circumſtance, was, "That *Pedrini* had vio- "lated the Law of Chriſtian Charity, which ſo "ſtrongly inculcates the Love of one's Neigh- "bour."

IN an Audience which the Emperor granted him the twentieth, he was under a Neceſſity of hearing the ſame Diſcourſe over again, to make Anſwer in Writing, and ſay once more, "That "*Pedrini* was blameable for having given his "Majeſty Offence, and complained of his Neigh- "bour: But that, for Charity Sake, he begged "Pardon for him-----."

Emperor's Sneer on the Pope.

THIS was no more than the Beginning of Trouble. *Kang hi*, after being laviſh of his Civilities towards the Legate, began to be merry at the Expence of the Pope. Being very fond of Similes, he compared him to a blind Fowler, who ſhoots at Random in the Air. The Jeſuits laughed aloud at this Sneer, and took it ill that the Legate did not laugh as well as they. In Effect, his ſerious Air diſpleaſed the Emperor: "What think you of my Alluſions?" ſaid he to *Mezzabarba*. "Why do not you anſwer?" "They are very ingenious, replied his Excel- "lency, and altogether worthy of your Ma- "jeſty."

THE Audience of the twenty-firſt paſſed in the ſame Taſte. He diverted himſelf with telling Stories, at which he laughed the firſt: But *Mezzabarba* did not well reliſh ſuch ſatirical Jeſts. The *Chineſe* Monarch had likewiſe all the Difficulty in the World to draw from him a few Elogies, which he expected, but could not get out of the Mouth of the Legate till he had begged hard for them.

His good Nature.

AFTER all, this Scene did not end ill. *Kang hi* was in a good Humour; and firſt, at the Intreaty of his Excellence, he releaſed *Pedrini*, *Ripa* and *Laureati* out of Priſon. He then told *Mezzabarba*, that he intended to bring about a perfect Reconciliation among the Miſſioners, in which it would be neceſſary for his Excellency to aſſiſt: That in order thereto, he propoſed to leave him intirely at Liberty without Guards; and that, as the Seaſon was too far advanced for travelling towards *Europe*, he adviſed him to go- wait for fair Weather at *Pe-king*, where the Court would remove to celebrate the Feaſt of the new Year. Nothing could poſſibly give the Legate more Pleaſure than this Compliment of the Emperor [a].

BEING arrived at *Pe-king* the twenty-third, with all his Train, he went to lodge with the *Portugueze* Jeſuits, where he was complimented the ſame Day by the *Ruſſian* Ambaſſador; and the following Days by many Perſons of Diſtinction. The twenty-ſixth, the Emperor gave him a new Audience, the moſt gracious that could be, and yet the moſt droll. After taking Occa- *Strong Reaſoning.* ſion to ſay, that the *Chineſe* were not weak enough to imagine, that the Spirits of their Anceſtors were actually preſent in the Tablets, or Cartridges, which bore their Names; and that

[a] *Bibliotheque Raiſonnée*, &c. *p.* 352, *& ſeqq.*

1721. they conſidered thoſe Tablets, with their Inſcrip- a tue to defend one againſt Thunder. *Mezzabar-* *Papal Embaſſy.*
Mezzabarba tions, as Memorials merely ſymbolical; *Kang hi* *ba* anſwered, *That it is ſo reported in* Europe,
began to banter: "M. Legate, ſaid he among *but I am not ſure that it is Fact* [d]." The Anſwer,
"other Things, is it the Cuſtom in *Europe* to ſays the Journaliſt, was extremely prudent, and
"condemn any Perſon to Death, without ſuffi- he leaves the Reader to judge whether it diverted
"cent Proof that he is culpable?" His Excel- the Emperor.
lency anſwered, that it was not. "But, con- To make the Legate of the infallible Vicar of *Sweet Meat, four Sauce.*
"tinued the Emperor, ſuppoſing the Prince had Jeſus Chriſt ſome amends for the Strokes of Wit,
"pronounced Sentence of Death, grounded on which coſt him ſo many ingenious Repartees;
"Proceedings, and the inferior Judge, who was Preſents, Collations, Banquets, even Balls and
"to put the ſame in Execution, had convincing b Plays were not ſpared: Which Diverſions, if not
"Proofs of the Innocence of the condemned ſuitable to the venerable Character of the Patri-
"Perſon, ought he to execute ſuch a Sen- arch, were agreeable to the Manner in which
"tence?" "I think, replied *Mezzabarba*, that the Court treated him. Beſides, the Legate had
And fine Satire. "he ought firſt to give the Prince Notice, that Need of Recreation to divert the Thoughts of
"he had ſuch Evidences in his Poſſeſſion." "I the diſagreeable Scenes which the Jeſuits were
"think ſo too, continued the Emperor gravely, every Moment acting before him. Sometimes
"one cannot ſet too great a Value on the Life they threw-out Invectives againſt the Pope; at
"of a Man." Then turning with a ſerious Air other Times they exclaimed, that the *Romiſh*
to *Vol-ta* the Phyſician, and ordering him to ap- Prieſts were too fat: That they enjoyed too much
proach the Throne: "You are, ſaid he, more c Liberty; and that they ought to be humbled:
"formidable than I." *Vol-ta*, ſtruck dumb, dared Not forgetting at every Turn to ridicule his Le-
make no Reply: But *Kang hi*, laughing-out a- gation.
loud, ſoon delivered him out of his Pain, and THE thirty-firſt, the Emperor invited him to
diverted the whole Audience, by adding imme- an Audience, the Subject of which was very co-
diately after: "He kills whom he pleaſes, where- mical. *Kang hi* aſked him, among other Things,
"as I can put no Perſon to Death, but upon the *If he believed there could be Men who had no*
"moſt legal Proofs and undubitable Teſtimonies [a]." *Heads; and that Salt was to be found on the Top*
THIS Prince, naturally given to Raillery, per- *of the higheſt Mountains?* Theſe Queſtions gave
plexed the Legate more than once by Pleaſan- Place to ſome new Buffooneries; but what the
tries of this Sort; and often alſo by untoward d Drift of them was, they, perhaps, could never
Queſtions, of which it was equally difficult to have known, if *Parennin* had not been ſo good
gueſs at the Intention, or avoid the Snare. The as to explain it when the Audience was over.
twenty-eighth of *January*, for Inſtance, which It ſeems, his Majeſty was pleaſed to divert him-
was the firſt Day of the Year in *China*, having ſelf, by ſaying, in a figurative Stile, that Car-
preſented the Emperor with a Silver Croſs, where dinal *de Tournon* had neither a Head nor Salt;
were enchaſed two Bits of the true Croſs [b], his or, what comes to the ſame Thing, had no
Majeſty cauſed him to be aſked preſently after, Judgment.
A home Stroke. *What Places were not proper to carry that holy* THE Court returned to *Chang-chung-ywen* the *Audience of Leave.*
Relick into. The Legate anſwered, "That his ſixth: The Legate followed next Day; and the
"Majeſty ought not to carry it either when he e nineteenth, Notice was given him to come and
"went into the Temples of Idols, or when he take his Audience of Leave on the twentieth.
"went to ſee his Miſtreſſes [c]; and, in a Word, They had already ſent him the Emperor's Pre-
"when he did any Action which was not a- ſents for the King of *Portugal* and the Pope.
"greeable to the Chriſtian Religion." Here- His Majeſty told him, ſhewing him a Paper
upon *Kang hi* ordered him to be told, that he which he held in his Hand, that it was a Writing
already knew ſo much, and had certainly, for containing his Orders, with a faithful Relation
the ſacred Relick, all the Veneration imaginable: of all that had paſſed, and conſequently the De-
But at the ſame Time the Eunuch, who carried tail of what his Excellency was to report to the
his Orders, was commanded to ſhew the Legate Pope. The reſt of the Audience was taken-up
a little Stone-Croſs, which the Cardinal *de Tour-* f with determining what Miſſioners were to ac-
non had given his Majeſty; and to aſk his Excel- company the Legate, and who were to remain
lency if it was true, that this Stone had the Vir- in *China*. After which, the Emperor having,

[a] This was a Ridicule on the Pope's condemning the *Chineſe* Rites without ſufficient Evidence. [b] As the Popiſh Prieſts pretend. [c] Why, if the Croſs has the Virtue they aſcribe to it, might it not work Miracles to the Advantage of their Religion? [d] Thus he drew, from the Confeſſion of the Legate himſelf, an Argument to ſhew, that Report ought not to ſtand for Fact, and that the Popes proceeded upon uncertain Grounds.

1721. according to Cuſtom, regaled *Mezzabarba* with a Glaſs of Wine from the Throne, cauſed two little Chains of Pearls to be brought him, one of which he gave his Excellency, ſaying; "That "he had ſent him by his Miniſters the Preſents "deſigned for his Sanctity; but that he did him- "ſelf the Pleaſure to beſtow on him, with his "own Hands, that diſtinguiſhing Mark of the "Eſteem with which he honoured him." The Legate returned Thanks for the Favour, and departing, went to the Houſe where all the *Europeans* uſed to aſſemble. Thus finiſhed this Audience, which is the only one *du Halde* thought proper to mention, confounding the Particulars thereof with what paſſed in the other Audiences.

Mezzabarba

Papal Embaſſy.

Jeſuits new Intrigue.

WHATEVER might be the Views of the Jeſuit Hiſtorian, no-body will be ſurprized that he hath enlarged on all that happened after M. *Mezzabarba* had taken Leave of the Emperor. It was whiſpered about, that thoſe of the Society were the Authors of the Memoir, which the Legate was to have been charged with on the Part of his Majeſty. It was ſaid, that this Memoir, drawn-up in Terms the moſt injurious to his Excellency and his Adherents, would have been an eternal Stain to their Reputation, in caſe they had been imprudent enough to have ſigned it; and what happened ſoon after, ſhewed that there was ſome Truth in the Report. *Mezzabarba* was ſcarce gotten home, when *Chau chang* and the other *Mandarins* brought him, from the Emperor, a Journal of all that had paſſed between that Monarch and him, from the twenty-fifth of *December* to the twenty-ſeventh of *January*, with Orders to the old Miſſioners to ſign it off-hand. Theſe retiring into a Chamber near the Legate's Apartment, *Suarez*, Superior of the *Portugueze* Jeſuits, wrote the following Words at the Bottom of the Inſtrument in Queſtion: "Theſe "are the Orders of the Emperor of *China* and "*Tartary*; with the Anſwers of the moſt il- "luſtrious Patriarch of *Alexandria*, the Pope's "Legate, and the Particulars of the Favours "with which his Majeſty hath honoured his Ex- "cellency. We have ſubſcribed, by Command "of the Emperor, *Joſeph Suarez* [a]."

Firmneſs of two Miſſioners.

ALL the Jeſuits there preſent put their Names to it without any Difficulty: But when they aſked *Ripa* to add his, he refuſed; becauſe, he ſaid, he knew not what the Paper contained which they would have him ſign. Hereupon a great Noiſe aroſe: The Jeſuits loaded him with Injuries; the *Mandarins* threatened him with the Emperor's Reſentment. At laſt he did all they demanded of him, proteſting, nevertheleſs, that it was by Conſtraint, in order to obey his Majeſty, and without pretending to confirm any thing by ſigning the Writing which he had oppoſed. *Pedrini* ſhewed more Courage: He declared, that he would rather ſuffer Death than ſign the Formula which *Suarez* had added of his own Head to the Writing of the Monarch: But that if it was rectified in ſuch a Manner as to give no Room to believe, that the Subſcribers atteſted the Truth of all the Facts recited in that Inſtrument, he would not heſitate one Moment to ſign it as the reſt had done.

One of them puniſhed.

THE *Mandarins* readily yielded to the Requeſt of *Pedrini*; but the Jeſuits oppoſing it, and that Miſſioner remaining inflexible, there was a Neceſſity of informing the Emperor of what had paſſed. Immediately the Legate received Orders to return to *Chang-chung-ywen*, though at Midnight, and it ſnowed very hard. *Pedrini* being brought before the Emperor, in vain alledged, in his Defence, that he could not atteſt as Truth that which he knew nothing of. *Kang hi* ordered him to be baſtonaded [b] on the Spot by his *Mandarins*. They loaded him with Irons, ſo heavy, that he could hardly lift them; and he paſſed the Night in the Guard-Room of the Palace, expecting more rigorous Treatment when Day appeared. In effect, next Morning he ſuffered before the Throne and elſewhere all the Injuries imaginable, as well from the Miniſters of *Kang hi*, as from the Jeſuits. He, to no Purpoſe, offered then to ſign: They anſwered, it was too late; nor could all his Submiſſions, any more than the Interceſſion of the Legate, prevent his being ſent to *Pe-king*, where he was caſt into the Priſon of the Malefactors condemned to Death.

The Legate's Addreſs.

THE Emperor likewiſe took this Occaſion to lay new Snares for *Mezzabarba*. He cauſed him to be told, that M. *Maigrot* was no better than *Pedrini*: That he expected the former ſhould be ſent back to *China*, to the End he might be puniſhed; and that on the Whole he was confirmed in the Opinion to extirpate Chriſtianity, in order to preſerve a Tranquillity in the Empire, which that Religion would occaſion the Loſs of. The Concluſion of all was, that the Jeſuits would needs extort from the Legate ſome formal Cenſure on the Conduct of thoſe two Eccleſiaſtics: But he knew ſo well how to anſwer in general and equivocal Terms, that they drew nothing from him; and the Emperor, tired with a thouſand uſeleſs Meſſages, let him know at length, on the twenty-ſecond, that he departed from the Demand which he had made, concerning the Perſon of M. *Maigrot*; and that which had paſſed,

[a] *Bibliotheque Raiſonnée*, &c. *p.* 358, *& ſeqq.*

[b] It is a high Crime in *China* to diſpute the Commands of the Emperor, or ſuſpect him capable of a Miſrepreſentation.

1721. with regard to *Pedrini*, ſhould not be attended a
Mezzabarba with any ill Conſequence either to the other Miſſioners or their Religion. They underſtood afterwards, that this latter had been removed to the Houſe of the *French* Jeſuits; and that, ſome Months after, the Emperor had appointed him to go with his Majeſty into *Tartary* [a].

Has another Audience. IN fine, the firſt of *March*, the Legate had a new and laſt Audience at *Chang-chung-ywen*. *Kang-hi* loaded him with Honours, gave him a thouſand Marks of Friendſhip, and aſtoniſhed b all his Court by the affectionate Manner in which he diſmiſſed him. By Report of the *Mandarins*, no Emperor of *China* ever before teſtified ſo much Eſteem for any-body, not excepting the Princes of the Blood. "Go, ſaid he "to M. *Mezzabarba*, and return as ſoon as "poſſible you can: But, above all Things, take "Care of your Perſon and Health. Let me hear "from you; and you may aſſure yourſelf, that "I ſhall behold your Return with a great deal c "of Pleaſure." He made him promiſe, afterwards, to bring with him Men of Learning, and a good Phyſician; the beſt geographical Maps, and moſt eſteemed new Books in *Europe*, chiefly mathematical: Alſo the Particulars relating to any new Diſcovery that might be made with regard to the Longitude. Preſently after his Ma-

Diſmiſſed with great Honours. jeſty called for a Spinnet, and played ſeveral *Chineſe* Airs. Hence he took Occaſion to obſerve to the Legate, with what Familiarity he treated d the *Europeans*; whoſe Learning, he ſaid, he greatly honoured: And cauſing him afterwards to aſcend the Throne, where he preſented him with a Gold Cup full of Wine, as in the other Audiences, he put an End to this, by taking his Hands and preſſing them between his own in the moſt tender and cordial Manner.

MEZZABARBA teſtified to the Emperor, in the moſt reſpectful Terms, how ſenſible he was of his Majeſty's Benevolence; and how aſ- e ſiduous in praying for the Prolongation of his Life, and Proſperity of his Reign. Two Days after, he quitted *Pe-king*; and arriving the ninth of *May* at *Kanton*, departed the twenty-third, being impatient to return to *Ma-kau*, which he reached the twenty-ſeventh; and from whence he wrote a Letter of Thanks to the Emperor, by the *Ta-jin Li-chen-chung*, who had accompanied him ſo far.

Returns to Ma-kau. THE Legate remained more than ſix Months f at *Ma-kau*. During this Stay, he received, from all Sides, new Proofs of the little Submiſſion paid by the Jeſuits to the Deciſions of the Holy See. *Roveda* confeſſes, in a Letter to his Holineſs, *Papal Embaſſy.* that thoſe Friars had abuſed him; and, that he was plainly convinced of their Diſobedience and Intrigues. *Ripa* wrote, from *Pe-king*, that, the firſt of *May*, the Jeſuits, *Mouravo* and *Parennin*, would have forced him to renounce the apoſtolic Miniſtry; threatning to ruin him with the Emperor, if he continued to exerciſe that Function. Theſe Things convinced the Legate that he ought not to quit *China*, without taking ſome Meaſures to encourage the faithful Miſſioners to perſevere in their Duty, and to engage the reſt to reflect within themſelves. With theſe Views he publiſhed a paſtoral Letter; and, without naming any of the Orders, ſtrongly exhorted all the Miſſioners to adhere to the Conſtitution of the Pope, and not the preceding Decrees, as *Du Halde* ſpeaks; who is very far from giving an exact Account of *Mezzabarba*'s Proceeding during this laſt Part of his Reſidence in *China* [b].

AT length, having obtained Leave of the Go- *Sails for Europe.* vernor of *Ma-kau*, to carry to *Europe* the Corpſe of Cardinal *de Tournon*, the ninth of *December*; he embarked, under a double Diſcharge of the Artillery: But the Ship happening to be overloaded, it took up three Days to lighten her. During which Time, M. *Mezzabarba* was in a continual Panic, leſt they ſhould take the Body from him, which he had obtained with ſo much Pains. But, at laſt, he ſet Sail on the thirteenth; and the Wind being fair, ſoon carried him from the Coaſts of *China*; which, in all likelihood, he loſt Sight of without Regret.

"THESE, ſays *Viani*, are the moſt remark- *The Author's Apology.* "able Things that paſſed in the Legation of his "Excellency. I have written the Detail by "expreſs Order of that illuſtrious Prelate, and "minuted them down every Day, as well from "what I ſaw tranſacted, as from the Report of "the Perſons whom I have named; and princi- e "pally, of M. *Mezzabarba* himſelf. He not "only communicated to me the Originals of the "Copies inſerted in this Journal, but alſo took "the Trouble to reviſe the Whole, and add "thereto divers Particulars that were to me un- "known. As to the reſt, it may be imagined, "from certain Paſſages, little intereſting in "themſelves, that this Relation contains a Re- "cital of all the Inſtances which the Jeſuits "have given of their Want of Reſpect both for "the Pope and the Legate; and, that I have "even affected, maliciouſly, to throw in ſuch "Paſſages to render thoſe Gentlemen odious. "I proteſt, that I have written the Whole

[a] This not only ſhews, that the Emperor made no Diſtinction between the Miſſioners, as he told the Legate before; but, from hence, one would be apt to think, his Majeſty began to like him for his Firmneſs and Integrity in refuſing to ſign the Paper above-mentioned; and his laſt Favours to the Legate, poſſibly, proceeded from a like Approbation of that Prelate's Reſolution.

[b] *Bibliotheque Raiſonnée*, &c. *p.* 363, *& ſeqq.*

"ſimply

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"simply and faithfully, according to the Truth, "without aggravating Matters, or aiming to "make it remarkable by injurious Reflections. "Let me add also, that I have omitted a good "many Things of Importance; of which the "Legate will not fail to inform his Sanctity: "But which, it was not possible for me to set "down in Writing, neither at *Chang-chung-yuen* nor *Pe-king*: Because our House being "filled with Spies, and other Observers of what "passed, I was always obliged to be in Haste, b "to avoid being suspected by such People, who "reported every Thing to the Jesuits; whose "Revenge is so dangerous."

And Commendation.

THIS Justice (says the Journalist) must be done *Viani*, that his whole Diary is penned in very cautious Terms. It is easy to see he does not propose to write in Praise of the Jesuits: But if the Facts, which he relates, are true, we cannot deny him the Praise of having ranged them in a very simple Manner, dressed in a Stile c equally remote from Passion and Raillery.

WHAT is wanting of this last Kind, the Editor has supplied in an Epistle dedicated to St. *Francis Xavier*, which is filled with fine and ingenious Satire. However, says the Journalist, it must be owned, either that this Apostle has but little Credit in Heaven, or, that he does not concern himself in preserving his Religion in the *Indies*, since he assisted M. *Mezzabarba* no better in his Legation. Perhaps also, this Saint is still more a d Jesuit than the Editor of *Viani*'s Relation imagined. However that be, it might have been expected, that an apostolic Legate sent to the utmost Extremity of the East to purge the Faith from idolatrous Rites [a], would, in that Enterprize, have much better supported the Omnipotence of the Vice-God, whose Representative and Minister he was. What finer Opportunity could have happened to demonstrate to the whole World the inestimable Use of an infallible Judge e of Controversies, who had no more to do than speak *ex cathedra*, in order to confound Heresy, and re-unite the Hearts of all Christians? What, after this, will those say, who make a Mock of this Judge, when they come to know, that his Bulls, armed with all the Thunder of the *Vatican*, have not Force enough to reduce to Reason a few Monks, who had rebelled, in Spite of their Vows, against the Constitutions issued from his infallible Tribunal? If it be true likewise, f

Remarks of the Journalist.

Papal Embassy.

that simple Missioners of the sovereign Pontif of *Rome* perform so many Miracles in foreign Climates, where Idolatry reigns, what shall People think, to see that a Bishop, a Patriarch, and a Legate, appointed as chief of this ecclesiastical Militia, has not been able to work the smallest Prodigy to support his own Mission, and the Dignity of his sacred Person, against the Outrages of an infidel Court? M. *Mezzabarba* ought not to have set-out for *China* without being furnished with the Gift of Tongues; or, at least, with the Power of commanding Respect, by working as many Miracles as if he had been a Jesuit. With such Assistance the Interpreters could not have deceived him, nor the Court of *Pe-king* played upon him: The Society would have obeyed him; and his Success must have edified the Heretics themselves [b].

Popery proscribed, and

IT may be proper to add from *du Halde*, that the Legate, who embarked the Beginning c of the Year 1722, got safely to *Europe*; but that the Death of the Emperor, which happened the twentieth of *December* following, freed him from the Obligation of repeating that long and hazardous Voyage. *Yong-ching*, his Successor, was no sooner on the Throne, than he received Petitions from a great Number of *Mandarins*, and among the rest, the *Tsung-tu* of *Fo-kyen* Province; accusing the Missioners, among the rest, of drawing-over the Ignorant of both d Sexes, of building Churches at the Expence of their Disciples; in short, of dissolving the fundamental Laws, and disturbing the Peace and Tranquillity of the Empire. Hereupon, pursuant to an Order of the Emperor, dated the tenth of *February*, 1723, the Missioners, in all the Provinces (excepting some few kept at Court, for reforming their Kalendar) were banished to *Kanton*; and their Churches, computed at three hundred, either destroyed, or converted to other e Uses, without any Hopes of recovering their former Footing [c]. Thus Popery, under the Name of *Christianity*, was expelled out of *China*, as it had been before out of *Japan*, *Tong-king*, *Kochinchina*, *Siam*, and other Countries, and for the very same Reasons. This plainly shews, that it is not wrongfully charged, by Protestants, with Principles inconsistent with the Welfare of Government, as well as the Rights of Mankind; and sufficiently justifies them in denying a Tolef ration to that dangerous Religion.

The Missioners banished.

[a] Rather, to change one Set of idolatrous Rites for another. [b] *Bibliotheque Raisonnée*, &c. *p.* 368, *& seqq.* [c] *Du Halde's China, English* Folio Edition, vol. 2. *p.* 35, *& seqq.*

End of the THIRD VOLUME.